



SCIENTIA BIBLICA:
CONTAINING THE
NEW TESTAMENT,
IN THE
ORIGINAL TONGUE,
WITH
THE ENGLISH VULGATE,
AND A
COPIOUS AND ORIGINAL
COLLECTION OF PARALLEL PASSAGES,
PRINTED IN WORDS AT LENGTH.

Ἦν δὲ διδασκαλοὶ ἀνθρωπίνης σοφίας λόγοις·
Ἄλλ' ἐν διδασκατοῖς Πνεύματος ἁγίου.—1 Cor. ii. 13.

IN THREE VOLUMES.

VOL. I.

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SCIENTIA BIBLICA:
COMPRISING
A COPIOUS AND ORIGINAL
COLLECTION OF PARALLEL PASSAGES
FOR
THE ILLUSTRATION
OF THE
NEW TESTAMENT.

VOL. I.
MATTHEW—MARK.

To His Most Gracious Majesty,
The King.

Sire,

The very gracious manner in which
YOUR MAJESTY has condescended to permit an
unknown individual to introduce these Volumes
to the World under your August Patronage,
affords one among many Proofs of the high
estimation in which **YOUR MAJESTY** holds the
Great Cause of **SACRED LITERATURE**.

It were unpardonable to disguise the
gratification which I feel in being permitted to
inscribe this attempt to illustrate the **SACRED**
WRITINGS from their own resources to a **PRINCE**
under whose August and Munificent Reign, the
Circulation of the **HOLY SCRIPTURES** has been so
freely extended & their blessings so liberally diffused.

That **YOUR MAJESTY** may long live in the
enjoyment of your *High Prerogatives* to promote
so Good a Cause, is the Ardent Prayer of

Sire,

Your Majesty's
most dutiful Subject, & most devoted
and humble Servant

The Editor.

PREFACE.

It is with feelings of honest satisfaction that the Editor of *SCIENTIA BIBLICA* is at length enabled to place before the world the result of his long-continued and most anxious labours. In so doing he is convinced that some prefatory observations will be expected from him explanatory of the nature and tendency of the Work: the less space such remarks occupy perhaps the more satisfactory, since both a name and a preface are too frequently but an empty pledge—a nugatory guarantee—of the *quantum* of information a book *should* possess, and are only calculated to raise expectations, which a perusal of the Work cannot fail to disappoint. These prefatory remarks will therefore tend to exhibit, and that as tersely and succinctly as practicable, an epitome of the contents of the present Work, and to point out its great importance to the theological student.

To those persons who are tolerably versant in the Scriptures, but more especially to the Minister of the Gospel and the Biblical student, it is well known, that the Scriptures are susceptible of mutual illustration and interpretation, to a very great extent, by a judicious comparison of different texts. This is a fact which none who are competent to judge will deny; indeed, it is one which has been repeatedly adverted to by those who have been the most intimately acquainted with the Word of God. Upon this subject the learned Horsley has said,—“It should be a rule with every one, who would read the Holy Scriptures with advantage and improvement, to compare every text, which may seem either important for the doctrine it may contain, or remarkable for the turn of the expression, with the parallel passages in other parts of Holy Writ; that is, with the passages in which the subject-matter is the same, the *sensu* equivalent, or the turn of the expression similar.”—“It is incredible to any one who has not in some degree made the experiment, what a proficiency may be made in that knowledge which maketh wise unto salvation, by studying the Scriptures in this manner, *without any other commentary or exposition than what the DIFFERENT PARTS OF THE SACRED VOLUME MUTUALLY FURNISH FOR EACH OTHER*. I will not scruple to assert, that the most illiterate Christian, if he can but read his English Bible, and will take the pains to read it in this manner, will not only attain all that practical knowledge which is necessary to his salvation; but, by God's

blessing, he will become learned in every thing relating to his religion in such a degree, that he will not be liable to be misled either by the refined arguments or the false assertions of those who endeavour to ingraft their own opinions upon the Oracles of God. He may safely be ignorant of all philosophy, except what is to be learned from the Sacred Books; which indeed contain the highest philosophy adapted to the lowest apprehensions. He may safely remain ignorant of all history, except so much of the first ages of the Jewish and of the Christian Church as is to be gathered from the Canonical Books of the Old and New Testaments. Let him study these in the manner I recommend, and let him never cease to pray for the illumination of that Spirit by which these Books were dictated, and the whole compass of abstruse philosophy, and recondite history, shall furnish no argument with which the perverse will of man shall be able to shake this learned Christian's faith. The Bible, thus studied, will indeed prove to be what we Protestants esteem it—a certain and sufficient rule of faith and practice, a helmet of salvation, which alone may quench the fiery darts of the wicked." *

That the advantages resulting from such a mode of studying the Sacred Volume are not here over-rated, will be apparent upon the slightest consideration. In the Holy Scriptures, as in every other collection of ancient writings, there must of necessity be some parts which at first sight appear to us obscure and uncertain, resulting from allusions to customs and habits with which we are now unacquainted, and references to facts and circumstances which have long since ceased to exist. In all such cases a diligent collation of parallel passages will be found of singular service, and will not unfrequently do more toward removing such difficulties than all the commentaries which learning and ingenuity have united to produce. "On almost every subject in the Scriptures," says a competent judge, "there will be found a multitude of phrases, that, when diligently collated, will afford mutual illustration and support to each other; the truth which is more obscurely intimated in one place being expressed with greater precision in others. Thus, a part of the attributes or circumstances, relating to both persons and things, is stated in one text, and part in another; so that it is only by searching out several passages, and connecting them together, that we can obtain a just apprehension of them." †

The first collection of parallel passages the editor believes to have been that published with the third edition of Tyndale's Testament, in 1534. Coverdale's Bible, also, the first edition of which appeared in 1535, has a few marginal references. These were augmented and improved in the various editions of the Bible and New Testament, which were published subsequently to that time: the first edition of the present "Authorized Version" containing nine thousand references.

* Nine Sermons on the Resurrection, pp. 221—228.

† Horne's Introd. to the Critical Study of the Scriptures, vol. ii. p. 518, 4th edit.

But the most copious and judicious collection of parallel passages was that published by John Canne, with an edition of the Bible, at Amsterdam, 1644. The title is as follows:

"The Holy Bible, containing the Old Testament and the New, Newly translated out of the Original Tongues, and with the former Translations diligently compared and revised. With marginal Notes, shewing Scripture to be the best interpreter of Scripture."

In a "Preface to the Reader," the Editor quaintly observes, "I do not know any way whereby the Word of God, as to the majesty, authority, truth, and perfection of it, can be more honoured and held forth, and the adversaries of it of all sorts so thoroughly convinced and silenced, as to have *the Scripture to be its own interpreter*." This I am sure, did men in their expositions on the *Scriptures* speak less themselves, and the Scripture more, the Scripture would have more honour and themselves *less*."

In 1683, the "Authorized Version" was corrected, and many additional parallel texts were added by Dr. Scattergood;* and in 1690, Samuel Clark published "The Holy Bible, containing the Old Testament and the New, with Annotations and Parallel Scriptures," &c. In the Preface to this edition of the Scriptures, the Editor states that he took a great deal of pains in collecting parallel texts, and that not only for words and phrases, but for sense and matter. For this purpose, besides places which he added from his own observations, he examined all those which are in Curcellæus's Greek Testament, which are also printed in the Oxford edition, with the various readings, but with many *errata*. He also examined those in Canne's Bible.

Notwithstanding the intrinsic value of these collections of parallel references, something further was absolutely necessary to facilitate the labour of an extensive collation of the Sacred Writings. The immense time which was of necessity consumed in consulting all the passages to which a reference is made, to say nothing of the impossibility of remembering them so distinctly as to see their aptness and propriety, rendered them of but little service to the generality of Scripture readers. This consideration induced the publication of

"The New Testament, with References under the Text in words at length; so that the Parallel Texts may be seen at one View," &c., by Francis Fox, M. A. London, 1748, 2 Vols. 8vo.

* The following table, though extremely deficient, will suffice to shew the progressive increase of parallel texts, in the various editions of the Bible. It is taken from Bishop Wilson's Bible. The editor does not think the subject of sufficient importance to justify the vast expenditure of time requisite to render it a perfect exhibition of the progress made in this department of sacred literature.

In the 1st. edit. of 1611	6,580	In the Apocrypha	885	In the New Testament	1,527	Total	9,000
J. Haynes's, 1677	14,629		1,409		9,037		25,995
Dr. Scattergood's, 1678	20,357		1,417		11,371		33,145
Bishops Tension and Lloyd's, 1699	24,352		1,419		17,717		39,488
Dr. Blayney's, 1769	43,318		1,772		19,093		64,983
Bishop Wilson's, 1785	45,190		1,772		19,993		66,955

This Work, although allowed to be executed with considerable judgment, has many important defects; as, indeed, must be expected considering the time when it appeared, and the few helps which the editor possessed. Although Mr. Fox professed to give the parallel passages in words at length, this is only partially done, the *references*, alone, being given in very many cases to parallel passages, varying in a few words, a close comparison of which is frequently of the utmost importance in ascertaining the genuine meaning of the inspired records. Nor is the collection so large as is desirable for the biblical student, or as is requisite to exhibit, fully, the harmony of the inspired writers on the subjects of which they treat. To say nothing of the complex nature of the references, the innumerable typographical errors, or the disadvantages to the student, resulting from the editor not having attended to the words supplied, and printed in *italics* in our version, one objection with many persons, to Mr. Fox's Testament, still remains, *i. e.* that the Author espouses, and advocates with considerable warmth, one side of a controversy which is now happily subsiding, and the parties in which are uniting for the promotion of Scriptural knowledge.

In 1769, a revised edition of the "Authorized Translation" was published from the Oxford press. In this edition, which was revised by Dr. Blayney, under the direction of the Lord Chancellor and delegates of the Clarendon press, the marginal references were re-examined and corrected, and *thirty thousand four hundred and ninety-five new references* were inserted in the margin.

In 1790, the Rev. C. Cruttwell published, in a 4to volume, "A Concordance of Parallels collected from Bibles and Commentaries, which have been published in Hebrew, Latin, French, Spanish, and other languages, with the authorities of each." This is unquestionably the most elaborate collection of texts that has ever appeared, but it is doubtful whether it will repay the labour of even occasional consultation. In addition to the objections which lie against every mere collection of *references*, Cruttwell's Concordance is objectionable on the following grounds:—1st. The arrangement is faulty. Instead of taking the several members of a passage separately and as they *lie in order*, parallels are given in succession from different authorities referring to *the whole*, in consequence of which the attention is divided, and the object of consulting them totally defeated. 2dly. The multiplicity of references which are made to passages in which it is impossible to trace the slightest parallelism* tends only to perplex and

* The parallelism in many of these references, which were taken from different versions of the Scriptures, being merely *verbal*, is entirely lost in the English Bible. Of this indeed the editor appears to have been fully aware, observing in his Preface, "many of the references, especially where they are in a great measure imaginary, might (some persons may think) have been rejected without impropriety; but where the opinions of so many learned men are concerned, the author has not taken upon him to discriminate."

howilder the mind; while the omission of reference to important and really parallel texts renders the collation extremely defective.

Nor should the "Scripture Harmony," a laborious compilation of half a million of Scripture references, published by Mr. Bagster as a Supplement to his beautiful and valuable "Polyglott Bible," be omitted in this place. In this compilation the Editor has brought together the marginal references of Canne, Blayney, Browne, Scott, and other valuable writers on parallel Scriptures, and has arranged their various contributions into regular order. In this last particular it differs from Cruttwell, but in every other, the remarks upon his "Concordance" may be applied to the "Scripture Harmony."

For an extensive collection of references to parallel passages, the Editor has no hesitation in saying, that in the margin of Scott's Commentary is by far the best hitherto published; although the subtraction of a *few thousands* would not render this the less valuable to the Biblical student. To this Collection the Editor has been greatly indebted for much valuable assistance in the progress of these volumes. For a collection of parallel references on a smaller scale than Scott's, that in the margin of Mr. Bagster's English version of the Bible, forming part of the Polyglott above referred to, will be found the most judicious extant.

From this rapid sketch of the rise and progress of works in this department of biblical literature, it will be sufficiently apparent that the assistance hitherto afforded has been inadequate to any thing like a general or extensive collation of parallel passages of Scripture, and that the difficulties to be surmounted in such a task are so considerable, that but few will be induced to enter upon it, or at furthest, to continue their labours to any considerable extent.

To obviate these difficulties, and to render a collation of the Scriptures at once pleasing and useful, is the object of the present Work. Such a collection of passages is here given as will elucidate and confirm the text; and, to save the vast trouble attendant on a reference to the Bible, to consult many passages, they are printed in words at length. It has been the endeavour of the Editor to bring together all such as are *really parallel and illustrative*; to furnish a commentary on the Bible from its own resources; and to exhibit the delightful harmony which subsists between the sacred writers on the subjects of which they treat.

Ὅτι ἐν διδακτοῖς ἀνθρωπίνης σοφίας λόγοις;
Ἄλλ' ἐν διδακτοῖς Πνεύματος ἁγίου.

"Not in words which man's wisdom teacheth;
But which the Holy Ghost teacheth;"

How far he has succeeded must be left for others to determine; but he thinks it due to himself to observe, that he has neither avoided personal labour nor mental anxiety in order to render his

work as perfect as is attainable through human industry.—He has endeavoured to incorporate every work of merit upon the subject, but although the present contains many thousand *parallel* and *illustrative* passages more than any other work in existence, he is too fully aware that it is very far from perfection. Of its imperfections no one can be more conscious than himself, and hence he will feel considerably indebted to any person who may favour him with hints or materials for rendering a second edition, should it ever be called for, more worthy the patronage and support the present one has received.

The Editor solicits attention particularly to the *arrangement* of the parallels; which, from the additional labour and anxiety naturally arising in effecting it, will not, it is hoped, be considered as the least valuable part of the Work. By a strict attention to the literal meaning of the Sacred text, and by carefully ascertaining the different clauses of a verse, their disposition and connexion, and giving the parallels in their natural order, not only will the more immediate object of the work—the illustration of the Scriptures—be most effectually secured, but material assistance will be afforded to young Ministers in the division and amplification of a text. The parallels belonging to each member of a verse are printed in distinct paragraphs.

In St. Luke's Gospel, the arrangement of the parallels is such as to form a complete and distinct harmony of the Evangelists. Immediately after the text, the corresponding passages in the other gospels are given, and are printed between brackets; so that they may be read either as a harmony of the Evangelical histories alone, or in connexion with the other parallels.

In order to preserve the punctuation and *italic* reading of the "Authorized Translation," considerable care and application was required; but these will be amply recompensed by the great service which it is anticipated must result from them, *i. e.* in enabling ministers to quote, in the composition of their sermons, the passages given, without the trouble of turning to them in their Bible; and in pointing out to the unlearned reader those passages which are not found in the original, but are supplied in the translation.

In citing the various passages of the Sacred Volume, considerable care has been taken not to do them violence by too great a separation from their context. This has undoubtedly swelled the size of the Work, but it has ensured to the reader the genuine meaning of the Inspired Writings. It is a fact universally acknowledged, that, by abscinding many passages from their respective contexts, the Scriptures may be adduced in support of the most preposterous and revolting opinions; and it is to be deplored, that too many sincere and conscientious Christians give in to a practice pregnant with so many evils.

With the view of rendering the Work as valuable as possible to the biblical student, the Greek text, printed from Mill's edition of the

"*Textus Receptus*," is given with the authorized English translation, accompanied with the various readings, which are highly important to the mere English reader in studying the Sacred text. On the real value of these, Dr. A. Clarke remarks: "That the *Marginal Readings* in our authorized translation, are essential to the integrity of the version itself, I scruple not to assert; and they are of so much importance, as to be in several instances, preferable to the *Textual Readings* themselves. Our conscientious translators, not being able in several cases, to determine which of two meanings borne by a word, or which of two words found in different copies should be admitted into the text, adopted the measure of receiving *both*, placing one in the margin and the other in the text; thus leaving the reader at liberty to adopt either, both of which, in their apprehension, stood nearly on the same authority. On this very account, the *Marginal Readings* are essential to our version; and I have found, on collating many of them with the originals, that those in the *Margin* are to be preferred to those in the text, in the proportion of at least *eight to ten*."*

Considerable difficulty has been experienced in fixing upon a scheme of chronology which should be consistent in all its parts, and harmonize with the internal evidence of the books themselves. Not being willing to hazard an opinion of his own, the Editor has selected that of Dr. Blayney, as being upon the whole, perhaps, the least liable to objection. Where this has been obviously inconsistent with the data furnished by the writers themselves, for fixing the period at which they wrote, a more probable date has been assumed, and placed at the head of the respective books; retaining Blayney's also in the margin. Upon a subject where so many writers of acknowledged ability have differed, and still do differ, the Editor cannot hope to succeed in satisfying every reader: he can only say, that his chronology has been adopted after a careful perusal and comparison of what has been advanced upon the subject by the most eminent biblical critics.

After this short but circumstantial detail, the Editor feels himself justified in offering the result of his long and unwearied application to the Christian world. In so doing he pledges himself, that the *SCIENTIA BIBLICA* will not be found a party-book. His great object has been faithfully to cite every parallel passage, without regard to any one theological system, leaving each person to put his own construction upon the words. At the same time, he wishes it may be distinctly understood, that to the doctrines of Grace—the Divinity and Atonement of Christ, the depravity of man, the influences of the Holy Spirit, and their kindred doctrines, especial attention has been given, so as to render them a prominent feature in the Work.

In short his ultimate object has been to assist the great cause of Christianity; and he cannot but regret that the responsibility of this

* Comment. Gen. Pref.

trust has not been committed to the hands of one more competent, although not more willing than himself, to fulfil the duties attached to such an arduous undertaking.

Should sufficient encouragement be afforded for the task, the Editor proposes to undertake the Old Testament upon the same plan as the present Work. Those persons desirous of furthering this object are requested to forward their names to the publisher: the Work will be ready to go to press upon the receipt of five hundred subscribers' names.

AN
HARMONIZED VIEW
OF THE
WRITINGS OF THE NEW TESTAMENT.

ALTHOUGH one principal design of the following Work has been to exhibit the uninterrupted harmony which subsists among the writers of the New Testament, on the various topics which have employed their pens, the plan laid down would not admit of any thing like an historical or chronological arrangement of the facts narrated, or of the circumstances detailed by those inspired men. Upon a subject, however, so intimately connected with the one pursued throughout this work, the reader will not, it is hoped, feel displeased at the introduction of a few remarks in this place.

To the most superficial reader of the historical books of the New Testament, it must be apparent, either that the writers of them have not carefully attended to the chronological order of events, or that in some cases three or four different events have occurred, so remarkably similar in all their circumstances, as to be scarcely distinguishable from each other. These are, in fact, the two hypotheses adopted by the various writers who have favoured us with harmonies of the evangelical histories; each of which has been supported and defended with considerable learning and ingenuity.

All the modern harmonies of the four Gospels, says Bishop Marsh, of which we have above a hundred, in various languages, may be divided into two classes: 1st. Harmonies, of which the authors have taken for granted, that all the facts recorded in all the four Gospels, are arranged in chronological order; and, 2dly. Harmonies, of which the authors have admitted, that in one or more of the four Gospels, chronological order has been more or less neglected. Oslander, or, as he was called in German, Hosmann, is at the head of the first class, Chemnitz at the head of the second. The harmonies of the former kind are very similar to each other; because, though the authors of them had to interweave the facts recorded in one Gospel with the facts recorded in another, yet, as they invariably retained the order

which was observed in each Gospel, and consequently repeated whatever facts occurred in different places in different Gospels, as often as those facts presented themselves to the harmonists in their progress through the Gospels, there was less room for material deviations in their plan and method. But in the harmonies of the latter kind we meet with considerable variations, because, though the authors of them are unanimous in their principle, they are at variance in the application of it: and, though they agree in making transpositions, by which they distinguish themselves from the harmonists of the first class, yet they do not always make the same transpositions. Some, for instance, have supposed, as Chemnitz, Archbishop Newcome, and other harmonists of this class have done, that St. Matthew has mostly neglected chronological order; while others, as Bengel and Berling, have supposed, that he has in general retained it. Hence, though they have all the same object in view, namely, to make a chronological harmony, or to arrange the events, which are recorded in the Gospels, as nearly as possible according to the order of the time in which the events happened, they have adopted different modes of producing this effect. For in some harmonies the order of St. Matthew is inverted, and made subservient to that of St. Mark; while in other harmonies St. Mark's order is inverted, and made subservient to that of St. Matthew. Some harmonists again suppose, that *all* the evangelists have neglected chronological order, while others make an exception in favour of one, or more of them; though the question, which of the evangelists should be excepted, likewise affords matter of debate. And even those harmonists, who agree as to the Gospel, or Gospels, in which transpositions should be made, differ in respect to the particular parts, where these transpositions ought to take place. Amid this variety of opinion, and amid the manifold arguments, by which each harmonist has ingeniously defended his own particular plan, it is really difficult to discover a fixed and solid principle, by which the events recorded by the evangelists may be restored to chronological order.*

For a view of the difficulties to be encountered by the first class of harmonists, the reader may turn to Michaëlis' Introduction, translated by Bishop Marsh, vol. iii. part 1. sect. 2, 3; and for the arguments in favour of their hypotheses, he may consult Macknight's Preliminary Observations to his Harmony of the Gospels, Obs. iv.

After a careful examination of the various arguments put forth and supported with so much learning and ingenuity by the several writers in support of their respective hypotheses, my opinion has been formed in favour of that which supposes that the purpose for which the historical books of the New Testament were written, was not to give a regular chronologically disposed history of the life, ministry, and sufferings of Jesus Christ, but the collection of such a body of well-

* Marsh's Michaëlis, vol. iii. part 2. p. 44.

authenticated facts, as might disclose the nature, and form sufficient proof of the truth of the Christian religion. In favour of this opinion, let the following remarks, from the pen of a writer who has produced one of the most logical and well-conducted arguments in proof of the authenticity of the New Testament that has ever appeared upon the subject, be carefully considered. "There are no marks of an intention, on the part of any of the evangelists, to give to their narratives a regular chronological order. While, in general, there are no indications of the succession, and proximity of the events narrated, but from their being prior, or posterior, and contiguous in the narrative, or from such indefinite expressions as *τοτε, παλιν, εν ταις ημεραις εκειναις, εν εκεινω τω χωρῳ, εν τω καθεξης, μετα ταυτα*; on the other hand, it sometimes occurs, that the events which one evangelist relates as in immediate succession, are noticed by himself to be not contiguous in time, and are put down by another, with some of the intervening transactions interposed. Than evidence of this kind, as to the purpose of a history, no declaration by the writer can be more satisfactory. Such declaration, unless perfectly explicit, may be required to be modified, by what his work bears within itself of its purpose. But there can be no ambiguity in the evidence, deduced from such facts as we have noticed, in the Gospel narratives. Against this evidence, too, there is no contrary declaration to be weighed. The evangelist (John xx. 30, 31.) expressly asserts that the purpose of his writing, was to make such a selection of facts as might be good ground of faith in the divine mission of Jesus Christ; but he no where affirms the chronological order of the selection. Luke, also, thus declares the purpose of his writing to Theophilus, *ἵνα επιγνως περι ὧν κατηχηθης λογων την ασφαλειαν*, (Luke i. 4.) and the expression in the preceding verse, *Ἐδοξε καμοι, παρηκολουθηκοτι ανωθεν πασιν ακριβως καθεξης σοι γραψαι*, is to be interpreted according to that purpose. For this purpose, thus distinctly expressed by two of the evangelists, and evident from the manner of writing common to them all, it was assuredly necessary that, either directly or indirectly, they should furnish us with such information, as might enable us to refer the facts in the Gospel history to a certain country, and a certain period in the history of the world. Without this, the Gospels would not have afforded the proper means for distinguishing them from fictitious histories; and hence, could not have answered the purpose of furnishing evidence to the truth of Christianity. This it was possible to do, either formally by dates, such as are found in the beginning of the 2nd and 3rd chapters of Luke's Gospel; or by allusions to known places, persons, and circumstances, to be learnt from other histories. Of these two modes, the evangelists, with a few exceptions, follow the latter; natural to men writing immediately for contemporaries, upon or near the scene of the events, and conformable to the usual simplicity by which their whole style is pervaded. But for this purpose, it was not in the least necessary to frame regular chronological narratives; and accordingly,

what was not necessary, has not been effected; the connexions carrying forward the arrangement of events in the Gospels, being not merely those of time, but of the various associations, such as similarity in the facts themselves, vicinity of place, &c., by which it is possible that the human mind may be guided, in recollecting and classifying things that are past. And such, perhaps, upon the whole, is the impression made on most readers by the narratives of the evangelists. As we read them, we have a general feeling that they are carrying us ultimately forward, from preceding to subsequent events, yet, occasionally, over intervals of time concerning which nothing has been recorded, or with deviations from the chronological order; thus rendering it difficult, or impossible, to make one harmonious arrangement of the whole Gospel history in which each event shall obtain, in perfect consistency with the account of each evangelist, its proper chronological place.

Adopting this hypothesis concerning the purpose for which the evangelists wrote, we get rid, and in the fairest way, of all the difficulties with which the authors of Harmonies of the Gospels have had to combat.*

After noticing the difficulties which present themselves in the way of making a chronological adjustment of the facts narrated in the Gospels, Dr. Cook thus concludes: "It seems thus necessary, not only from the impossibility of effecting any well-grounded adjustment of the apparent anachronisms in the Gospels, but from the whole style of the works, to abandon the hypothesis, that in any one of them the narrative of events has closely adhered to their order in time; and to adopt that one, favoured to a certain degree by Bengel and Michaëlis, and coinciding with the great purpose, for which the reason of the thing itself, the express declaration of the evangelist John, and the mode of narrative common to them all, induce us to think that they were written. This last hypothesis does not absolutely prohibit every attempt to reach the chronological arrangement of facts in the Gospel history; but it teaches us, should we make such attempt, to pass the insuperable difficulties, as nothing that is not in perfect consistency with the great end for which the Gospels were composed. The evangelists may thus be considered, as having written their testimony to the truth of Christianity, in very much the same unpremeditated way, that a witness examined before a court, gives extemporaneous evidence; each, after having begun his narrative, following the arrangements which the varying associations, passing in his mind during the course of it, most naturally suggested; till, occasionally going backwards and forwards upon the precise order of events in point of time, the whole information designed to be communicated, was completed."*

* Cook's Inquiry into the books of the New Testament, p. 212.

† Idem, p. 215.

The same remarks will apply with equal weight to the book styled "the Acts of the Apostles;"—a title rather calculated to mislead the reader, than to give him a correct idea of the nature of its contents. Nothing can be more obvious from a careful perusal of this collection of writings, than that the purpose designed by its author was not to give a complete history of the labours, success, and sufferings of the apostles, or even of any one of them; but that his design, like that of the writers of the Gospels, was to give such a selection of well authenticated facts as might afford indubitable evidence of the truth of Christianity, and serve for the illustration of some of its most important doctrines.

As it was not necessary, in order to accomplish this purpose, to give a chronological arrangement of facts, so we find nearly the same neglect of this order here, as in the evangelical histories. The various attempts which have been made to divide the history contained in this book into certain epochs, within one or other of which the various facts may with certainty be placed, are only calculated to shew that such attempts are utterly useless. It is true that Luke, in this work, as in his Gospel, has defined with sufficient distinctness, within what period of the history of the world, his narrative begins and terminates. But when this is said, the utmost has he granted relative to the chronology of the "Acts of the Apostles," that can be reasonably required.

With the following Harmonized view of the writings of the New Testament the subject shall be closed. For this analysis, I am indebted to a friend, who has evidently bestowed much attention upon the subject, and who appears to me to have succeeded in an attempt to exhibit in a small compass a tolerably satisfactory harmony of the New Testament. I think it right to state, that this synopsis has already been printed as part of a more extended undertaking, in a periodical work which deserves to be more extensively known, as possessing the strongest claims on the attention and support of the Biblical student: "The Scripture Magazine (formerly *Critica Biblica*), or Depository of Sacred Literature," vol. ii. p. 15.—*Lond.* 1825.

I.—THE LIFE AND MINISTRY OF JESUS CHRIST.

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ΒΙΒΛΙΟΣ γενέσεως Ἰησοῦ Χριστοῦ, υἱοῦ
Δαβὶδ, υἱοῦ Ἀβραάμ.

The book of the ^a generation of Jesus Christ, ^b the son of David, ^c the son of Abraham.

^a And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli, Luke iii. 23, to the end. Whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever. Amen. Rom. ix. 5.

^b And when Jesus departed thence, two blind men followed him, crying and saying, *Thou son of David, have mercy on us*, Matt. ix. 27. And behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, *Have mercy on me, O Lord, thou son of David!* my daughter is grievously vexed with a devil, xv. 22. What think ye of Christ? whose son is he? They say unto him, *The son of David*, xxii. 42. I have found David my servant, with my holy oil have I anointed him. His seed also will I make to endure for ever, and his throne as the days of heaven, Ps. lxxxix. 20—29. Once have I sworn by my holiness, that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me, 35, 36. The Lord hath sworn in truth unto David, he will not turn from it. Of the fruit of thy body will I set upon thy throne, cxxxii. 11. For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to VOL. I.

order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this, Isa. ix. 6, 7. And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots, xi. 1. Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely, and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS, Jer. xxiii. 5, 6. In those days and at that time, will I cause the Branch of righteousness to grow up unto David, and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The Lord our Righteousness. For thus saith the Lord, David shall never want a man to sit upon the throne of the house of Israel, xxxiii. 15—17, 26. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David. And hath raised up a horn of salvation for us in the house of his servant David. As he spake by the mouth of his holy prophets, which have been since the world began, Luke i. 31, 32. 69, 70. Hath not the Scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem where David was? John vii. 42. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins according to the flesh, he would raise up Christ to sit on his throne,

Acts ii. 30. Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power according to the Spirit of holiness by the resurrection from the dead, Rom. i. 3, 4. I, Jesus, have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star, Rev. xii. 16.

And I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed, Gen. xii. 3. Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him, xviii. 18. And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice, xxii. 18. Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I swore unto Abraham thy father. And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries, and in thy seed shall all the nations of the earth be blessed; Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws, xxvi. 3—5. And behold the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed, xxviii. 13, 14. For the promise that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith, Rom. iv. 13. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ, Gal. iii. 16. For verily he took not on him the nature of angels; but he took on him the seed of Abraham, Heb. ii. 16.

VER. 2.

Ἀβραὰμ ἐγέννησε τὸν Ἰσαὰκ· Ἰσαὰκ δὲ ἐγέννησε τὸν Ἰακώβ· Ἰακώβ δὲ ἐγέννησε τὸν Ἰούδαν καὶ τοὺς ἀδελφοὺς αὐτοῦ·

^aAbraham begat Isaac; and ^bIsaac begat Jacob; ^cand Jacob begat Judas and his brethren;

^a For Sarah conceived and bare Abraham a son in his old age, at the set time of which God had spoken to him. And Abraham called the name of his son, that was born unto him, whom Sarah bare to him, Isaac, Gen. xxi. 2, 3. And Joshua said unto all the people, Thus saith the Lord God of Israel, Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nahor: and they served other gods. And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac, Josh. xxiv. 2, 3. Which was the son of Jacob, which was the son of Isaac, which was the son of Abraham, Luke iii. 34. And he gave him the covenant of circumcision: and so Abraham begat Isaac, and circumcised him the eighth day, Acts vii. 8.

^bAnd I gave unto Isaac, Jacob and Esau, Josh. xxiv. 4.

^cAnd Leah conceived and bare a son, and she called his name Reuben: for she said, Surely the Lord hath looked upon my affliction; now therefore my husband will love me. And she conceived again, and bare a son; and said, Because the Lord hath heard that I was hated, he hath therefore given me this son also: and she called his name Simeon. And she conceived again, and bare a son; and said, Now this time will my husband be joined unto me, because I have borne him three sons: therefore was his name called Levi. And she conceived again, and bare a son; and she said, Now will I praise the Lord; therefore she called his name Judah, and left bearing, Gen. xxix. 32—35. And Bilhah conceived, and bare Jacob a son. And Rachel said, God hath judged me, and hath also heard my voice, and hath given me a son: therefore called she his name Dan. And Bilhah, Rachel's maid, conceived again, and bare Jacob a second son.

MATT. I. 3, 4.

And Rachel said, With great wrestlings have I wrestled with my sister, and I have prevailed: and she called his name Naphtali, xxx. 5—8. And God hearkened unto Leah, and she conceived, and bare Jacob the fifth son. And Leah said, God hath given me my hire, because I have given my maiden to my husband: and she called his name Issachar. And Leah conceived again, and bare Jacob the sixth son. And Leah said, God hath endued me with a good dowry: now will my husband dwell with me, because I have borne him six sons: and she called his name Zebulun, 17—20. And they journeyed from Bethel, and there was but a little way to come to Ephraim; and Rachel travailed, and she had hard labour. And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not, thou shalt have this son also. And it came to pass, as her soul was in departing (for she died), that she called his name Benoni: but his father called him Benjamin. And Rachel died, and was buried in the way to Ephraim, which is Bethlehem, xxxv. 16—19. Reuben, Simeon, Levi, and Judah, Issachar, Zebulun, and Benjamin, Dan and Naphtali, Gad and Asher. And all the souls that came out of the loins of Jacob, were seventy souls; for Joseph was in Egypt *already*, Exod. i. 2—5. These are the sons of Israel; Reuben, Simeon, Levi, and Judah, Issachar, and Zebulun, Dan, Joseph, and Benjamin, Naphtali, Gad, and Asher, 1 Chron. ii. 1, 2.

VER. 3.

Ἰούδας δὲ ἐγέννησε τὸν Φαρέζ καὶ τὸν Ζαρέδ ἐκ τῆς Θαμάρ. Φαρέζ δὲ ἐγέννησε τὸν Ἐσρώμ. Ἐσρώμ δὲ ἐγέννησε τὸν Ἀράμ.

And Judas begat Phares and Zarah of ^bTamar; and Phares begat Esrom; and Esrom begat ^dAram;

^aAnd it came to pass as he drew back his hand, that, behold, his brother came out; and she said, How hast thou broken forth? this breach be upon thee: therefore his name was called Pharez. And afterward came out his brother, that had the scarlet thread upon his hand; and his name was called Zarah, Gen. xxxviii. 29, 30. And the sons of Judah; Er, and Onan, and Shelah, and Pharez, and Zarah: but Er and Onan

died in the land of Canaan. And the sons of Pharez were Hezron and Hamul, xvi. 12. And the sons of Judah, after their families, were; of Shelah, the family of the Shelanites: of Pharez, the family of the Pharezites: of Zerah, the family of the Zarhites. And the sons of Pharez were; of Hezron, the family of the Hezronites: of Hamul, the family of the Hamulites, Num. xxvi. 20, 21.

^bAnd Judah took a wife for Er his first-born whose name was Tamar. Then said Judah to Tamar his daughter-in-law, Remain a widow at thy father's house till Shelah my son be grown: for he said, Lest peradventure he die also, as his brethren *did*. And Tamar went and dwelt in her father's house. And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter-in-law hath played the harlot; and also, behold, she is with child by whoredom. And Judah said, Bring her forth, and let her be burnt. When she was brought forth, she sent to her father-in-law, saying, By the man whose these are am I with child: and she said, Discern I pray thee whose are these, the signet, and bracelets, and staff. And Judah acknowledged *them*, and said, She hath been more righteous than I; because that I gave her not to Shelah my son. And he knew her again no more, Gen. xxxviii. 6, 11. 24—26.

^cAnd the sons of Judah; Er, and Onan, and Shelah, and Pharez, and Zarah: but Er and Onan died in the land of Canaan. And the sons of Pharez were Hezron and Hamul, Gen. xvi. 12. And the sons of Pharez were; of Hezron, the family of the Hezronites: of Hamul, the family of the Hamulites, Num. xxvi. 21.

^dAnd Hezron begat Ram, and Ram begat Amminadab, Ruth iv. 19. The sons also of Hezron, that were born unto him: Jerahmeel, and Ram, and Chelubai, 1 Chron. ii. 9.

VER. 4.

Ἀράμ δὲ ἐγέννησε τὸν Ἀμινάδαβ. Ἀμινάδαβ δὲ ἐγέννησε τὸν Ναασσών. Ναασσών δὲ ἐγέννησε τὸν Σαλμών.

And Aram begat ^aAminadab; and Aminadab begat ^bNaasson; and Naad son begat Salmon;

^aAnd Hezron begat Ram, and Ram

begat Amminadab. And Amminadab begat Nahshon, and Nahshon begat Salmon, Ruth iv. 19, 20. And Ram begat Amminadab, and Amminadab begat Nahshon, prince of the children of Judah. And Nahshon begat Salma, 1 Chron. ii. 10-12.

^b Of Judah: Nahshon, the son of Amminadab, Num. i. 7. And on the east side towards the rising of the sun, shall they of the standard of the camp of Judah pitch throughout their armies: and Nahshon the son of Amminadab shall be the captain of the children of Judah, ii. 3.

VER. 5.

Σαλμών δὲ ἐγέννησε τὸν Βοὸζ ἐκ τῆς 'Ραχάβ· Βοὸζ δὲ ἐγέννησε τὸν Ὡβὴδ ἐκ τῆς 'Ρούθ· Ὡβὴδ δὲ ἐγέννησε τὸν Ἰεσσαί·

And ^a Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and ^b Obed begat Jesse;

^a And Salmon begat Boaz, and Boaz begat Obed, Ruth iv. 21. And Nahshon begat Salma, and Salma begat Boaz. And Boaz begat Obed, and Obed begat Jesse, 1 Chron. ii. 11, 12.

^b Which was the son of Jesse, which was the son of Obed, which was the son of Booz, which was the son of Salmon, which was the son of Naasson, Luke iii. 32.

VER. 6.

Ἰεσσαί δὲ ἐγέννησε τὸν Δαβὶδ τὸν βασιλέα· Δαβὶδ δὲ ὁ βασιλεὺς ἐγέννησε τὸν Σολομῶνα ἐκ τῆς τοῦ Οὐρίου·

And ^a Jesse begat David the king; and David the king begat ^b Solomon of her that had been the wife of Uriah;

^a And Jesse begat David, Ruth iv. 22. And the Lord said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil and go, I will send thee to Jesse the Bethlehemitte: for I have provided me a king among his sons. And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither. And he sent and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to.

And the Lord said, Arise, anoint him, for this is he. Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the Lord came upon David from that day forward: So Samuel rose up, and went to Ramah, 1 Sam. xvi. 1. 11-13. Now David was the son of that Ephraimite of Bethlehem-Judah, whose name was Jesse; and he had eight sons, and the man went among men for an old man in the days of Saul. And Saul said unto him, Whose son art thou, thou young man? and David answered, I am the son of thy servant Jesse the Bethlehemitte, xvii. 12, 58. Now these be the last words of David. David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said, 2 Sam. xxiii. 1. And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, Acts xiii. 22.

^b And David comforted Bathsheba his wife, and went in unto her, and lay with her: and she bare a son, and he called his name Solomon, 2 Sam. xii. 24. And these were born unto him in Jerusalem; Shimea, and Shobab, and Nathan, and Solomon, four, of Bathshua the daughter of Ammiel, 1 Chron. iii. 5.

^c And David sent and inquired after the woman. And one said, Is not this Bathsheba the daughter of Eliam, the wife of Uriah the Hittite? And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband. And when the mourning was past, David sent and fetched her to his house, and she became his wife, and bare him a son. But the thing that David had done displeased the Lord, 2 Sam. xi. 3, 26, 27. Because David did that which was right in the eye of the Lord, and turned not aside from anything that he commanded him all the days of his life, save only in the matter of Uriah the Hittite, 1 Kings xv. 5.

VER. 7.

Σολομών δὲ ἐγέννησε τὸν 'Ροβοάμ· 'Ροβοάμ δὲ ἐγέννησε τὸν 'Αβιά· 'Αβιά δὲ ἐγέννησε τὸν 'Ασά·

And Solomon begat ^a Roboam; and

Roboam begat ^b*Abia*; and *Abia begat* ^c*Asa*;

^aAnd Solomon slept with his fathers, and was buried in the city of David his father; and Rehoboam his son reigned in his stead, 1 Kings xi. 43. And Solomon's son was Rehoboam, 1 Chron. iii. 10.

^bAnd Rehoboam slept with his fathers, and was buried with his fathers in the city of David. And his mother's name was Naamah an Ammonitess. And Abijah his son reigned in his stead, 1 Kings xiv. 31. And Rehoboam slept with his fathers, and was buried in the city of David: and Abijah his son reigned in his stead, 2 Chron. xii. 16.

^cAnd Abijah slept with his fathers; and they buried him in the city of David: and Asa his son reigned in his stead, 1 Kings xv. 8.

VER. 8.

Ἀσὰ δὲ ἐγέννησε τὸν Ἰωσαφάτ· Ἰωσαφάτ δὲ ἐγέννησε τὸν Ἰωράμ· Ἰωράμ δὲ ἐγέννησε τὸν Ὀζιαν·

And *Asa begat* ^a*Josaphat*; and *Josaphat begat* ^b*Joram*; and *Joram begat* ^c*Ozias*;

^aAnd Asa slept with his fathers, and was buried with his fathers in the city of David his father; and Jehoshaphat his son reigned in his stead, 1 Kings xv. 24.

^bAnd Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoram his son reigned in his stead, 1 Kings xxii. 50. And in the fifth year of Joram the son of Ahab king of Israel, Jehoshaphat being then king of Judah, Jehoram the son of Jehoshaphat began to reign, 2 Kings viii. 16. Joram his son, 1 Chron. iii. 14. Now Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David. And Jehoram his son reigned in his stead, 2 Chron. xxi. 1.

^cAnd all the people of Judah took Azariah which was sixteen years old, and made him king instead of his father Amaziah, 2 Kings xiv. 21.

VER. 9.

Ὀζίας δὲ ἐγέννησε τὸν Ἰωάθαμ· Ἰωάθαμ δὲ ἐγέννησε τὸν Ἀχαζ· Ἀχαζ δὲ ἐγέννησε τὸν Ἐζεκίαν·

And *Ozias begat* ^a*Jotham*; and *Jou-*

tham begat ^b*Achaz*; and *Achaz begat* ^c*Ezekias*;

^aSo Azariah slept with his fathers, and they buried him with his fathers in the city of David; and Joatham his son reigned in his stead, 2 Kings xv. 7. And Uziah the king was a leper unto the day of his death, and dwelt in a several house, being a leper: for he was cut off from the house of the Lord: and Jotham his son was over the king's house judging the people of the land, 2 Chron. xxvi. 21.

^bAnd Jotham slept with his fathers, and was buried with his fathers in the city of David his father: and Ahaz his son reigned in his stead, 2 Kings xv. 38. In the seventeenth year of Pekah the son of Rameliah, Ahaz the son of Jotham king of Judah, began to reign, xvi. 1. And Jotham slept with his fathers, and they buried him in the city of David: and Ahaz his son reigned in his stead, 2 Chron. xxvii. 9.

^cAnd Ahaz slept with his fathers, and was buried with his fathers in the city of David: and Hezekiah his son reigned in his stead, 2 Kings xvi. 20. And Ahaz slept with his fathers, and they buried him in the city, even in Jerusalem, but they brought him not into the sepulchres of the kings of Israel: and Hezekiah his son reigned in his stead, 2 Chron. xxviii. 27.

VER. 10.

Ἐζεκίας δὲ ἐγέννησε τὸν Μανασσῆ· Μανασσῆ δὲ ἐγέννησε τὸν Ἀμὼν· Ἀμὼν δὲ ἐγέννησε τὸν Ἰωσία·

And *Ezekias begat* ^a*Manasses*; and *Manasses begat* ^b*Amon*; and *Amon begat* ^c*Josias*;

^aAnd Hezekiah slept with his fathers: and Manasseh his son reigned in his stead, 2 Kings xx. 21. Ahaz his son, Hezekiah his son, Manasseh his son, 1 Chron. iii. 13. And Hezekiah slept with his fathers, and they buried him in the chiefest of the sepulchres of the sons of David: and all Judah and the inhabitants of Jerusalem did him honour at his death. And Manasseh his son reigned in his stead, 2 Chron. xxxii. 33.

^bAmmon was twenty and two years old when he began to reign, and he reigned two years in Jerusalem. And his mother's name was Meshullemeth, the daughter of Haruz of Jothab.

And he did that which was evil in the sight of the Lord, as his father Manasseh did, 2 Kings xxi. 19, 20.

^c And he cried against the altar in the word of the Lord, and said, O altar, altar, thus saith the Lord, Behold a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee, 1 Kings xiii. 2. And he (Ammon) was buried in his sepulchre in the garden of Uzza, and Josiah his son reigned in his stead, 2 Kings xxi. 26. But the people of the land slew all them that had conspired against king Ammon, and the people of the land made Josiah his son king in his stead, 2 Chron. xxxiii. 25.

VER. 11.

Ἰωσίας δὲ ἐγέννησε τὸν Ἰεχονίαν καὶ τοὺς ἀδελφοὺς αὐτοῦ, ἐπὶ τῆς μετοικεσίας Βαβυλῶνος·

And * Josias begat ^a Jechonias and his brethren, ^b about the time they were carried away to Babylon;

* Some read, Josias begat Jakim, and Jakim begat Jechonias.

^a Jehoahaz was twenty and three years old when he began to reign, and he reigned three months in Jerusalem. And his mother's name was Hamutal, the daughter of Jeremiah of Libnah. And he did that which was evil in the sight of the Lord, according to all that his fathers had done. And Pharaoh-nechoh put him in bands at Riblah, in the land of Hamath, that he might not reign in Jerusalem, and put the land to a tribute of a hundred talents of silver, and a talent of gold. And Pharaoh-nechoh made Eliakim the son of Josiah king in the room of Josiah his father, and turned his name to Jehoiaikim, and took Jehoahaz away: and he came to Egypt and died there. And Jehoiaikim gave the silver and the gold to Pharaoh, but he taxed the land to give the money according to the commandment of Pharaoh: he exacted the silver and the gold of the people of the land of every one according to his taxation to give it unto Pharaoh-nechoh. Jehoiaikim was twenty and five years old when he began to reign, and he

reigned eleven years in Jerusalem. And his mother's name was Zebudah, the daughter of Pedaiah of Rimath. And he did that which was evil in the sight of the Lord, according to all that his fathers had done, 2 Kings xxiii. 31—37. And the sons of Josiah were, the first-born Johanan, the second Jehoiaikim, the third Zedekiah, the fourth Shallum. And the sons of Jehoiaikim, Jeconiah his son, Zedekiah his son. And the sons of Jeconiah; Assir Salathiel his son, 1 Chr. iii. 15—17.

^b And he carried away all Jerusalem, and all the princes, and all the mighty men of valour, even ten thousand captives, and all the craftsmen and smiths: none remained, save the poorest sort of the people of the land. And he carried away Jehoiaichin to Babylon, and the king's mother, and the king's wives, and his officers, and the mighty of the land, those carried he into captivity from Jerusalem to Babylon. And all the men of might, even seven thousand, and craftsmen and smiths a thousand, all that were strong and apt for war, even them the king of Babylon carried captive to Babylon, 2 Kings xxiv. 14—16. Now the rest of the people that were left in the city, and the fugitives that fell away to the king of Babylon, with the remnant of the multitude, did Nebuzar-adan the captain of the guard carry away, xxv. 11. And when the year was expired, king Nebuchadnezzar sent and brought him to Babylon with the goodly vessels of the house of the Lord, and made Zedekiah his brother king over Judah and Jerusalem. And them that had escaped from the sword, carried he away to Babylon, where they were servants to him and his sons until the reign of the kingdom of Persia, 2 Chron. xxxvi. 10, 20. Which Nebuchadnezzar king of Babylon took not, when he carried away captive Jeconiah the son of Jehoiaikim king of Judah from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem, Jer. xxvii. 20. Then Nebuzar-adan the captain of the guard carried away captive into Babylon the remnant of the people that remained in the city, and those that fell away, that fell to him, with the rest of the

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people that remained, xxxix. 9. Then he put out the eyes of Zedekiah; and the king of Babylon bound him in chains, and carried him to Babylon, and put him in prison till the day of his death. Now in the fifth month, in the tenth day of the month, which was the nineteenth year of Nebuchadrezzar king of Babylon, came Nebuzar-adan, captain of the guard, which served the king of Babylon, into Jerusalem. And burned the house of the Lord, and the king's house; and all the houses of Jerusalem, and all the houses of the great men, burned he with fire. And all the army of the Chaldeans that were with the captain of the guard, brake down all the walls of Jerusalem round about. Then Nebuzar-adan, the captain of the guard, carried away captive certain of the poor of the people, and the residue of the people that remained in the city, and those that fell away, that fell to the king of Babylon and the rest of the multitude. This is the people whom Nebuchadrezzar carried away captive: in the seventh year three thousand Jews and three and twenty: In the eighteenth year of Nebuchadrezzar he carried away captive from Jerusalem eight hundred thirty and two persons: In the three and twentieth year of Nebuchadrezzar, Nebuzar-adan, the captain of the guard, carried away captive of the Jews seven hundred forty and five persons: all the persons were four thousand and six hundred, lli. 11—15. 28. 30. And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God, which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure-house of his god, Dan. i. 2.

VER. 12.

Μετὰ δὲ τὴν μετοικεσίαν Βαβυλῶνος, Ἰε-
χωίας ἐγέννησε τὸν Σαλαθιήλ· Σαλαθιήλ
δὲ ἐγέννησε τὸν Ζοροβάβελ·

And after they were brought to Ba-
bylon, ^a Jeconias begat Salathiel; and
Salathiel begat Zorobabel;

^a And the sons of Jeconiah; Assir,
Salathiel his son, 1 Chron. iii. 17.

^b Then stood up Jeshua the son of
Jozadak, and his brethren the priests,
and Zerubbabel the son of Shealtiel,

and his brethren, and builded the al-
tar of the God of Israel, to offer burn-
offerings thereon, as it is written in
the law of Moses, the man of God,
Ezra iii. 2. Then rose up Zerubbabel
the son of Shealtiel, and Jeshua the
son of Jozadak, and began to build
the house of God, which is at Jeru-
salem: and with them were the pro-
phets of God helping them, v. 2.
Now these are the priests and the
Levites that went up with Zerubbabel
the son of Shealtiel and Jeshua, Neh.
xii. 1. Which was the son of Joana,
which was the son of Zorobabel,
which was the son of Salathiel, which
was the son of Neri, Luke iii. 27.

VER. 13.

Ζοροβάβελ δὲ ἐγέννησε τὸν Ἀβιοὺδ· Ἀβιο-
ὺδ δὲ ἐγέννησε τὸν Ἐλιακίμ· Ἐλιακίμ
δὲ ἐγέννησε τὸν Ἀζώρ·

And Zorobabel begat Abiud; and Abiud
begat Eliakim; and Eliakim begat Asor;

VER. 14.

Ἀζώρ δὲ ἐγέννησε τὸν Σαδώκ· Σαδώκ δὲ
ἐγέννησε τὸν Ἀχίμ· Ἀχίμ δὲ ἐγέννησε τὸν
Ἐλιοὺδ·

And Asor begat Sadoc; and Sadoc be-
gat Achim; and Achim begat Eliud;

VER. 15.

Ἐλιοὺδ δὲ ἐγέννησε τὸν Ἐλεάζαρ· Ἐλεά-
ζαρ δὲ ἐγέννησε τὸν Ματθάν· Ματθάν δὲ
ἐγέννησε τὸν Ἰακώβ·

And Eliud begat Eleazar; and Elea-
zar begat Matthan; and Matthan begat
Jacob;

VER. 16.

Ἰακώβ δὲ ἐγέννησε τὸν Ἰωσήφ τὸν ἀνδρα
Μαρίας, ἐξ ἧς ἐγεννήθη Ἰησοῦς ὁ λεγόμε-
νος Χριστός.

And Jacob begat ^a Joseph the husband
of Mary, of whom was born Jesus, who
is called Christ.

^a Now the birth of Jesus Christ
was on this wise: when as his mo-
ther Mary was espoused to Joseph,
before they came together, she was
found with child of the Holy Ghost.
Then Joseph her husband being a just
man, and not willing to make her a
public example, was minded to put
her away privily. But while he
thought on these things, behold the
angel of the Lord appeared unto him
in a dream, saying, Joseph, thou son

of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name *JESUS*; for he shall save his people from their sins. Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name *Emmanuel*, which being interpreted is, God with us. Then Joseph being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife. And knew her not till she had brought forth her first-born son: and he called his name *JESUS*, 18—25. To a virgin espoused to a man whose name was Joseph of the house of David; and the virgin's name was Mary, Luke i. 27. And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli, iii. 23. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son, iv. 22.

^b And behold, thou shalt conceive in thy womb, and bring forth a son, and shall call his name *JESUS*, Luke i. 31. And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn, ii. 7. And the angel said unto them, Fear not: for, behold, I bring unto you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Saviour, which is Christ the Lord, 10, 11. And when eight days were accomplished for the circumcising of the child, his name was called *JESUS*, which was so named of the angel before he was conceived in the womb, 21.

^c Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas or Jesus which is called Christ? Pilate saith unto them, What then shall I do with Jesus which is called Christ? They all say unto him, Let him be crucified, xxvii. 17, 22. The woman saith unto him, I know that *Messias* cometh, which is called

Christ, when he is come he will tell us all things, John iv. 25.

VER. 17.

Πάσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραὰμ ἕως Δαβὶδ, γενεαὶ δεκατέσσαρες· καὶ ἀπὸ Δαβὶδ ἕως τῆς μετοικεσίας Βαβυλῶνος, γενεαὶ δεκατέσσαρες· καὶ ἀπὸ τῆς μετοικεσίας Βαβυλῶνος ἕως τοῦ Χριστοῦ, γενεαὶ δεκατέσσαρες.

So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.

VER. 18.

Τοῦ δὲ Ἰησοῦ Χριστοῦ ἡ γέννησις οὕτως ἦν· Μνηστεύσας γὰρ τῆς μητρὸς αὐτοῦ Μαρίας τῇ Ἰωσήφ, πρὶν ἢ συνελθεῖν αὐτούς, εὗρε ἔσθιν ἐν γαστρὶ ἔχουσα ἐκ Πνεύματος ἁγίου.

Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together she was found with child of the Holy Ghost.

^a To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary, Luke i. 27, &c. If she please not her master, who hath betrothed her to himself, then shall he let her be redeemed—and if he have betrothed her unto his son, then shall he deal with her after the manner of daughters, Exod. xxi. 8, 9. If a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife, xxii. 16, also, Deut. xxii. 28, 29. And what man is there that hath betrothed a wife, and hath not taken her? let him go and return unto his house, lest he die in battle, and another man take her, xx. 7. If a damsel that is a virgin be betrothed unto a husband, and a man find her in the city, and lie with her, &c. xxii. 23.

^b And I will put enmity between thee and the woman, and between thy seed and her seed it shall bruise thy head, and thou shalt bruise his heel, Gen. iii. 15. Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name *Immanuel*, Isa. vii. 14. Now all this was done, that it might be fulfilled which was

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spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel; which being interpreted is, God with us, Matt. i. 22, 23. And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee, therefore also that Holy thing which shall be born of thee, shall be called the Son of God, Luke i. 35. But when the fulness of the time was come God sent forth his Son, made of a woman made under the law, To redeem them that were under the law that we might receive the adoption of sons, Gal. iv. 4, 5. For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens, Heb. vii. 26. Wherefore, when he cometh into the world, he saith, sacrifice and offering thou wouldst not, but a body hast thou prepared me, x. 5.

VER. 19.

Ἰωσήφ δὲ ὁ ἀνὴρ αὐτῆς δίκαιος ἦν, καὶ μὴ θέλων αὐτὴν παραδειγματίσαι, ἐβουλόθη λάθρα ἀπολύσαι αὐτήν.

Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily.

a Noah was a just man and perfect in his generations, and Noah walked with God, Gen. vi. 9. Unto the upright there ariseth light in the darkness; he is gracious and full of compassion and righteous. A good man sheweth favour and lendeth; he will guide his affairs with discretion, Ps. cxii. 4, 5. The just man walketh in his integrity, Prov. xx. 7. The way of the just is uprightness: thou, most upright, dost weigh the path of the just, Isa. xxvi. 7. The just shall live by his faith, Hab. ii. 4. For Herod feared John, knowing that he was a just man and an holy, and observed him, and when he heard him he did many things, and heard him gladly, Mark vi. 20. And behold, there was a man in Jerusalem, whose name was Simeon, and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him, Luke ii. 25. And, behold, there

was a man named Joseph, a counselor; and he was a good man, and a just, xxiii. 50. And they said, Cornelius the centurion, a just man, and one that feareth God and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house and to hear words of thee, Acts x. 22.

b And it came to pass about three months after, that it was told Judah, saying, Tamar, thy daughter-in-law, hath played the harlot; and also, behold she is with child by whoredom. And Judah said, Bring her forth and let her be burnt, Gen. xxxviii. 24. And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death, Lev. xx. 10. Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die: because she hath wrought folly in Israel, to play the whore in her father's house: so shalt thou put evil away from among you. If a man be found lying with a woman married to a husband, then they shall both of them die, both the man that lay with the woman and the woman: so shalt thou put away evil from Israel. If a damsel that is a virgin be betrothed unto an husband, and a man find her in the city and lie with her, Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel because she cried not, being in the city; and the man because he hath humbled his neighbour's wife, so thou shalt put away evil from among you, Deut. xxii. 21—24. They say unto him, Master, this woman was taken in adultery in the very act. Now Moses, in the law, commanded us that such should be stoned: but what sayest thou? John viii. 4, 5.

c When a man hath taken a wife and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her; then let him write her a bill of divorcement and give it in her hand, and send her out of his house, Deut. xxiv. 1. And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting

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him. And he answered and said unto them, What did Moses command you? And they said, Moses suffered to write a bill of divorcement; and to put her away, Mark x. 2—4.

VER. 20.

Ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος, ἰδοὺ, ἄγγελος κυρίου κατ' ὄναρ ἐφάνη αὐτῷ, λέγων· ἰωσήφ υἱὸς δαβὶδ, μὴ φοβηθῇς παραλαβεῖν Μαριάμ τὴν γυναῖκά σου· τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ πνεύματος ἁγίου.

But while he thought on these things, behold, ^athe angel of the Lord appeared unto him ^bin a dream, saying, ^cJoseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is ^econceived in her ^dis of the Holy Ghost.

* Gr. begotten.

^aSee on second clause of ver. 10. ch. xviii.

^bAnd when they were departed, behold the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. But when Herod was dead, behold an angel of the Lord appeareth in a dream to Joseph, in Egypt. But when he heard that Archelaus did reign in Judæa in the room of his father Herod, he was afraid to go thither: notwithstanding being warned of God in a dream, he turned aside into the parts of Galilee, Matt. ii. 13. 19. 22. And the angel of God spake unto me in a dream, saying, Jacob; and I said, Here am I, Gen. xxxi. 11. But God came to Abimelech in a dream by night;—and God said unto him in a dream, Yea, I know that thou didst this in the integrity of thine heart, Gen. xx. 3. 6. In Gibeon the Lord appeared to Solomon in a dream by night; and God said, Ask what I shall give thee, 1 Kings iii. 5. And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions, Joel ii. 28.

^cAnd Joseph also went up from Galilee, out of the city of Nazareth into Judæa, unto the city of David, which is called Bethlehem (because he was of the house and lineage of David), Luke ii. 4. And Jesus himself began

to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli, which was the son of David, Luke iii. 23—31. Joseph of the house of David, i. 27.

^dSee on last clause of ver. 18.

VER. 21.

Τίξεταί δὲ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ ἸΗΣΟΥ· αὐτὸς γὰρ σώσει τὸν λαόν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν.

And ^ashe shall bring forth a son, and ^bthou shalt call his name ^cJesus; ^cfor he shall save his people from their sins.

* that is, Saviour.

^aSee on last clause of ver. 18.

^bAnd behold thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus, Luke i. 31. And when eight days were accomplished for the circumcising of the child, his name was called Jesus, which was so named of the angel before he was conceived in the womb, ii. 21.

^cLet Israel hope in the Lord, for with the Lord there is mercy, and with him is plenteous redemption. And he shall redeem Israel from all his iniquities, Ps. cxxx. 7, 8. And in that day, thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away and thou comfortest me. Behold God is my salvation: I will trust, and not be afraid; for the Lord Jehovah is my strength and my song; he also is become my salvation, Isa. xii. 1, 2. Tell ye, and bring them near: yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the Lord? and there is no God else beside me; a just God and a Saviour; there is none beside me. Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else, xlv. 21, 22. By his knowledge shall my righteous servant justify many; for he shall bear their iniquities, liii. 11. In his days Judah shall be saved and Israel shall dwell safely; and this is the name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS, Jer. xxiii. 6. See also xxxiii. 16. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take

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away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God. I will also save you from all your uncleannesses: and I will call for the corn, and will increase it, and lay no famine upon you, Ezek. xxxvi. 25—29. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression: and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy, Dan. ix. 24. And after threescore and two weeks shall Messiah be cut off, but not for himself, 26. Rejoice greatly, O daughter of Zion: shout, O daughter of Jerusalem: behold, thy King cometh unto thee; he is just and having salvation: lowly, and riding upon an ass, and upon a colt the foal of an ass, Zech. ix. 9. For the Son of man is come to save that which was lost, Matt. xviii. 11. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord, Luke ii. 10, 11. The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord, iv. 18, 19. For the Son of man is come to seek and to save that which was lost, xix. 10. The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sins of the world, John i. 29. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his

life for the sheep, x. 9—11. I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world, xii. 46, 47. Unto you, first God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities, Acts iii. 26. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved, iv. 12. Him hath God exalted with his right hand, to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins, v. 31. To him give all the prophets witness, that through his name whosoever believeth in him, shall receive remission of sins, x. 43. Of this man's seed, hath God according to his promise raised up Israel a Saviour, Jesus. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses, xiii. 23, 28, 29. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved: in whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace, Eph. i. 5—7. Husbands love your wives, even as Christ also loved the church, and gave himself for it: That he might sanctify and cleanse it by the washing of water by the word: That he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish, v. 25—27. In whom we have redemption through his blood, even the forgiveness of sins, Col. i. 14. And having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether *they be* things in earth or things in heaven. And you that were sometime alienated and enemies in *your* mind by wicked works, yet now hath he reconciled. In

the body of his flesh through death, to present you holy and unblamable, and unprovable in his sight: If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven, whereof I Paul am made a minister, i. 20—23. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works, Tit. ii. 14. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them, Heb. vii. 25. Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed, 1 Pet. ii. 24. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, iii. 18. But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin, 1 John i. 7. I write unto you, little children, because your sins are forgiven you, for his name's sake, ii. 12. And ye know that he was manifested to take away our sins; and in him is no sin, iii. 5. And from Jesus Christ, who is the faithful witness, and the first-begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood; and hath made us kings and priests unto God and his Father; to him be glory and dominion, for ever and ever. Amen. Rev. i. 5, 6. And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb, vii. 14.

VER. 22.

Τοῦτο δὲ ἔλον γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ Κυρίου διὰ τοῦ προφήτου, λέγοντος·

Now all this was done, a that it might be fulfilled which was spoken of the Lord by the prophet, saying,

^a And was there until the death of Herod; that it might be fulfilled which

was spoken of the Lord by the prophet, saying, Out of Egypt have I called my Son, Matt. ii. 15. And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene, 23. That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities and bare our sickness, viii. 17. That it might be fulfilled which was spoken by Esaias the prophet, saying, xii. 17. That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world, xiii. 35. Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Ezra i. 1. For these be the days of vengeance, that all things which are written may be fulfilled, Luke xxi. 22. And he said unto them, These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms concerning me, xxiv. 44. If he called them gods, unto whom the word of God came, and the Scripture cannot be broken, John x. 35. That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their hearts; that they should not see with their eyes, nor understand with their hearts, and be converted, and I should heal them, xii. 38—40. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause, 15. 25. While I was yet with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled, xvii. 12. That the saying might be

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fulfilled which he spake, Of them which thou gavest me have I lost none, xviii. 9. They said therefore among themselves, Let us not rend it, but cast lots for it whose it shall be: that the Scripture might be fulfilled which saith, They parted my raiment among them, and for my vesture they did cast lots. These things, therefore, the soldiers did, xix. 24. After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst, 28. For these things were done, that the Scripture should be fulfilled, A bone of him shall not be broken. And again, another scripture saith, They shall look on him whom they pierced, 36, 37. But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled, Acts iii. 18. For they that dwell at Jerusalem and their rulers, because they knew him not, nor yet the voices of the prophets, which are read every sabbath-day, they have fulfilled them in condemning him. And though they found no cause of death in him, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre, xiii. 27—29. For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled, Rev. xvii. 17.

VER. 23.

Ἰδοὺ, ἡ παρθένος ἐν γαστρὶ ἔξει, καὶ τέξεται υἱόν, καὶ καλέσουσι τὸ ὄνομα αὐτοῦ ἙΜΜΑΝΟΥΗΛ· ὃ ἐστὶ μεθερμηνεύοντο, μεθ' ἡμῶν ὁ Θεός.

Behold, ^a a virgin shall be with child, and shall bring forth a son, and ^b they shall call his name Emmanuel, which being interpreted is, ^b God with us.

^a or, his name shall be called.

^a Therefore the Lord himself shall give you a sign; Behold a virgin shall conceive and bear a son, and shall call his name Immanuel, Isa. vii. 14. And he shall pass through Judah; he shall overflow and go over, he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel, viii. 8.

^b Teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always even unto the end of the world. Amen. Matt. xxviii. 20. The Lord of Hosts is with us, the God of Jacob is our refuge, Ps. xli. 7. And he shall pass through Judah, he shall overflow and go over, he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel. Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries; gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to nought: speak the word, and it shall not stand: for God is with us, Isa. viii. 8—10. For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace; of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever. The zeal of the Lord of Hosts will perform this, ix. 6, 7. And the word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth, John i. 14. And Thomas answered and said unto him, My Lord and my God, xx. 28. Then spake the Lord to Paul, in the night, by a vision, Be not afraid, but speak, and hold not thy peace; for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city, Acts xviii. 9, 10. Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood, xx. 28. Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead, Rom. i. 3, 4. Whose are the Father's, and of whom, as concerning the flesh, Christ came, who is over all, God, blessed for

ever. Amen, ix. 5. To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them : and hath committed unto us the word of reconciliation, 2 Cor. v. 19. And, without controversy, great is the mystery of godliness : God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory, 1 Tim. iii. 16. Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, Tit. ii. 13. But unto the Son, *he saith*, Thy throne, O God, is for ever and ever : a sceptre of righteousness is the sceptre of thy kingdom, Heb. i. 8. Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us, through the righteousness of God and our Saviour Jesus Christ, 2 Pet. i. 1. Hereby perceive we the love of God, because he laid down his life for us, 1 John iii. 16. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life, v. 20.

VER. 24.

Διηγερθεὶς δὲ ὁ Ἰωσήφ ἀπὸ τοῦ ὕπνου, ἐποίησεν ὡς προσέταξεν αὐτῷ ὁ ἄγγελος Κυρίου, καὶ παρέλαβε τὴν γυναῖκα αὐτοῦ.

Then Joseph, being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife :

VER. 25.

Καὶ οὐκ ἐγίνωσκεν αὐτὴν ἕως οὗ ἔτεκε τὸν υἱὸν αὐτῆς τὸν πρωτότοκον· καὶ ἐκάλεσε τὸ ὄνομα αὐτοῦ ἸΗΣΟΥΝ.

And knew her not till ^ashe had brought forth her first-born son : ^band he called his name JESUS.

^a And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger ; because there was no room for them in the inn, Luke ii. 7.

^b And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb, Luke ii. 21.

CHAP. II. 1.

ΤΟΤ' δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλεὲμ τῆς Ἰουδαίας, ἐν ἡμέραις Ἡρώδου τοῦ βασιλέως, ἰδοὺ, μάγοι ἀπὸ ἀνατολῶν παρεγένοντο εἰς Ἱερουσόλυμα,

Now when ^aJesus was born in ^bBethlehem of Judaea, in the days ^cof Herod the king, behold, ^dthere came wise men from the east to Jerusalem,

^a And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem ; (because he was of the house and lineage of David :) to be taxed with Mary his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her first-born son, and wrapped him in swaddling-clothes, and laid him in a manger ; because there was no room for them in the inn, Luke ii. 4—7.

^b And they said unto him, In Bethlehem of Judaea : for thus it is written by the prophet. Matt. ii. 5. But thou Bethlehem Ephratah *though* thou be little among the thousands of Judah, yet out of thee shall he come forth unto me *that* is to be ruler in Israel, whose goings forth *have been* from of old, from everlasting, Mic. v. 2. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us go now even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us, Luke ii. 11. 15. Hath not the Scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem where David was, John vii. 42.

^c When Herod the king had heard *these things* he was troubled, and all Jerusalem with him, Matt. ii. 3. But when Herod was dead, behold an angel of the Lord appeareth in a dream to Joseph in Egypt, 19. The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come ; and unto him *shall* the gathering of the people be, Gen. xlix. 10.

^d And Solomon's wisdom excelled the wisdom of all the children of the

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east country, and all the wisdom of Egypt, 1 Kings iv. 30. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents, the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him: all nations shall serve him. For he shall deliver the needy when he crieth, the poor also, and him that hath no helper, Ps. lxxii. 9—12. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people, to it shall the Gentiles seek: and his rest shall be glorious. Isa. xi. 10.

VER. 2.

Ἀγγέλους· Ποῦ ἴσταν· ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων· εἶδομεν γὰρ αὐτοῦ τὴν ἀστέρα ἐν τῇ ἀνατολῇ, καὶ ἤλθομεν προσκυνῆσαι αὐτῷ.

Saying, *Where is he that is a born King of the Jews? for we have seen ^b his star in the east, and are come to ^c worship him.*

^a Yet have I set my king upon my holy hill of Zion, Ps. ii. 6. For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this, Isa. ix. 6, 7. Behold a king shall reign in righteousness and princes shall rule in judgment. And a man shall be as an hiding place from the wind, and a covert from the tempest, as rivers of water in a dry place, as the shadow of a great rock in a weary land, xxxii. 1, 2. Behold the days come, saith the Lord, that I will raise unto David a righteous branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth, Jer. xxiii. 5. Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass, Zech. ix. 9.

Tell ye the daughter of Zion; Behold thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass, Matt. xxi. 5. For unto you is born this day in the city of David a Saviour which is Christ the Lord, Luke ii. 11. Saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest, xix. 38. And they began to accuse him saying, We found this *fellow* perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a king, xxiii. 2. And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, *This is the KING OF THE JEWS*, 38. Nathanael answered and saith unto him, Rabbi, thou art the Son of God, thou art the King of Israel, John i. 49. Took branches of palm trees, and went forth to meet him, and cried Hosanna: Blessed is the King of Israel that cometh in the name of the Lord, xii. 13. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice, xviii. 37. And from thenceforth Pilate sought to release him, but the Jews cried, saying, If thou let this man go, thou art not Cæsar's friend, whosoever maketh himself a king speaketh against Cæsar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew Gabbatha. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar. And Pilate wrote a title, and put it on the cross. And the writing was, *JESUS OF NAZARETH THE KING OF THE JEWS*, xix. 12—15. 19.

^b I shall see him, but not now: I shall behold him, but not nigh. There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and

destroy all the children of Sheth, Numb. xxiv. 17. And the Gentiles shall come to thy light, and kings to the brightness of thy rising, Isa. lx. 3. Through the tender mercy of our God; whereby the day-spring from on high hath visited us. To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace, Luke i. 78, 79. I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star, Rev. xxii. 16.

^c When they saw the star they rejoiced, with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh, Matt. ii. 11. And behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean, viii. 2. While he spake these things unto them, behold, there came a certain ruler and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live, ix. 18. Then came she, and worshipped him, saying, Lord help me! xv. 25. And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him, xxviii. 9. Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted, xvi. 17. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy, xxiv. 51, 52. And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit. But when he saw Jesus afar off, he ran and worshipped him. And cried with a loud voice, and said, what have I to do with thee, Jesus, thou Son of the most high God, Mark ii. 5-7. And they smote him on the head with a reed, and did spit upon him, and bowing their knees, worshipped him, xv. 19. And he said,

Lord, I believe. And he worshipped him, John ix. 38. So shall the king greatly desire thy beauty: for he is thy Lord, and worship thou him, Ps. xlv. 11. And again, when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him, Heb. i. 6. And I fell at his feet to worship him, and he said unto me, See thou do it not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God, Rev. ix. 10, and xxii. 8, 9.

VER. 3.

¹ Ἀκούσας δὲ Ἡρώδης ὁ βασιλεὺς ἰταράχθη, καὶ πᾶσα ἱερουσόλυμα μετ' αὐτοῦ.

When Herod the king had heard these things, he was troubled, and all Jerusalem with him.

VER. 4.

Καὶ συναγαγὼν πάντας τοὺς Ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ, ἐπισθάνετο παρ' αὐτῶν πού ὁ Χριστὸς γεννᾶται.

And when he had gathered all the ^achief priests and ^bscribes of the people together, ^che demanded of them where Christ should be born.

^a For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of Hosts, Mal. ii. 7. For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins, Heb. v. 1. also viii. 3. For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp, xiii. 11.

^b For he taught them as one having authority and not as the scribes, Matt. vii. 29. Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old, xiii. 52. Also they were over the bearers of burdens and were overseers of all that wrought the work in any manner of service: and of the Levites there were scribes, and officers and porters, 2 Chron. xxiv. 13. This Ezra went up from Babylon; and he was a ready scribe in the law of Moses, which the Lord God of Israel had given: and the king granted

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MATT. II. 5, 6.

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him all his request, according to the hand of the LORD his God upon him, Ezra vii. 6. Now this is the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe, even a scribe of the words of the commandments of the LORD, and of his statutes to Israel. Artaxerxes king of kings, unto Ezra the priest, a scribe of the law of the God of heaven, perfect peace, and at such a time, 11, 12. How do ye say, We are wise, and the law of the LORD is with us? Lo, certainly in vain made he it; the pen of the scribes is in vain, Jer. viii. 8.

VER. 5.

Οἱ δὲ εἶπον αὐτῷ· Ἐν Βηθλεὲμ τῆς Ἰουδαίας· οὕτω γὰρ γέγραπται διὰ τοῦ προφήτου·

And they said unto him, In Bethlehem of Judaa: for thus it is written by the prophet,

VER. 6.

Καὶ σὺ Βηθλεὲμ, γῆ Ἰούδα, οὐδαμῶς ἐλαχίστη εἶ ἐν πρῶς ἡγεμόσιν Ἰούδα· ἐκ σοῦ γὰρ ἐξελεύσεται ἡγεούμενος, ὅστις ποιμαίνει τὸν λαόν μου τὸν Ἰσραὴλ.

And a thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.

• Or, feed.

a But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting, Mic. v. 2. Hath not the Scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem where David was, John vii. 42.

b And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth, xxviii. 18. The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be, Gen. xlix. 10. Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth in the city, Num. xxiv. 19. For Judah prevailed above his brethren, and of him came the chief ruler: but the birthright was Joseph's, 1 Chron. v. 2. Why do the hea-

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then rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh; the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my king upon my holy hill of Zion, Ps. ii. 1—6. For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of Hosts will perform this, Isa. ix. 6, 7. And hath put all things under his feet, and gave him, to be the head over all things, to the church, Eph. i. 22. And he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence, Col. i. 18. And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father, Rev. ii. 27. And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever, xi. 15.

c He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young, Isa. xl. 11. And I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord. Behold, the days come, saith the Lord, that I will raise unto David a righteous branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days, Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD

C

OUR RIGHTIOUSNESS, Jer. xliii. 4—6. And I will set up one shepherd over them, and he shall feed them, *even* my servant David; he shall feed them, and he shall be their shepherd. And I, the Lord, will be their God, and my servant David a prince among them; I the Lord have spoken it. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods, Ez. xxxiv. 23—25. And David my servant *shall be king* over them: and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, *even* they, and their children, and their children's children for ever: and my servant David *shall be* their prince for ever. Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore, xxxvii. 24—26.

VER. 7.

Τότε Ἡρώδης, λάθρα καλέσας τοὺς μάγους, ἠκρίβως παρ' αὐτῶν τὸν χρόνον τοῦ φαινομένου ἀστήρος.

Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared.

VER. 8.

Καὶ πέμφας αὐτοὺς εἰς Βηθλέεμ, εἶπε· Πιθευόντες, ἀκριβῶς ἐξετάσατε περὶ τοῦ παιδίου· ἐπὶ δὲ εὗρητε, ἀπαγγεῖλάτε μοι, ὅπως καὶ γὰρ ἐλθὼν προσκυνήσω αὐτό.

And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.

VER. 9.

Οἱ δὲ ἀκούσαντες τοῦ βασιλέως, ἐπορεύθησαν καὶ ἰδοὺ, ὁ ἀστήρ, ὃν εἶδον ἐν τῇ ἀνατολῇ, προῆγεν αὐτοὺς, ἕως ἐλθὼν ἐστὶ ἐπάνω οὗ ἦν τὸ παιδίον.

When they had heard the king, they departed; and, lo, ^a the star, which they saw in the east, went before them, till it came and stood over where the young child was.

^a Saying, Where is he that is born

King of the Jews? for we have seen his star in the east, and are come to worship him. Matt. ii. 2. What man is he that feareth the Lord? him shall he teach in the way that he shall choose, Ps. xxv. 12. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts, 2 Pet. i. 19.

VER. 10.

Ἰδόντες δὲ τὸν ἀστήρα, ἐχάρησαν χαρὰν μεγάλην σφόδρα.

When they saw the star, ^a they rejoiced with exceeding great joy.

^a And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. And again he saith, Rejoice, ye Gentiles, with his people. And again, praise the Lord, all ye Gentiles; and laud him, all ye people. And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust, Rom. xv. 9—12.

VER. 11.

καὶ ἐλθόντες εἰς τὴν οἰκίαν, εὗρον τὸ παιδίον μετὰ Μαρίας τῆς μητρὸς αὐτοῦ· καὶ προσεκύνησαν αὐτό· καὶ ἀνοίξαντες τοὺς θησαυροὺς αὐτῶν, προσένεγκαν αὐτῷ ὄψα, χρυσόν, καὶ λίβανον, καὶ σμύρναν.

And when they were come into the house, ^a they saw the young child with Mary his mother, and fell down, and ^b worshipped him: and when they had opened their treasures, ^c they ^d presented unto him gifts; gold, ^d and frankincense, and myrrh.

^e Or, offered.

^a And they came with haste, and found Mary, and Joseph, and the babe lying in a manger, Luke ii. 16.

^b See on last clause, ver. 2.

^c And their father Israel said unto them, If it must be so now, do this; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices, and myrrh, nuts, and almonds, Gen. xliii. 11. But the children of Belial said, How shall this man save us? And they despised him, and brought him no presents. But he held his

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MATT. II. 11—13.

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peace, 1 Sam. x. 27. And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones; and when she was come to Solomon, she communed with him of all that was in her heart. And she gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon, 1 Kings x. 2. 10. The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. And he shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually; and daily shall he be praised, Ps. lxxii. 10. 15. The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the Lord, Isa. lx. 6.

^dTake thou also unto thee principal spices, of pure myrrh five hundred shekels, and of sweet cinnamon half so much, even two hundred and fifty shekels, and of sweet calamus two hundred and fifty shekels. And the Lord said unto Moses, Take unto thee sweet spices, stacte, and onycha, and galbanum; these sweet spices with pure frankincense: of each shall there be a like weight, Ex. xxx. 23. 34. And when any will offer a meat-offering unto the Lord, his offering shall be of fine flour; and he shall pour oil upon it, and put frankincense thereon: And he shall bring it to Aaron's sons the priests, and he shall take thereof his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn the memorial of it upon the altar, to be an offering made by fire, of a sweet savour unto the Lord, Lev. ii. 1, 2. And he shall take of it his handful, of the flour of the meat-offering, and of the oil thereof, and all the frankincense which is upon the meat-offering, and shall burn it upon the altar for a sweetsavour, even the memorial of it, unto the Lord, vi. 15. One spoon of ten shekels of gold full of incense, Numb. vii. 14. The golden

spoons were twelve, full of incense, weighing ten shekels apiece, after the shekel of the sanctuary: all the gold of the spoons was an hundred and twenty shekels, 86. All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad, Ps. xlv. 8. For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of Hosts, Mal. i. 11. And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints, Rev. v. 8.

VER. 12.

Καὶ χερματισθέντες κατ' ὄναρ μὴ ἀνακάμψαι πρὸς Ἡρώδην, δι' ἄλλης ὁδοῦ ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν.

And being warned of God in a dream that they should not return to Herod, ^a they departed into their own country another way.

^a But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men-children alive, Exod. i. 17. But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye, Acts iv. 19. Then Peter and the other apostles answered and said, We ought to obey God rather than men, v. 29. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness, 1 Cor. iii. 19.

VER. 13.

Ἀναχωρήσαντων δὲ αὐτῶν, ἰδοὺ ἄγγελος Κυρίου φαίνεται κατ' ὄναρ τῷ Ἰωσήφ, λέγων· Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ φεύγε εἰς Αἴγυπτον, καὶ ἴσθι ἐκεῖ, ἕως ἂν εἶπω σοί· μέλλει γὰρ Ἡρώδης ζητεῖν τὸ παιδίον, τοῦ ἀπολλύσασθαι αὐτό.

And when they were departed, behold, ^a the angel of the Lord appeareth to Joseph in a dream, saying, ^b Arise, and

take the young child and his mother, and flee into Egypt, and be thou there ^c until I bring thee word: ^d for Herod will seek the young child to destroy him.

^a See on clause 1, ver. 20. ch. i.

^b But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of Man be come, Matt. x. 23. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days, Rev. xii. 6. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent, 14.

^c But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life, Matt. ii. 19, 20.

^d Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men, Matt. ii. 16. And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive, Exod. i. 22. The same dealt subtilly with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live, Acts vii. 19. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born, Rev. xii. 4.

VER. 14.

Ο δὲ ἐγερθεὶς παρέλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ νυκτὸς, καὶ ἀνεχώρησεν εἰς Αἴγυπτον.

When he arose, he took the young child and his mother by night, and departed into Egypt:

VER. 15.

Καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς Ἡρώδου· ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ Κυρίου διὰ τοῦ προφήτου, λέγοντος· Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱὸν μου.

And was there ^a until the death of Herod: ^b that it might be fulfilled which was spoken of the Lord by the prophet, saying, ^c Out of Egypt have I called my son.

^a But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, Matt. ii. 19.

^b See on ver. 22. ch. i.

^c When Israel was a child, then I loved him, and called my son out of Egypt, Hos. xi. 1.

VER. 16.

Τότε Ἡρώδης, ἰδὼν ὅτι ἐνεπαίχθη ὑπὸ τῶν μάγων, ἐθυμώθη λίαν καὶ ἀποστείλας ἀνέλε πάντας τοὺς παῖδας τοὺς ἐν Βηθλεὲμ, καὶ ἐν πᾶσι τοῖς ὁρίois αὐτῆς, ἀπὸ διετούς καὶ κατωτέρω, κατὰ τὸν χρόνον ὃν ἠκρίβωτε παρὰ τῶν μάγων.

Then Herod, ^a when he saw that he was mocked of the wise men, ^b was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, ^c according to the time which he had diligently inquired of the wise men.

^a That she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with a loud voice, Gen. xxxix. 14. And she spake unto him according to these words, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to mock me, 17. And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee, Num. xxii. 29. And Delilah said unto Samson, Behold, thou hast mocked me, and told me lies: now tell me, I pray thee, wherewith thou mightest be bound, Judg. xvi. 10. I am as one mocked of his neighbour, who calleth upon God, and he answereth him: the just upright man is laughed to scorn, Job xii. 4.

^b A stone is heavy, and the sand weighty; but a fool's wrath is hea-

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MATT. II. 16—22.

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vier than them both. Wrath is cruel, and anger is outrageous, Prov. xxvii. 3, 4. Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abednego. Then they brought these men before the king. Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abednego: therefore he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated. And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abednego, and to cast them into the burning fiery furnace, Dan. iii. 13. 19, 20.

Then Herod when he had privily called the wise men, inquired of them diligently what time the star appeared, Matt. ii. 7.

VER. 17.

Τότε ἐπληρώθη τὸ ῥθὲν ὑπὸ Ἱερემίου τοῦ προφῆτου, λέγοντος·

Then was fulfilled that which was spoken by Jeremy the prophet, saying,

VER. 18.

Φωνὴ ἐν Ῥαμᾷ ἠκούσθη, θρῆνος καὶ κλαυθμὸς καὶ ἰδυρμὸς πολλός, Ῥαχὴλ κλαίονσα τὰ τέκνα αὐτῆς· καὶ οὐκ ἔβλεπε παρακληθῆναι, ὅτι οὐκ εἰσὶ.

In a Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

^a Thus saith the Lord; A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not, Jer. xxxi. 15.

^b And he returned unto his brethren, and said, The child is not: and I, whither shall I go? Gen. xxxvii. 30. And he knew it, and said, It is my son's coat; an evil beast hath devoured him: Joseph is without doubt rent in pieces. And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days. And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son

mourning. Thus his father wept for him, 33—35. And Jacob their father said unto them, Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me, xlii. 36. But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he? Job xiv. 10.

VER. 19.

Τελευτήσας δὲ τοῦ Ἡρώδου, ἰδοὺ, ἄγγελος Κυρίου κατ' ὄναρ φαίνεται τῷ Ἰωσήφ ἐν Αἰγύπτῳ,

But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,

VER. 20.

Λέγων· Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ πορεύου εἰς γῆν Ἰσραὴλ· τεθνήκασι γὰρ οἱ ζητοῦντες τὴν ψυχὴν τοῦ παιδίου.

Saying, Arise, and take the young child and his mother, and go into the land of Israel: ^a for they are dead which sought the young child's life.

^a And the Lord said unto Moses in Midian, Go, return into Egypt: for all the men are dead which sought thy life, Exod. iv. 19.

VER. 21.

Ὁ δὲ ἐγερθεὶς παρέλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ ἦλθεν εἰς γῆν Ἰσραὴλ.

And ^a he arose, and took the young child and his mother, and came into the land of Israel.

^a Thus did Noah; according to all that God commanded him, so did he, Gen. vi. 22. By faith Abraham, when he was called to go into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went, Heb. xi. 8.

VER. 22.

Ἀκούσας δὲ ὅτι Ἀρχελαὸς βασιλεὺς ἐπὶ τῆς Ἰουδαίας ἀντὶ Ἡρώδου τοῦ πατρὸς αὐτοῦ, ἐφοβήθη ἐκεῖ ἀπελθεῖν· χρηματισθεὶς δὲ κατ' ὄναρ, ἀνεχώρησεν εἰς τὰ μέρη τῆς Γαλιλαίας.

But when he heard that Archelaus did reign in Judaea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of

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MATT. II. 23.—III. 1.

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God in a dream, ^a he turned aside into the parts of Galilee:

^a Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him, Matt. iii. 13. And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth, Luke ii. 39. Others said, This is the Christ. But some said, Shall Christ come out of Galilee? Hath not the Scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was? John vii. 41, 42. They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet, 52.

VER. 23.

Καὶ ἔλθων κατώκησεν εἰς πόλιν λεγομένην Ναζαρέτ· ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τῶν προφητῶν, ὅτι Ναζωραῖος κληθήσεται.
And he came and dwelt in a city called ^a Nazareth: that it might be fulfilled which was spoken by the prophets, ^b He shall be called a Nazarene.

^a They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them. Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth, John xviii. 5, 7. And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS, xix. 19. Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know, Acts ii. 22. And when he was gone out into the porch, another man saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth, Matt. xxvi. 71.

^b He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not, Isa. liii. 3. Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can there any good

thing come out of Nazareth? Philip saith unto him, Come and see, John i. 43, 46. For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ring-leader of the sect of the Nazarenes, Acts xxiv. 5.

CHAP. III. VER. 1.

Ἐν δὲ ταῖς ἡμέραις ἐκείναις παραγίνεται Ἰωάννης ὁ Βαπτιστῆς, κηρύσσων ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας,

In ^a those days ^b came John the Baptist, ^c preaching in ^d the wilderness of Judæa,

^a Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituræa and of the region of Trachonitis, and Ly-sanias the tetrarch of Abilene, Annas and Caiaphas being the High Priests, the word of God came unto John the son of Zacharias in the wilderness, Luke iii. 1, 2.

^b Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he, Matt. xi. 11. And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him, xiv. 2. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of Man suffer of them. Then the disciples understood that he spake unto them of John the Baptist, xvii. 12, 13. The baptism of John, whence was it? from heaven or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? But if we shall say, of men; we fear the people; for all hold John as a prophet, xxi. 25, 26. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins, Mark i. 4. But when Herod heard thereof, he said, It is John, whom I beheaded: he is risen from the dead. For Herod himself had sent forth and

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laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her. For John had said unto Herod, It is not lawful for thee to have thy brother's wife. Therefore Herodias had a quarrel against him, and would have killed him; but she could not: For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly. And when a convenient day was come, that Herod on his birth-day made a supper to his lords, high captains, and chief estates of Galilee; And when the daughter of the said Herodias came in, and danced, and pleased Herod, and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee. And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom. And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist. And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist. And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her. And immediately the king sent an executioner, and commanded his head to be brought; and he went and beheaded him in the prison, And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother. And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb, vi. 16—29. But the angel said unto him, Fear not Zacharias: for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink: and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in

the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord, Luke i. 13—17. And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways, 76. But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done, Added yet this above all, that he shut up John in prison, Luke iii. 19, 20. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light, John i. 6—8.

“The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it. The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field. Isa. xl. 3—6. And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose, Mark i. 7. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord, Luke i. 17.

“See on clause 1. ver. 3.

VER. 2.

καὶ λέγων· Μετανοεῖτε· ἤγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν.

And saying, ^a Repent ye: ^b for the kingdom of heaven is at hand.

^a From that time Jesus began to preach and to say, Repent: for the kingdom of heaven is at hand, Matt. iv. 17. But go ye and learn what that meaneth, I will have mercy, and not

sacrifice; for I am not come to call the righteous, but sinners to repentance, ix. 13. Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not, xi. 20. The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here, xii. 41. He answered and said, I will not: but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I go, sir: and went not. Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen *it*, repented not afterward, that ye might believe him, xxi. 29—32. Yet if they shall bethink themselves in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captives, saying, We have sinned, and have done perversely, we have committed wickedness, 1 Kings viii. 47. Wherefore I abhor *myself*, and repent in dust and ashes, Job xlii. 6. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow, Isa. i. 16, 17. Seek ye the Lord while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon, lv. 6, 7. O Jerusalem, wash thine heart from wickedness, that thou mayest be saved. How long shall thy vain thoughts lodge within thee? Jer. iv. 14. Thus saith the Lord God; Repent, and turn *yourselves* from your idols; and turn away your faces from all your abominations, Ezek. xiv. 6. Have I any pleasure at all that the wicked should die? saith the Lord God; and not that he should

return from his ways, and live? xviii. 23. Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent, and turn *yourselves* from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn *yourselves*, and live ye, 30—32. Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel? xxxiii. 11. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins, Mark i. 4. And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel, 15. And they went out, and preached that men should repent, vi. 12. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins, Luke iii. 3. And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay: but, except ye repent, ye shall all likewise perish, xiii. 2, 3. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance, xv. 7. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth, 10. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent, xvi. 30. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem, xxiv. 47. Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost, Acts ii. 38. Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of

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the Lord, iii. 19. When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life, xi. 18. And the times of this ignorance God winked at; but now commandeth all men every where to repent, xvii. 30. Testifying both to the Jews, and also to the Greeks, repentance towards God, and faith towards our Lord Jesus Christ, xx. 21. But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judæa, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance, xxvi. 20. For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death, 2 Cor. vii. 10. In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth, 2 Tim. ii. 25. Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, Heb. vi. 1. The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to repentance, 2 Pet. iii. 9. Remember therefore from whence thou art fallen, and repent, and do thy first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent, Rev. ii. 5. And I gave her space to repent of her fornication; and she repented not, 21.

^b Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven, Matt. v. 3, 10.

19, 20. Thy kingdom come. Thy will be done in earth, as it is in heaven, vi. 10. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you, 33. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven, vii. 21. And as ye go, preach, saying, The kingdom of heaven is at hand, x. 7. Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he. And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force, xi. 11, 12. He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given, xiii. 11. Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field, 24. Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field, 31. Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal till the whole was leavened, 33. Again, the kingdom of heaven is like unto a treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls. Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind, 44—47. Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old, 52. At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, And said, Verily I say unto you, Except ye be converted, and become as

little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven, xviii. 1—4. Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants, 23. For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard, xx. 1. The kingdom of heaven is like unto a certain king, which made a marriage for his son, xxii. 2. But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in, xxiii. 13. Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. xxv. 1. For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods, 14. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever, Dan. ii. 44. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire, Mark ix. 47. Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God, x. 14. But Jesus answered again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God, 24, 25. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God, xiv. 25. And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for yours is the kingdom of God, Luke vi. 20. And he sent them to preach the kingdom of God, and to heal the sick, ix. 2. And heal the sick that are therein, and

say unto them, The kingdom of God is come nigh unto you. But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you, x. 9—11. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God, xiii. 28, 29. The kingdom of God cometh not with observation: Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you, xvii. 20, 21. For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. I will not drink of the fruit of the vine, until the kingdom of God shall come, xxii. 16, 18. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God, John iii. 3—5. Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son, Col. i. 13.

VER. 3.

Οὗτος γὰρ ἔστιν ὁ ῥῆθις ὑπὸ Ἠσαίου τοῦ προφήτου, λέγοντος· Φωνὴ βοῶντος ἐν τῇ ἐρημίᾳ, Ἐτοιμάσατε τὴν ὁδὸν κυρίου, εὐθιὰς ποιεῖτε τὰς τρίβους αὐτοῦ.

For this is he that was spoken of^a by the prophet Esaias, saying, The voice of one crying in the wilderness,^b Prepare ye the way of the Lord, make his paths straight.

^a The voice of him that crieth in the wilderness, I prepare ye the way of the Lord; make straight in the desert a highway for our God, Isa. xl. 3. The voice of one crying in the wilderness. Prepare ye the way of the Lord, make

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his paths straight, Mark i. 3. And he came into all the country about Jordan, preaching the baptism of repentance, for the remission of sins; As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; and all flesh shall see the salvation of God, Luke iii. 3—6. ^aHe said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias, John i. 23.

^bAnd shall say, Cast ye up, cast ye up, prepare the way, take up the stumblingblock out of the way of my people. For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones, Isa. lvii. 14, 15. Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of Hosts, Mal. iii. 1. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord, Luke i. 17. And thou, child, shalt be called, The prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways, 76.

VER. 4.

Αὐτὸς δὲ ὁ Ἰωάννης εἶχε τὸ ἔνδυμα αὐτοῦ ἀπὸ τριγῶν καμήλου, καὶ ζώνην δερματίνην περὶ τὴν ὀσφύν αὐτοῦ· ἡ δὲ τροφή αὐτοῦ ἦν ἀκρίδες καὶ μέλι ἀγρίον.

And the same John had ^ahis raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and ^cwild honey.

^aBut what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in king's houses, Matt. xi. 8. And they

answered him, *He was an hairy man, and girt with a girdle of leather about his loins. And he said, It is Elijah the Tishbite, 2 Kings i. 8. And it shall come to pass in that day, that the prophets shall be ashamed every one of his vision, when he hath prophesied; neither shall they wear a rough garment to deceive, Zech. xiii. 4. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord, Mal. iv. 5. And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey, Mark i. 6.*

^bFor John came neither eating nor drinking, and they say, He hath a devil, Matt. xi. 18. *Even these of them ye may eat; the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind, Lev. xi. 22.*

^cHe made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the flinty rock, Deut. xxxii. 13. And all *they* of the land came to a wood: and there was honey upon the ground. And when the people were come into the wood, behold, the honey dropped: but no man put his hand to his mouth: for the people feared the oath. But Jonathan heard not when his father charged the people with the oath: wherefore he put forth the end of the rod that was in his hand, and dipped it in an honey-comb, and put his hand to his mouth; and his eyes were enlightened, 1 Sam. xiv. 25—27.

VER. 5.

Τότε ἐξεπορεύετο πρὸς αὐτὸν Ἱερουσόλυμα, καὶ πᾶσα ἡ Ἰουδαία, καὶ πᾶσα ἡ περίχωρος τοῦ Ἰορδάνου.

Then ^awent out to him Jerusalem, and all Judæa, and all the region round about Jordan,

^aAnd there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judæa, and from beyond Jordan, Matt. iv. 25. And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? xi. 7. And there went out unto him all the land of Judæa, and they of Jerusalem,

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and were all baptized of him in the river of Jordan, confessing their sins, Mark i. 5.

VER. 6.

Καὶ ἔβαπτιζοντο ἐν τῷ Ἰορδάνῃ ἐπ' αὐτοῦ, ἑξομολογούμενοι τὰς ἁμαρτίας αὐτῶν.

And ^a were baptized of him in Jordan, ^b confessing their sins.

^a I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire, Matt. iii. 11. Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now, for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him, 13—16. Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols will I cleanse you, Ezek. xxxvi. 25. I indeed have baptized you with water: but he shall baptize you with the Holy Ghost. And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan, Mark i. 8, 9. John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire, Luke iii. 16. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. These things were done in Bethabara beyond Jordan, where John was baptizing, John i. 25—28. And I knew him not; but that he should be made manifest to Israel, therefore am I come baptizing with water. And John bare record,

saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost, 31—33. And John also was baptizing in Ænon near to Salim, because there was much water there; and they came, and were baptized. For John was not yet cast into prison. Then there arose a question between some of John's disciples and the Jews^a about purifying, iii. 23—25. For John truly baptized with water: but ye shall be baptized with the Holy Ghost not many days hence, Acts i. 5. Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls, ii. 38—41. The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) That word, I say, ye know which was published throughout all Judæa, and began from Galilee, after the baptism which John preached; How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him, x. 36—38. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost, xi. 16. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus, xix. 4, 5. And were all baptized unto Moses in the cloud and in the sea, i Cor. x. 2. Buried with him in bap-

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tism, wherein also ye are risen with him, through the faith of the operation of God, who hath raised him from the dead, Col. ii. 12. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour, Tit. iii. 5, 6. Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment, Heb. vi. 2. The like figure whereunto *even* baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ, 1 Pet. iii. 21.

^b And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness, Lev. xvi. 21. If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me, xxvi. 40. Then they shall confess their sin which they have done; and he shall recompense his trespass with the principal thereof, and add unto it the fifth part thereof, and give it unto him against whom he hath trespassed, Num. v. 7. And Joshua said unto Achan, My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto him; and tell me now what thou hast done; hide it not from me, Josh. vii. 19. He looketh upon men, and if any say, I have sinned, and perverted that which was right, and it profited me not; He will deliver his soul from going into the pit, and his life shall see the light, Job xxxiii. 27, 28. I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin, Ps. xxxii. 5. He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy, Prov. xxviii. 13. And I prayed unto the Lord my God, and made my confession, and said, O

Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments, Dan. ix. 4. And there went out unto him all the land of Judaea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins, Mark i. 5. I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son, Luke xv. 18—21. And many that believed came, and confessed, and shewed their deeds, Acts xix. 18. Confess your faults one to another, and pray one for another, that ye may be healed, Jam. v. 16. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness, 1 John i. 9.

VER. 7.

Ἰδὼν δὲ πολλοὺς τῶν Φαρισαίων καὶ Σαδδουκαίων ἐρχομένους ἐπὶ τὸ βάπτισμα αὐτοῦ, εἶπεν αὐτοῖς· Γεννήματα ἐχιδνῶν, τίς ὑποδείξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς;

But when he saw many of ^a the Pharisees and Sadducees come to his baptism, he said unto them, ^b O generation of vipers, ^c who hath warned you to ^d flee from the wrath to come?

^a For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven, Matt. v. 20. Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees, xvi. 6. How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees, 11, 12. Then went the Pharisees, and took counsel

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how they might entangle him in his talk, xxii. 15. The same day came to him the Sadducees, which say that there is no resurrection, and asked him, 23. But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together, 34. Woe unto you, Scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayers: therefore ye shall receive the greater damnation, xxiii. 14. For the Pharisees, and all the Jews, except they wash *their* hands oft, eat not, holding the tradition of the elders. And *when they come* from the market, except they wash, they eat not. And many other things there be, which they have received to hold, *as* the washing of cups, and pots, brzen vessels, and of tables. Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, Mark vii. 3—5. And they send unto him certain of the Pharisees and of the Herodians, to catch him in *his* words, xii. 13. Then come unto him the Sadducees, which say there is no resurrection, 18. And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter: but your inward part is full of ravening and wickedness. Ye fools, did not he that made that which is without make that which is within also? But rather give alms of such things as ye have; and, behold, all things are clean unto you. But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone. Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets. Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over *them* are not aware *of them*, Luke xi. 39—44. And the Pharisees also, who were covetous, heard all these things: and they derided him, xvi. 14. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of

all that I possess, xviii. 11, 12. And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them. Being grieved that they taught the people, and preached through Jesus the resurrection from the dead, Acts iv. 1, 2. But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question. And when he had so said, there arose a dissension between the Pharisees and the Sadducees; and the multitude was divided. For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both. And there arose a great cry: and the scribes *that were* of the Pharisees' part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God, xxiii. 6—9. Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee, xxvi. 5.

^b Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves, Matt. vii. 15. Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves, x. 16. O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh, xii. 34. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell, xxiii. 33. Her princes within her *are* roaring lions; her judges *are* evening wolves, they gnaw not the bones till the morrow, Zeph. iii. 3. Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come. Luke iii. 7. Go your ways: behold, I send you forth as lambs among wolves, x. 3. The same day there came certain of the Pharisees, saying unto him, get thee out, and depart hence; for Herod will kill thee. And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected, xiii. 31.

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32. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock, Acts xx. 29. Beware of dogs, beware of evil workers, beware of the concision, Phil. iii. 2. These are spots in your feasts of charity, when they feast with you, feeding themselves without fear : clouds *they are* without water, carried about of winds : trees whose fruit withereth, without fruit, twice dead, plucked up by the roots ; raging waves of the sea, foaming out their own shame ; wandering stars, to whom is reserved the blackness of darkness for ever, Jude 12, 13. Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without *are* dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie, Rev. xxi. 14, 15.

^cTo whom shall I speak, and give warning, that they may hear? behold, their ear is uncircumcised, and they cannot hearken : behold, the word of the Lord is unto them a reproach ; they have no delight in it, Jer. vi. 10. When I say unto the wicked, Thou shalt surely die ; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life ; the same wicked *man* shall die in his iniquity ; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity ; but thou hast delivered thy soul. Again, when a righteous *man* doth turn from his righteousness, and commit iniquity, and I lay a stumblingblock before him, he shall die : because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered ; but his blood will I require at thine hand. Nevertheless if thou warn the righteous *man*, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned ; also thou hast delivered thy soul, Ezek. iii. 18-21. If when he seeth the sword come upon the land, he blow the trumpet, and warn the people ; then whosoever heareth the sound of the trumpet, and taketh not warning ; if the sword come,

and take him away, his blood shall be upon his own head. He heard the sound of the trumpet, and took not warning ; his blood shall be upon him. But he that taketh warning shall deliver his soul. But if the watchman see the sword come, and blow not the trumpet, and the people be not warned ; if the sword come, and take *any* person from among them, he is taken away in his iniquity ; but his blood will I require at the watchman's hand. So thou, O son of man, I have set thee a watchman unto the house of Israel, therefore thou shalt hear the word at my mouth, and warn them from me, xxxiii. 3-7. Therefore watch, and remember that by the space of three years I ceased not to warn every one night and day with tears, Acts xx. 31. By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house ; by the which he condemned the world, and became heir of the righteousness which is by faith, Heb. xi. 7.

^dMuch more then, being now justified by his blood, we shall be saved from wrath through him, Rom. v. 9. And to wait for his Son from heaven, whom he raised from the dead, *even* Jesus, which delivered us from the wrath to come, 1 Thess. i. 10. That by two immutable things, in which it was impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold upon the hope set before us, Heb. vi. 18. And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb. For the great day of his wrath is come ; and who shall be able to stand? Rev. vi. 16, 17.

VER. 8.

Ποιήσατε οὖν καρπὸς ἀγαθὸς τῆς μετανοίας.

Bring ^a forth therefore ^b fruits * meet for repentance :

* Or, answerable to amendment of life.

^a But what think ye? A certain man had two sons : and he came to the first, and said, Son, go work to-day in my vineyard. He answered and said, I will not : but afterward he repented, and went. And he came to the second

and said likewise. And he answered and said, I go, sir: and went not, Matt. xxi. 28—30. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen *it*, repented not afterward, that ye might believe him, 32. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow, Isa. i. 16, 17. Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham, Luke iii. 8. And the people asked him, saying, What shall we do then? He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. Then came also publicans to be baptized, and said unto him, Master, what shall we do? And he said unto them, Exact no more than that which is appointed you. And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man; neither accuse any falsely; and be content with your wages, 10—14. But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance, Acts xxvi. 20. For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death. For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter, 2 Cor. vii. 10, 11.

^b Thus saith the Lord of Hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place. Trust ye not in lying words, saying, The temple of the Lord, The temple of the Lord, The

temple of the Lord, are these. For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbour; if ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt: Then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever, Jer. vii. 3—7. Therefore now amend your ways and your doings, and obey the voice of the Lord your God; and the Lord will repent him of the evil that he hath pronounced against you, xxvi. 13. It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way; that I may forgive their iniquity and their sin, xxxvi. 3.

VER. 9.

Καὶ μὴ δίζητε λέγειν ἐν ἑαυτοῖς Πατέρα ἔχουμεν τὸν Ἀβραάμ· λέγω γὰρ ὑμῖν, ὅτι δύναται ὁ Θεὸς ἐκ τῶν λίθων τούτων ἐγείρει τέκνα τῷ Ἀβραάμ.

And ^a think not to say within yourselves, ^b We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham.

^a Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham, Luke iii. 8.

^b They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free, John viii. 33. They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham, 39, 40. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself? 53. Neither because they are the seed of Abraham, are they all children: but, in Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God: but the chil-

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children of the promise are counted for the seed, Rom. ix. 7, 8. For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he *who was* of the bondwoman was born after the flesh; but he of the freewoman *was* by promise. Which things are an allegory: for these are the two covenants: the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem, which now is and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice *thou* barren that bearest not; break forth and cry thou that travailest not: for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him *that was born after the Spirit*, even so it is now. Nevertheless, what saith the Scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. So then, brethren, we are not children of the bondwoman, but of the free, Gal. iv. 22—31.

^b And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth, Matt. viii. 11, 12. And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out, Luke xix. 40. Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name, Acts xv. 14. (As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were, Rom. iv. 17. But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty: and base things of the world, and things which are despised, hath God chosen, *yea*, and things which

are not, to bring to nought things that are, 1 Cor. i. 27, 28. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise, Gal. iii. 27—29. That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ, Eph. ii. 12, 13.

VER. 10.

Ἦδη δὲ καὶ ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων κείται· πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν καλόν, ἐκκόπτεται, καὶ εἰς πῦρ βάλλεται.

And^a now also^b the axe is laid unto the root of the trees: ^ctherefore every tree which bringeth not forth good fruit, ^dis hewn down, and cast into the fire.

^a Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of Hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's sope: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness, Mal. iii. 1—3. For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch, iv. 1. Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at

the first began to be spoken by the Lord, and was confirmed unto us by them that heard him, Heb. ii. 1—3. He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance *belongeth* unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. *It is a fearful thing to fall into the hands of the living God*, x. 28—31. See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more *shall not we escape*, if we turn away from him that *spake*th from heaven, xii. 25.

^b And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit, is hewn down and cast into the fire, Luke iii. 9. And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss, xxiii. 41.

^c And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper, Ps. i. 3. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing, xcii. 13, 14. To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified, Is. lxi. 3. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit, Jer. xvii. 8. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth

forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire, Matt. vii. 16—19. A good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh, Luke vi. 43—45. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit, John xv. 2.

^d Every tree that bringeth not forth good fruit is hewn down, and cast into the fire, Matt. vii. 19. And when he saw a fig-tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig-tree withered away, xxi. 19. And the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself. It is burned with fire, it is cut down: they perish at the rebuke of thy countenance, Ps. lxxx. 15, 16. And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a wine-press therein: and he looked that it should bring forth grapes, and it brought forth wild grapes. And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down: And I will lay it waste: it shall not be pruned nor digged; but there shall come up briers and thorns:

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I will also command the clouds that they rain no rain upon it. For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry, Is. v. 2—7. When the boughs thereof are withered, they shall be broken off: the women come, and set them on fire: for it is a people of no understanding: therefore he that made them will not have mercy on them, and he that formed them will shew them no favour, xxvii. 11. Son of man, What is the vine-tree more than any tree, or than a branch which is among the trees of the forest? Shall wood be taken thereof to do any work? or will men take a pin of it to hang any vessel thereon? Behold, it is cast into the fire for fuel; the fire devoureth both the ends of it, and the midst of it is burned. Is it meet for any work? Behold, when it was whole, it was meet for no work: how much less shall it be meet yet for any work, when the fire hath devoured it, and it is burned? Therefore, thus saith the Lord God: As the vine-tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem. And I will set my face against them; they shall go out from one fire, and another fire shall devour them; and ye shall know that I am the Lord, when I set my face against them, Ezek. xv. 2—7. He spake also this parable; A certain man had a fig-tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard; Behold, these three years I come seeking fruit on this fig-tree, and find none: cut it down; why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it and dung it: and if it bear fruit, well: and if not, then after that thou shalt cut it down, Luke xiii. 6—9. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned, John xv. 6. But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned, Heb. vi. 8. For the time is come that judgment must

begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear, 1 Pet. iv. 17, 18.

VER. 11.

Ἐγὼ μὲν βαπτίζω ὑμᾶς ἐν ὕδατι εἰς μετάνοιαν ὃ δὲ ὀπίσω μου ἐρχόμενος ἰσχυρότερός μου ἔστιν, οὗ οὐκ εἶμι ἱκανὸς τὰ ὑποδήματα βαστάσαι αὐτοῦ ὑμᾶς βαπτίσει ἐν Πνεύματι ἁγίῳ καὶ πυρὶ.

I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire;

^a See parallels on first clause of ver. 6. ch. iii.

^b And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose, Mark i. 7. And as John fulfilled his course he said, whom think ye that I am? I am not he. But, behold, there cometh one after me, whose shoes of his feet I am not worthy to loose, Acts xiii. 25. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord, Luke i. 17. John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me, John i. 15. John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose, 26, 27. This is he of whom I said, After me cometh a man which is preferred before me: for he was before me, 30. And I saw and bare record that this is the Son of God, 34. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I must decrease. He that cometh from

above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him, iii. 28—36.

When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning, Isa. iv. 4. For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring, xlv. 3. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' sope: And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years, Mal. iii. 2—4. I indeed have baptized you with water: but he shall baptize you with the Holy Ghost, Mark i. 8. John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire, Luke iii. 16. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost, John i. 33. For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence, Acts i. 5. And suddenly there came a sound from heaven as of a rushing mighty wind,

and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance, ii. 2—4. And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost, xi. 15, 16. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God, 1 Cor. vi. 11. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit, xii. 13. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus, Gal. iii. 27, 28.

VER. 12.

Ὁ δὲ τὸ πτόνον ἐν τῇ χειρὶ αὐτοῦ διακαθαρίσει τὴν ἀλωνα αὐτοῦ, καὶ συναΐξει τὸν σίτον αὐτοῦ εἰς τὴν ἀποθήκην, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστω.

Whose ^a fan is in his hand, and ^b he will thoroughly purge his floor, ^c and gather his wheat into the garner; ^d but he will burn up the chaff ^e with unquenchable fire.

^a The oxen likewise and the young asses that ear the ground shall eat clean provender, which hath been winnowed with the shovel and with the fan, Isa. xxx. 24. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the Lord, and shalt glory in the Holy One of Israel, xli. 16. At that time shall it be said to this people and to Jerusalem, A dry wind of the high places in the wilderness toward the daughter of my people, not to fan, nor to cleanse, Jer. iv. 11. And I will fan them with a fan in the gates of the land, I will bereave them of children, I will destroy my people, since they return not from their ways, xv. 7. And will send un-

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to Babylon fanners, that shall fan her, and shall empty her land : for in the day of trouble they shall be against her round about, li. 2. Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner ; but the chaff he will burn with fire unquenchable. Luke iii. 17.

^b The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, Matt. xiii. 41. So shall it be at the end of the world : the angels shall come forth, and sever the wicked from among the just, And shall cast them into the furnace of fire : there shall be wailing and gnashing of teeth 49, 50. And he shall sit as a refiner and purifier of silver : and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness, Mal. iii. 3. For, behold, the day cometh, that shall burn as an oven ; and all the proud, yea, and all that do wickedly, shall be stubble : and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch iv. 1. Every branch in me that beareth not fruit he taketh away : and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit, John xv. 2.

^c Let both grow together until the harvest ; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them : but gather the wheat into my barn, Matt. xiii. 30. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear, 43. For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth, Amos ix. 9.

^d They are as stubble before the wind, and as chaff that the storm carrieth away, Job xxi. 18. The ungodly are not so : but are like the chaff which the wind driveth away, Ps. i. 4. Let them be as chaff before the wind : and let the angel of the Lord chase them, xxxv. 5. Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up

as dust : because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel, Isa. v. 24. The nations shall rush like the rushing of many waters : but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind, xvii. 13. Therefore they shall be as the morning cloud, and as the early dew that passeth away, as the chaff that is driven with the whirlwind out of the floor, and as the smoke out of the chimney, Hos. xiii. 3.

^e And the strong shall be as tow, and the maker of it as a spark, and they shall both burn together, and none shall quench them, Isa. i. 31. The sinners in Zion are afraid ; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire ? Who among us shall dwell with everlasting burnings ? xxxiii. 14. And they shall go forth, and look upon the carcasses of the men that have transgressed against me : for their worm shall not die, neither shall their fire be quenched ; and they shall be an abhorring unto all flesh, lxi. 24. Therefore thus saith the Lord God ; behold, mine anger and my fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground ; and it shall burn, and shall not be quenched, Jer. vii. 20. But if ye will not bearken unto me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day ; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched, xvii. 27. And say to the forest of the south, Hear the word of the Lord ; Thus saith the Lord God ; Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree : the flaming flame shall not be quenched, and all faces from the south to the north shall be burned therein, And all flesh shall see that I the Lord have kindled it : it shall not be quenched, Ezek. xx. 47, 48. Then shall he say also unto them on his left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. And these shall go away into

everlasting punishment, Matt. xxv. 41. 46. And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: Where their worm dieth not and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: Where their worm dieth not and the fire is not quenched, Mark ix. 43—48. Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Jude 7. The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever, Rev. xiv. 10, 11. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever, xx. 10.

VER. 13.

Τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην, τοῦ βαπτισθῆναι ὑπ' αὐτοῦ.

Then cometh Jesus ^a from Galilee to Jordan, unto John, ^b to be baptized of him.

^a See parallels on ver. 22. chap. ii.

VER. 14.

Ὁ δὲ Ἰωάννης διεκώλυεν αὐτὸν, λέγων· Ἐγὼ χρεὶαν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἐρχῃ· πρὸς με;

But ^a John forbade him, saying, ^b I have need to be baptized of thee, and comest thou to me?

^a Then cometh he to Simon Peter: and Peter said unto him, Lord, dost thou wash my feet? Jesus answered

and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me, John xiii. 6—8.

^b And of his fulness have all we received, and grace for grace, John i. 16. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again, iii. 3—7. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me:—for without me ye can do nothing, John xv. 4, 5. The God of our fathers raised up Jesus, whom ye slew and banged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins, Acts v. 30, 31. The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all), x. 36. And he is before all things, and by him all things consist: and he is the head of the body, the Church; who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence. For it pleased the Father that in him should all fulness dwell, Col. i. 17—19. That ye may know—what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness

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of him that filleth all in all, Eph. i. 18—23. Speaking the truth in love, may grow up into him in all things, which is the head, *even* Christ, iv. 15. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father, Gal. iv. 6. After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen: Blessing, and glory, and honour, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God, for ever and ever. Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes. Rev. vii. 9—17.

VER. 15.

Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπε πρὸς αὐτόν· Ἄφες ἔστω· οὕτω γὰρ πρέπειν ἔστιν ἡμῖν πληρῶσαι πᾶσαν δικαιοσύνην. Τότε ἀφῆκεν αὐτόν.

And Jesus answering, said unto him, Suffer it to be so now: ^afor thus it becometh us to fulfil all righteousness. Then he suffered him.

^aThen said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God:

yea, thy law is within my heart, Ps. xl. 7, 8. The Lord is well pleased for his righteousness sake; he will magnify the law, and make it honourable, Isa. xlii. 21. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless, Luke i. 6. Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work, John iv. 34. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him, viii. 29. For I have given you an example, that ye should do as I have done to you, xiii. 15. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love, xv. 10. But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross, Phil. ii. 7, 8. For such an high priest became us: *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens, Heb. vii. 26. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: Who did no sin, neither was guile found in his mouth: Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed, 1 Pet. ii. 21—24. He that saith he abideth in him ought himself also so to walk, even as he walked, 1 John ii. 6.

VER. 16.

Καὶ βαπτισθεὶς ὁ Ἰησοῦς, ἀνέβη εὐθὺς ἀπὸ τοῦ ὕδατος· καὶ ἰδοὺ, ἀνεῴχθησαν αὐτῷ οἱ οὐρανοί, καὶ εἶδε τὸ Πνεῦμα τοῦ Θεοῦ καταβαῖνον ὡσεὶ περιστέρην, καὶ ἐρχόμενον ἐπ' αὐτόν·

And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, ^aand he saw the Spirit of God descending like a dove, and lighting upon him:

^aAnd the Spirit of the Lord shall

rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord, Isa. xi. 2. **BEHOLD** my servant, whom I uphold; mine elect, in whom my soul delighteth: I have put my spirit upon him: he shall bring forth judgment to the Gentiles, xlii. 1. **THE** Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound, lxi. 1. And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him, Mark i. 10. And the Holy Ghost descended in a bodily shape like a dove upon him, Luke iii. 22. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him, John i. 32. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him, iii. 34.

VER. 17.

Καὶ ἰδοὺ, φωνὴ ἐκ τῶν οὐρανῶν, λέγουσα· Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα.

And, ^a lo, a voice from heaven, saying, ^b This is my beloved Son, in whom I am well pleased.

^a And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape, John v. 37. Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. The people therefore, that stood by, and heard it, said that it thundered: others said, an angel spake to him. Jesus answered and said, This voice came not because of me, but for your sakes, xii. 28—30. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps, Rev. xiv. 2.

^b Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my Spirit upon him, and he shall shew judgment to the Gentiles, Matt. xii. 18.

While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him, xvii. 5. But last of all he sent unto them his son, saying, They will reverence my son, xxi. 37. I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee, Ps. ii. 7. **BEHOLD** my servant, whom I uphold, mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles, Isa. xlii. 1. **THE** Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honourable, 21. And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased, Mark i. 11. And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son; hear him, ix. 7. And the Holy Ghost descended in a bodily shape, like a dove upon him; and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased, Luke iii. 22. And there came a voice out of the cloud, saying, This is my beloved Son: hear him, ix. 35. To the praise of the glory of his grace; wherein he hath made us accepted in the beloved, Eph. i. 6. Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son, Col. i. 13. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased, 2 Pet. i. 17.

CHAP. IV.—VER. 1.

Τότε ὁ Ἰησοῦς ἀνέχθη εἰς τὴν ἔρημον ὑπὸ τοῦ Πνεύματος, πειρασθῆναι ὑπὸ τοῦ διαβόλου.

THEN ^a was Jesus led up ^b of the Spirit into the wilderness, ^c to be tempted of the devil.

^a And immediately the Spirit driveth him into the wilderness. And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him, Mark i. 12, 13. And Jesus being full of the Holy Ghost returned

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from Jordan, and was led by the Spirit into the wilderness, Luke iv. 1.

^b And it shall come to pass, as soon as I am gone from thee, that the Spirit of the Lord shall carry thee whither I know not; and so when I come and tell Ahab, and he cannot find thee, he shall slay me: but I thy servant fear the Lord from my youth, 1 Kings xviii. 12. And they said unto him, Behold now, there be with thy servants fifty strong men; let them go, we pray thee, and seek thy master: lest peradventure the Spirit of the Lord hath taken him up, and cast him upon some mountain, or into some valley. And he said, Ye shall not send, 2 Kings ii. 16. Then the Spirit took me up, and I heard behind me a voice of a great rushing, saying, Blessed be the glory of the Lord from his place. So the Spirit lifted me up, and took me away, and I went in bitterness, in the heat of my spirit; but the hand of the Lord was strong upon me, Ezek. iii. 12, 14. And he put forth the form of an hand, and took me by a lock of mine head; and the Spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north; where was the seat of the image of jealousy, which provoketh to jealousy, viii. 3. Moreover the Spirit lifted me up, and brought me unto the east gate of the Lord's house, which looketh eastward: and behold at the door of the gate five and twenty men; among whom I saw Jaazaniah son of Azar, and Pelatiah the son of Benaiah, princes of the people, xi. 1. Afterwards the Spirit took me up, and brought me in a vision by the Spirit of God into Chaldea, to them of the captivity. So the vision that I had seen went up from me, 24. In the visions of God brought he me into the land of Israel, and set me upon a very high mountain, by which was as the frame of a city on the south, xl. 2. So the Spirit took me up, and brought me into the inner court; and behold the glory of the Lord filled the house, xliii. 5. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing, Acts viii. 39.

^c And I will put enmity between

thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel, Gen. iii. 15. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me, John xiv. 30. For in that he himself hath suffered being tempted, he is able to succour them that are tempted, Heb. ii. 18. For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need, iv. 15, 16.

^d The tares are the children of the wicked one; the enemy that sowed them is the devil, Matt. xiii. 38, 39. And Satan stood up against Israel, and provoked David to number Israel, 1 Chron. xxi. 1. Now there was a day when the sons of God came to present themselves before the Lord, and Satan came among them. And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it, Job i. 6, 7. And these are they by the way-side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts, Mark iv. 15. Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve, Luke xxii. 3. And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat, 31. And he brake the bands, and was driven of the devil into the wilderness, viii. 29. And supper being ended (the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him), John xiii. 2. And after the sop Satan entered into him, 27. To deliver such an one unto Satan for the destruction of the flesh, 1 Cor. v. 5. Defraud you not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency, vii. 5. Lest Satan should get an advantage of us, for we are

not ignorant of his devices, 2 Cor. ii. 11. And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure, xii. 7. Neither give place to the devil, Eph. iv. 27. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil, vi. 11. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil, Heb. ii. 14. Submit yourselves therefore to God, resist the devil, and he will flee from you, James iv. 7. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour, 1 Pet. v. 8. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil, 1 John iii. 8. Yet Michael the Archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, the Lord rebuke thee, Jude 9. Behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days, Rev. ii. 10. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him, xii. 9. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child, 12, 13. And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood, 15. And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ, 17. And

the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever, xx. 10.

VER. 2.

Καὶ νηστεύσας ἡμεῖς τίσσάμεντα καὶ
νύκτας τίσσάμεντα, ὥστερον ἐπείσσε.

And when he had ^afasted forty days and forty nights, ^bhe was afterward an hungered.

^a And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights, Exod. xxiv. 18. And he was there with the Lord forty days and forty nights; he did neither eat bread nor drink water, and he wrote upon the tables the words of the covenant, the ten commandments, xxxiv. 28. When I was gone up into the mount to receive the tables of stone, even the tables of the covenant which the Lord made with you, then I abode in the mount forty days and forty nights, I neither did eat bread nor drink water, Deut. ix. 9. And I fell down before the Lord as at the first forty days and forty nights: I did neither eat bread nor drink water, because of all your sins which ye sinned, in doing wickedly in the sight of the Lord, to provoke him to anger, 18. Thus I fell down before the Lord forty days and forty nights, as I fell down at the first: because the Lord had said he would destroy you, 25. And he arose and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God, 1 Kings xix. 8. And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts, Mark i. 13. Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered, Luke iv. 2.

^b Now in the morning, as he returned into the city, he hungered, Luke xxi. 18. And on the morrow, when they were come from Bethany, he was hungry, Mark xi. 12. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy

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him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God to make reconciliation for the sins of the people, Heb. ii. 14—17.

VER. 3.

Καὶ προσελθὼν αὐτῷ ὁ πειράζων, εἶπεν· Εἰ υἱὸς εἶ τοῦ Θεοῦ, εἰπὲ ἵνα οἱ λίθοι οὗτοι ἄρτοι γινώσκωνται.

And when ^a the tempter came to him, he said, ^b If thou be the Son of God, command that these stones be made bread.

^a Then Satan answered the Lord, and said, Doth Job serve God for nought? Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face. And the Lord said unto Satan, Behold all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the Lord, Job i. 9—12. And Satan answered the Lord, and said, skin for skin, yea all that a man hath will he give for his life. But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face. And the Lord said unto Satan, Behold he is in thine hand; but save his life. So went Satan forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown, ii. 4. 7. And the Lord said, Simon, Simon, behold, Satan hath desired to have you that he may sift you as wheat: But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren, Luke xxii. 31, 32. For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in

vain, 1 Thess. iii. 5. Fear none of those things which thou shalt suffer: behold the devil shall cast ^a thee of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee ^a crown of life, Rev. ii. 10.

^b And the devil said unto him, If thou be the Son of God, command this stone that it be made bread. And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence, Luke iv. 3. 9.

VER. 4.

Ὁ δὲ ἀποκριθεὶς, εἶπε· Γέγραπται· Οὐκ ἐπ' ἄρτω μόνῳ ζήσεται ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι ἐκπορεύομένῳ διὰ στόματος Θεοῦ.

But he answered and said, ^a It is written, ^b Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

^a For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope, Rom. xv. 4. And take the helmet of salvation, and the sword of the Spirit, which is the word of God, Eph. vi. 17.

^b And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live, Deut. viii. 3. And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God, Luke iv. 4.

VER. 5.

Τότε παραλαμβάνει αὐτὸν ὁ διάβολος εἰς τὴν ἁγίαν πόλιν, καὶ ἱστῶσιν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ·

Then the devil ^a taketh him up into ^b the holy city, and setteth him on a pinnacle of the temple,

^a And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from

hence, Luke iv. 9. Jesus answered, ^aThou couldest have no power at all against me, except it were given thee from above; therefore he that delivered me unto thee hath the greater sin, John xix. 11.

^bAnd came out of the graves after his resurrection, and went into the holy city, and appeared unto many, Matt. xxvii. 55. And the rulers of the people dwelt at Jerusalem: the rest of the people also cast lots, to bring one of ten to dwell in Jerusalem the holy city, and nine parts to dwell in other cities, Neh. xi. 1. For they call themselves of the holy city, and stay themselves upon the God of Israel; The Lord of hosts is his name, Isa. xlviii. 2. Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean, lli. 1. O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us, Dan. ix. 16. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, &c. ver. 24. But the court which is without the temple leave out, and measure it not; for it is given unto the gentiles: and the holy city shall they tread under foot forty and two months, Rev. xi. 2.

VER. 6.

Καὶ λέγει αὐτῷ· Εἰ υἱὸς εἶ τοῦ Θεοῦ, βάλε σβαυτὴν κάτω γέγραπται γὰρ· Ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντέλλεται περὶ σοῦ, καὶ ἐπὶ χειρῶν ἀρουσί σε, μήποτε προσκόψῃς πρὸς λίθον τὸν πῖδα σου.

And saith unto him, If thou be the Son of God, cast thyself down: for it is written, ^aHe shall give his angels charge concerning thee: and in their hands they shall bear thee up, ^blest at any time thou dash thy foot against a stone.

^a For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone, Ps. xci. 11, 12. And he brought him

to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence: For it is written, he shall give his angels charge over thee, to keep thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God, Luke iv. 9-12. Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? Heb. i. 14.

^bHast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land, Job i. 10. For thou shalt be in league with the stones of the field: and the beasts of the field shall be at peace with thee, v. 23. The angel of the Lord encampeth round about them that fear him, and delivereth them, Ps. xxxiv. 7. He keepeth all his bones: not one of them is broken, 20.

VER. 7.

Ἔφη αὐτῷ ὁ Ἰησοῦς· Πάλιν γέγραπται· Οὐκ ἐκπειράσεις Κύριον τὸν Θεόν σου.

Jesus said unto him, It is written again, ^aThou shalt not tempt the Lord thy God.

^aWherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye tempt the Lord? And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the Lord, saying, Is the Lord among us, or not? Exod. xvii. 2, 7. And the Lord said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them? Numb. xiv. 11. Ye shall not tempt the Lord your God, as ye tempted him in Massah, Deut. vi. 16. And they tempted God in their heart by asking meat for their lust, Ps. lxxviii. 18. Yea, they turned back and tempted God, and limited the Holy One of Israel, 41. Yet they tempted and provoked the most high God, and kept

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not his testimonies, 56. When your fathers tempted me, proved me, and saw my work, xcv. 9. But lusted exceedingly in the wilderness, and tempted God in the desert, cvi. 14. And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered. Mal. iii. 15. And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God, Luke iv. 12. Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out, Acts v. 9. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents, 1 Cor. x. 9. When your fathers tempted me, proved me, and saw my works forty years, Heb. iii. 9.

VER. 8.

Πάλιν παραλαμβάνει αὐτὸν ὁ διάβολος εἰς ὄρος ὑψηλὸν λίαν, καὶ δείκνυσιν αὐτῷ πάσας τὰς βασιλείας τοῦ κόσμου καὶ τὴν δόξαν αὐτῶν

Again, ^athe devil taketh him up into an exceeding high mountain, ^band sheweth him all the kingdoms of the world, and the glory of them;

^aAnd the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine, Luke iv. 5—7.

^bAnd Haman told them of the glory of his riches, and the multitude of his children, and all the things wherein the king had promoted him; and how he had advanced him above the princes and servants of the king, Esth. v. 11. Be not thou afraid when one is made rich, when the glory of his house is increased; For when he dieth he shall carry nothing away; his glory shall not descend after him, Ps. xlix. 16, 17. The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty? Dan. iv. 30.

By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward, Heb. xi. 24—26. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away, 1 Pet. i. 24.

VER. 9.

Καὶ λέγει αὐτῷ· Ταῦτα πάντα σοι δώσω, εἰὰν περὶ ἐμὴν προσκυνήσῃς μοι.

And saith unto him, All these things will ^aI give thee, ^bif thou wilt fall down and worship me.

^aNow is the judgment of this world: now shall the prince of this world be cast out, John xii. 31. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me, xiv. 30. Of judgment, because the prince of this world is judged, xvi. 11.

^bIn whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them, 2 Cor. iv. 4.

VER. 10.

Τότε λέγει αὐτῷ ὁ Ἰησοῦς· Ὑπάγε, Σατανᾶ· γίγχαπται γάρ· Κύριον τὸν Θεόν σου προσκυνήσεις, καὶ αὐτῷ μόνῳ λατρεύσεις.

Then saith Jesus unto him, ^aGet thee hence, ^bSatan: for it is written, ^cThou shalt worship the Lord thy God, and him only shalt thou serve.

^aBut he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men, Matt. xvi. 23. Submit yourselves therefore to God. Resist the devil, and he will flee from you, James iv. 7. Whom resist steadfastly in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world, 1 Pet. v. 9.

^bAnd he shewed me Joshua the high priest standing before the angel of the Lord, and Satan standing at

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his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Zech. iii. 1, 2.

^cThou shalt fear the Lord thy God, and serve him, and shalt swear by his name. Ye shall not go after other gods, of the gods of the people which are round about you, Deut. vi. 13, 14. Thou shalt fear the Lord thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name, x. 20. Now therefore fear the Lord, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord, Josh. xxiv. 14. And Samuel spake unto all the house of Israel, saying, If ye do return unto the Lord with all your hearts, then put away the strange gods and Ashtaroth from among you, and prepare your hearts unto the Lord, and serve him only: and he will deliver you out of the hand of the Philistines, 1 Sam. vii. 3. And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve, Luke iv. 8.

VER. 11.

Τότε ἀφῆκεν αὐτὸν ὁ διάβολος· καὶ ἰδοὺ, ἄγγελοι προσέβηον, καὶ διηκόνουν αὐτῷ.

Then ^a the devil leaveth him, and ^b behold, angels came and ministered unto him.

^a And when the devil had ended all the temptation, he departed from him for a season, Luke iv. 13.

^b And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him, Mark i. 13. And there appeared an angel unto him from heaven, strengthening him, Luke xxii. 43. And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory, 1 Tim. iii. 16. And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him, Heb. i. 6. And

I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing, Rev. v. 11, 12.

VER. 12.

Ἀκούσας δὲ ὁ Ἰησοῦς ὅτι Ἰωάννης παρεδόθη, ἀνεχώρησεν εἰς τὴν Γαλιλαίαν.

Now ^a when Jesus had heard that John was ^{*} cast into prison, he departed into Galilee:

^{*} Or, delivered up.

Now after that John was put in prison, Jesus came into Galilee, preaching the Gospel of the kingdom of God, Mark i. 14. For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her, vi. 17. Added yet this above all, that he shut up John in prison, Luke iii. 20. And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about, iv. 14. And came down to Capernaum, a city of Galilee, and taught them on the sabbath days, 31. Now after two days he departed thence, and went into Galilee. This is again the second miracle that Jesus did, when he was come out of Judæa into Galilee, John iv. 43. 54.

VER. 13.

Καὶ καταλιπὼν τὴν Ναζαρέτ, ἦλθὼν κατῴκησεν εἰς Καπερναοὺμ· τὴν παραθαλάσσιαν, ἐν ὁρίοις Ζαβουλὼν καὶ Νεφθαλίμ·

And ^a leaving Nazareth, he came and dwelt in ^b Capernaum, which is upon the sea coast, in the borders of ^c Zabulon and ^d Nephthaliim:

^a But he passing through the midst of them went his way, and came down to Capernaum, a city of Galilee; and taught them on the sabbath days, Luke iv. 30, 31.

^b And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day, Matt. xi. 23. And

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they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught, Mark i. 21. And entered into a ship, and went over the sea towards Capernaum. And it was now dark, and Jesus was not come to them, John vi. 17. When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus, 24. These things said he in the synagogue, as he taught in Capernaum, 59.

And the third lot came up for the children of Zebulon according to their families: and the border of their inheritance was unto Sarid: And their border went up towards the sea, and Maralah, and reached to Dabbasheth, and reached to the river that is before Joknean; And turned from Sarid eastward towards the sun-rising unto the border of Chishloth-tabor, and then goeth out to Daberath, and goeth up to Japhia, And from thence passeth on along on the east to Gittah-hepher, to Ittah-kazin, and goeth out to Remmon-methoar to Neah; and the border compasseth it on the north-side to Hannathon: and the outgoings thereof are in the valley of Jiphthah-el: and Kattath, and Nahallal, and Shimron, and Idalah, and Beth-lehem: twelve cities with their villages. This is the inheritance of the children of Zebulon according to their families, these cities with their villages, Josh. xix. 10—16.

The sixth lot came out to the children of Naphtali, even for the children of Naphtali according to their families. And their coast was from Heleph, from Allon to Zaanannim, and Adami, Nekeb, and Jabneel, unto Lakum; and the outgoings thereof were at Jordan: And then the coast turneth westward to Aznoth-tabor; and goeth out from thence to Hukkok, and reacheth to Zebulon on the south-side, and reacheth to Asher on the west-side, and to Judah upon Jordan towards the sun-rising. And the fenced cities are Ziddim, Zer, and Hammath, Rakkath, and Chinnereth, and Adamah, and Ramah, and Hazor, And Kedesh, and Edrei, and En-hazor, And Iron, and Migdal-el, Horem, and Beth-anath, and Bethshemesh; nineteen cities with their villages. This is the

inheritance of the tribe of the children of Naphtali according to their families, the cities and their villages.

VER. 14.

ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαίου τοῦ προφήτου, λέγοντος·

That ^a it might be fulfilled which was spoken by Esaias the prophet, saying,

^a See parallels on ver. 22. chap. i.

VER. 15.

ἡ γῆ Ζαβουλὼν καὶ ἡ Νεφθαλείμ, ὁδὸν θαλάσσης, πέραν τοῦ ὀρεῶν, Γαλιλαία τῶν ἐθνῶν.

The land of Zebulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, ^a Galilee of the Gentiles;

^a And they appointed Kedesh in Galilee in mount Naphtali, and Shechem in mount Ephraim, and Kirjath-arba, which is Hebron, in the mountain of Judah, Jos. xx. 7. And out of the tribe of Naphtali, Kedesh in Galilee with her suburbs, to be a city of refuge for the slayer; and Hammoth-dor with her suburbs, and Kartan with her suburbs; three cities, xxi. 32. In the days of Pekah king of Israel came Tiglath-pileser king of Assyria, and took Ijon, and Abel-beth-maacah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria, 2 Kings xv. 29.

VER. 16.

Ὁ λαὸς, ὁ καθήμενος ἐν σκότει, εἶδε φῶς μέγα, καὶ τοῖς καθημένοις· ἐν χάρα καὶ σκιᾷ θανάτου, φῶς ἀνέτειλεν αὐτοῖς.

The people ^a which sat in darkness saw great light: and to them which sat in the region ^b and shadow of death, light is sprung up.

^a Nevertheless the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulon and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations. The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined, Isa. ix. 1, 2. Such as sit in darkness and in the shadow of death, being bound in affliction and iron; Because they rebelled against the words of God, and con-

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temned the counsel of the Most High. Therefore he brought down their heart with labour; they fell down, and *there* was none to help. Then they cried unto the Lord in their trouble, and he saved them out of their distresses. He brought them out of darkness and the shadow of death, and brake their bands in sunder, Psal. cvii. 10—14. To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house, Isa. xlii. 7. Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God, l. 10. Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising, lx. 1—3. Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me, Mic. vii. 8. Through the tender mercy of our God; whereby the day-spring from on high hath visited us, To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace, Luke i. 78, 79. A light to lighten the Gentiles, and the glory of thy people Israel, ii. 32. And the light shineth in darkness; and the darkness comprehended it not, John i. 5. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil, iii. 19. Then spake Jesus again unto them, saying, I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life, viii. 12. Delivering thee from the people, and from the Gentiles, unto whom now I send thee; to open their eyes, and to turn them from darkness to light, and from the power of satan unto God, Acts xxvi. 17, 18. And art confident that thou thyself art a guide of the blind, a light of them which are in darkness, Rom. ii. 19. Who hath delivered us from the power of darkness,

and hath translated us into the kingdom of his dear Son, Col. i. 13. Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness, 1 Thess. v. 5. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light, 1 Pet. ii. 9. This then is the message which we have heard of him, and declare unto you, That God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth, 1 John i. 5, 6. Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth. He that saith he is in the light, and hateth his brother, is in darkness even until now, ii. 8, 9. And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness, Rev. xvi. 10.

^b Let darkness and the shadow of death stain it; let a cloud dwell upon it; let the blackness of the day terrify it, Job iii. 5. Before I go whence I shall not return, even to the land of darkness and the shadow of death. A land of darkness, as darkness itself: and of the shadow of death, without any order, and where the light is as darkness, x. 21, 22. There is no darkness, nor shadow of death, where the workers of iniquity may hide themselves, xxxiv. 22. Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death? xxxviii. 17. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me, Psal. xxiii. 4. Though thou hast sore broken us in the place of dragons, and covered us with the shadow of death, xlv. 19. Such as sit in darkness and in the shadow of death, being bound in affliction and iron, cvii. 10. He brought them out of darkness and the shadow of death, and brake their bands in sunder, 14. Neither said they, where is the Lord that brought us up out of the land of Egypt, that led us through the wilderness; through a land of deserts,

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and of pits, through a land of drought, and of the shadow of death, through a land that no man passed through, and where no man dwelt, Jer. ii. 6. Give glory to the Lord your God, before he cause darkness, and before your feet stumble upon the dark mountains, and, while ye look for light, he turn it into the shadow of death, and make it gross darkness, xiii. 16. *Seek him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: The Lord is his name, Amos v. 8.*

VER. 17.

Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς κηρύσσειν, καὶ λέγειν· Μετανοεῖτε· ἤγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν.

From ^a that time Jesus began to preach, and to say, ^b Repent: for the ^c kingdom of heaven is at hand.

^a Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, Mark i. 14.

^b See parallels on clause 1. ver. 2. chap. iii.

^c See parallels on clause 2. ver. 2. chap. iii.

VER. 18.

Περὶπατῶν δὲ ὁ Ἰησοῦς παρὰ τὴν θάλασσαν τῆς Γαλιλαίας, εἶδε δύο ἀδελφούς, Σίμωνα τὸν λεγόμενον Πέτρον, καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, βάλλοντας ἀμφίβλην-στρον εἰς τὴν θάλασσαν· (ἦσαν γὰρ ἀλιεῖς).

And Jesus, ^a walking by the sea of Galilee, saw ^b two brethren, Simon called Peter, and Andrew his brother, casting ^c a net into the sea: ^c for they were fishers.

^a Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea; for they were fishers, Mark i. 16.

^b Now the names of the twelve apostles are these; the first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother, Matt. x. 2. Simon (whom he also named Peter), and Andrew his brother, James and John, Philip and Bartholomew; Luke vi. 14. One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. He

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first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, The Christ, John i. 40, 41. One of his disciples, Andrew, Simon Peter's brother, saith unto him, vi. 8.

^c Now Moses kept the flock of Jethro his father-in-law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb, Exod. iii. 1. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt, 10. And there came an angel of the Lord, and sat under an oak which was in Ophrah, that pertained unto Joash the Abiezrite: and his son Gideon threshed wheat by the winepress, to hide it from the Midianites. And the angel of the Lord appeared unto him, and said unto him, The Lord is with thee, thou mighty man of valour, Judg. vi. 11, 12. So he departed thence, and found Elisha the son of Shaphat, who was ploughing with twelve yoke of oxen before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him. And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father, and my mother, and then I will follow thee. And he said unto him, Go back again: for what have I done to thee? And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him, 1 Kings xix. 19—21. He chose David also his servant, and took him from the sheep-folds: from following the ewes great with young he brought him to feed Jacob his people, and Israel his inheritance. So he fed them according to the integrity of his heart; and guided them by the skilfulness of his hands, Ps. lxxviii. 70—72. Then answered Amos, and said to Amaziah, I was no prophet, neither was I a prophet's son; but I was an herdsman, and a gatherer of sycamore fruit: And the Lord took me as I followed the flock, and the Lord said unto me, Go, prophesy unto my people Israel, Amos vii. 14, 15.

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Simon Peter saith unto them, I go a fishing. They say unto him, we also go with thee. They went forth, and entered into a ship immediately, John xxi. 3. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked), and did cast himself into the sea, 7. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land.—Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing; nevertheless at thy word I will let down the net, Luke v. 3-5. But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in his presence, 1 Cor. i. 27-29.

VER. 19.

Καὶ λέγει αὐτοῖς· Δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς ἀλιεῖς ἀνθρώπων.

And he saith unto them, ^a Follow me, and ^b I will make you fishers of men.

^a But Jesus said unto him, Follow me; and let the dead bury their dead, Matt. viii. 22. And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him, ix. 9. Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me, xvi. 24. Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me, xix. 21. And as he passed by, he saw Levi the son of Alphæus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him, Mark ii. 14. And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom:

and he said unto him, Follow me, Luke v. 27. And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father, ix. 59. The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me, John i. 43. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour, xii. 26. Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me, xxi. 22.

^b And Jesus said unto them, Come ye after me, and I will make you to become fishers of men. And straightway they forsook their nets, and followed him. Mark i. 17, 18. And so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him, Luke v. 10, 11.

VER. 20.

Οἱ δὲ, εὐθὺς ἀφέντες τὰ δίκτυα, ἠκολούθησαν αὐτῷ.

And ^a they straightway left their nets, and followed him.

^a He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me, Matt. x. 37, 38. Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? xix. 27. And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him, 1 Kings xix. 21. I made baste, and delayed not to keep thy commandments, Ps. cxix. 60. And straightway they forsook their nets, and followed him, Mark i. 18. And when they had brought their ships to land, they forsook all, and followed him, Luke v. 11. Then Peter began to say unto him, Lo, we have left all, and have followed thee. And Jesus

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answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's. But he shall receive an hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life, Mark x. 28—30. Then Peter said, Lo, we have left all, and followed thee. And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, Who shall not receive manifold more in this present time, and in the world to come life everlasting, Luke xviii. 28—30. To reveal his Son in me, that I might preach him among the heathen, immediately I conferred not with flesh and blood, Gal. i. 16. But what things were gain to me, those I counted loss for Christ; Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, Phil. iii. 7, 8.

VER. 21.

Καὶ προὐὰς ἐκείθεν, εἶδεν ἄλλους δύο ἀδελφοὺς, Ἰάκωβον τὸν τοῦ Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ πλοίῳ μετὰ Ζεβεδαίου τοῦ πατρὸς αὐτῶν, καταρτίζοντας τὰ δίκτυα αὐτῶν καὶ ἐκάλεσεν αὐτούς.

And going on from thence, he saw ^a other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets: and he called them.

^a Now the names of the twelve apostles are these; the first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother, Matt. x. 2. And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, xvii. 1. Then came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on thy left, in thy king-

dom, xx. 20, 21. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy, xxvi. 37. And when he had gone a little farther thence, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets, Mark i. 19. And James the son of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder, iii. 17. And he suffered no man to follow him, save Peter, and James, and John the brother of James, v. 37. And so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him, Luke v. 10, 11. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples, John xxi. 2. And he killed James the brother of John with the sword, Acts xii. 2.

VER. 22.

Οἱ δὲ, εὐθέως ἀφίντες τὸ πλοῖον καὶ τὸν πατέρα αὐτῶν, ἠκολούθησαν αὐτῷ.

And ^a they immediately left the ship and their father, and followed him.

^a And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him, Mark i. 20. And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. Jesus said unto him, Let the dead bury their dead; but go thou and preach the kingdom of God, Luke ix. 59, 60. If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple, xiv. 26. 33. Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more, 2 Cor. v. 16.

VER. 23.

Καὶ περιήγεν ὅλην τὴν Γαλιλαίαν ὁ Ἰησοῦς, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν,

E 2

καὶ κηρύσσαν τὸ εὐαγγέλιον τῆς βασιλείας,
καὶ θεράπευον πᾶσαν νόσον, καὶ πᾶσαν
μαλακίαν ἐν τῷ λαῷ.

And ^a Jesus went about all Galilee,
^b teaching in their synagogues, and
preaching ^c the gospel of the kingdom,
^d and healing all manner of sickness, and
all manner of disease among the people.

^a And Jesus went about all the cities
and villages, teaching in their syna-
gogues, and preaching the gospel of
the kingdom, and healing every sick-
ness and every disease among the peo-
ple, Matt. ix. 35. And he marvelled
because of their unbelief. And he went
round about the villages, teaching,
Mark vi. 6. After these things Jesus
walked in Galilee: for he would not
walk in Jewry, because the Jews sought
to kill him, John vii. 1. How God
anointed Jesus of Nazareth with the
Holy Ghost and with power: who went
about doing good, and healing all that
were oppressed of the devil; for God
was with him, Acts x. 38.

^b And when he was departed thence,
he went into their synagogue, Matt.
xii. 9. And when he was come into his
own country, he taught them in their
synagogue, insomuch that they were
astonished, and said, Whence hath
this man this wisdom, and these mighty
works? xiii. 54. And he preached in
their synagogues throughout all Gali-
lee, and cast out devils, Mark i. 39.
And when the sabbathday was come,
he began to teach in the synagogue:
and many hearing him were astonish-
ed, saying, From whence hath this
man these things? and what wisdom
is this which is given unto him? that
even such mighty works are wrought
by his hands? vi. 2. And he taught
in their synagogues, being glorified of
all. And he came to Nazareth, where
he had been brought up: and, as his
custom was, he went into the syna-
gogue on the sabbathday, and stood
up for to read, Luke iv. 15, 16. And
he was teaching in one of the syna-
gogues on the sabbath, xiii. 10. And
straightway he preached Christ in the
synagogues, that he is the Son of God,
Acts ix. 20. But when they departed
from Parga, they came to Antioch in
Pisidia, and went into the synagogue
on the sabbathday, and sat down, xiii.
14. And he reasoned in the syna-

gogue every sabbath, and persuaded
the Jews and the Greeks, xviii. 4.

^c When any one heareth the word of
the kingdom, and understandeth it not,
then cometh the wicked one, and catch-
eth away that which was sown in his
heart. This is he which received seed
by the way side, Matt. xiii. 19. And
this gospel of the kingdom shall be
preached in all the world for a witness
unto all nations; and then shall the
end come, xxiv. 14. Now after that
John was put in prison, Jesus came in-
to Galilee, preaching the gospel of the
kingdom of God, Mark i. 14. And
there was delivered unto him the book
of the prophet Esaias. And when he
had opened the book, he found the
place where it was written, The Spirit
of the Lord is upon me, because he hath
anointed me to preach the gospel to
the poor; he hath sent me to heal the
broken-hearted, to preach deliverance
to the captives, and recovering of sight
to the blind, to set at liberty them that
are bruised, Luke iv. 17, 18. And it
came to pass afterward, that he went
throughout every city and village,
preaching and shewing the glad tid-
ings of the kingdom of God: and the
twelve were with him, viii. 1. And it
came to pass, that on one of those days,
as he taught the people in the temple,
and preached the gospel, the chief
priests and the scribes came upon him
with the elders, xx. 1. And how shall
they preach, except they be sent? as
it is written, How beautiful are the feet
of them that preach the gospel of peace,
and bring glad tidings of good things!
Rom. x. 15.

^d They brought unto him many that
were possessed with devils: and
he cast out the spirits with his word,
and healed all that were sick: That it
might be fulfilled which was spoken by
Esaias the prophet, saying, Himself
took our infirmities, and bare our sick-
ness, Matt. viii. 16, 17. And as ye go,
preach, saying, The kingdom of heaven
is at hand. Heal the sick, cleanse the
lepers, raise the dead, cast out devils:
freely ye have received, freely give,
x. 7, 8. The blind receive their sight,
and the lame walk, the lepers are
cleansed, and the deaf hear, the dead
are raised up, and the poor have
the gospel preached to them, xi. 5.
And great multitudes came unto him,

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having with them *those that were lame, blind, dumb, maimed, and many others*, and cast them down at Jesus' feet; and he healed them: Inasmuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel, xv. 30, 31. And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils. And all the city was gathered together at the door. And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him, Mark i. 32-34. For he had healed many; inasmuch that they pressed upon him for to touch him, as many as had plagues, iii. 10. Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them. And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking *them* suffered them not to speak: for they knew that he was Christ, Luke iv. 40, 41. And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judæa, and Jerusalem: and the power of the Lord was *present* to heal them, v. 17. And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judæa and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases, vi. 17. Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached, vii. 22. And the people, when they knew it, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing, ix. 11. And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you, x. 9. Inasmuch that they brought

forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one, Acts v. 15, 16.

VER. 24.

Καὶ ἀπῆλθεν ἡ ἀκοὴ αὐτοῦ εἰς ὅλην τὴν Συρίαν· καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας, ποικίλαις νόσοις καὶ βασάνοις συνεχομένους, καὶ δαιμονιζομένους, καὶ σεληνιαζομένους, καὶ παραλυτικούς· καὶ ἔθεράπευσεν αὐτούς.

And ^ahis fame went throughout all ^bSyria: and they brought unto him ^call sick people that were taken with divers diseases and torments, and those which were ^dpossessed with devils, and those which were ^elunatic, and ^fthose that had the palsy; and he healed them.

^a And the fame hereof went abroad into all that land. But they, when they were departed, spread abroad his fame in all that country, Matt. ix. 26. 31. At that time Herod the tetrarch heard of the fame of Jesus, xiv. 1. So the Lord was with Joshua; and his fame was noised throughout all the country, Josh. vi. 27. And immediately his fame spread abroad throughout all the region round about Galilee, Mark i. 28. And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about, Luke iv. 14. And the fame of him went out into every place of the country round about, 37. But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities, v. 15.

^b Then David put garrisons in Syria of Damascus: and the Syrians became servants to David, and brought gifts. And the Lord preserved David whithersoever he went, 2 Sam. viii. 6. (And this taxing was first made when Cyrenius was governor of Syria), Luke ii. 2. And they wrote *letters* by them after this manner; The apostles and elders and brethren *send* greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia, Acts xv. 23.

^c See on last clause, ver. 23.

^d As they went out, behold, they brought to him a dumb man possessed with a devil, Matt. ix. 32. Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, inasmuch that the blind and dumb both spake and saw, xii. 22. And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil, xv. 22. And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour, xvii. 18. And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit, Who had his dwelling among the tombs; and no man could bind him, no, not with chains: Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him. And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones. But when he saw Jesus afar off, he ran and worshipped him, And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most High God? I adjure thee by God, that thou torment me not. For he said unto him, Come out of the man, thou unclean spirit. And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many. And he besought him much that he would not send them away out of the country. Now there was there nigh unto the mountains a great herd of swine feeding. And all the devils besought him, saying, Send us into the swine, that we may enter into them. And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea. And they that fed the swine fled, and told it in the city, and in the country. And they went out to see what it was that was done. And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and

clothed, and in his right mind: and they were afraid. And they that saw it told them how it befel to him that was possessed with the devil, and also concerning the swine. And they began to pray him to depart out of their coasts. And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him, Mark v. 2—18. And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice, saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not, Luke iv. 33—35. And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in any house, but in the tombs. When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not. (For he had commanded the unclean spirit to come out of the man, For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.) And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him. And they besought him that he would not command them to go out into the deep. And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them. Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked. When they that fed them saw what was done, they fled, and went and told it in the city and in the country. Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right

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mind : and they were afraid. They also which saw it told them by what means he that was possessed of the devils was healed. Then the whole multitude of the country of the Gadarenes round about besought him to depart from them ; for they were taken with great fear : and he went up into the ship, and returned back again, viii. 27—37. How God anointed Jesus of Nazareth with the Holy Ghost and with power : who went about doing good, and healing all that were oppressed of the devil ; for God was with him, Acts x. 38.

^c Lord, have mercy on my son : for he is lunatic, and sore vexed : for oft-times he falleth into the fire, and oft into the water, Matt. xvii. 15.

^f And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented, Matt. viii. 6. And Jesus said unto the centurion, Go thy way ; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour, 13. And, behold, they brought to him a man sick of the palsy, lying on a bed : and Jesus seeing their faith said unto the sick of the palsy ; Son, be of good cheer ; thy sins be forgiven thee. And, behold, certain of the scribes said within themselves, This man blasphemeth. And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts ? For whether is easier, to say, Thy sins be forgiven thee ; or to say, Arise, and walk ? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house. But when the multitudes saw it, they marvelled, and glorified God, which had given such power unto men, ix. 2—8. And they come unto him, bringing one sick of the palsy, which was borne of four,—When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee, Mark ii. 3. 5. And, behold, men brought in a bed a man which was taken with a palsy : and they sought means to bring him in, and lay him before him.—And when he saw their faith, he said unto him, Man, thy sins are forgiven thee, Luke v. 18. 20.

VER. 25.

Καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ ἀπὸ τῆς Γαλιλαίας καὶ Δεκαπόλεως καὶ Ἱερουσολύμων καὶ Ἰουδαίας, καὶ πέραν τοῦ Ἰορδάνου.

And there followed ^ahim great multitudes of people from Galilee, and from ^bDecapolis, and from Jerusalem, and from Judæa, and from beyond Jordan.

^a And seeing the multitudes, he went up into a mountain : and when he was set, his disciples came unto him, Matt. v. 1. When he was come down from the mountain, great multitudes followed him, viii. 1. But when Jesus knew it, he withdrew himself from thence : and great multitudes followed him, and he healed them all, xii. 15. And great multitudes followed him ; and he healed them there, xix. 2. But Jesus withdrew himself with his disciples to the sea ; and a great multitude from Galilee followed him, and from Judæa, Mark iii. 7. And when the sabbath-day was come, he began to teach in the synagogue : and many hearing him were astonished, saying, From whence hath this man these things ? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands ? vi. 2. And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judæa and Jerusalem, and from the sea-coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases, Luke vi. 17.

^b And he departed, and began to publish in Decapolis how great things Jesus had done for him : and all men did marvel, Mark v. 20. And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis, vii. 31.

CHAP. V.—VER. 1.

ἸΔΩΝ δὲ τοὺς ὄχλους, ἀνέβη εἰς τὸ ὄρος· καὶ, καθίσαντος αὐτοῦ, προσήλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ.

And seeing the ^amultitudes, ^bhe went up into a mountain : and when he was set, ^chis disciples came unto him.

^a See parallels on clause 1. ver. 25. ch. iv.

^b And Jesus departed from thence,

and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there. And great multitudes came unto him, xv. 29. And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him, Mark iii. 13. And a great multitude followed him, because they saw his miracles which he did on them that were diseased. And Jesus went up into a mountain, and there he sat with his disciples, John vi. 2, 3. The same day went Jesus out of the house, and sat by the sea-side. And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore. And he spake many things unto them in parables, saying, Matt. xiii. 1—3. And he went forth again by the sea-side; and all the multitude resorted unto him, and he taught them, Mark ii. 13. And he arose from thence, and cometh into the coasts of Judæa by the farther side of Jordan: and the people resort unto him again; and as he was wont, he taught them again, x. 1. Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets, Luke xiii. 26.

^c And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease, Matt. x. 1. And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence, xi. 1. And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them, xx. 17. And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles, Luke vi. 13.

VER. 2.

Καὶ ἀνοίξας τὸ στόμα αὐτοῦ, ἐδίδασκεν αὐτοὺς, λέγων·

And he opened his mouth, and taught them, saying,

I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world, Matt. xiii. 35. Give ear, O my people, to my law: incline your ears to the words of my mouth: I will open my mouth in a parable: I will utter

dark sayings of old, Ps. lxxviii. 1, 2. Hear; for I will speak of excellent things; and the opening of my lips shall be right things, Prov. viii. 6. Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus, Acts viii. 35. Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons, x. 34. Praying always—And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, Ephes. vi. 18, 19.

VER. 3.

Μακάριοι οἱ πτωχοὶ τῷ πνεύματι, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.

^a Blessed are the ^bpoor in spirit: for theirs is ^cthe kingdom of heaven.

^a Blessed is he whosever shall not be offended in me, Matt. xi. 6. Blessed are your eyes, for they see: and your ears, for they hear, xiii. 16. Blessed is that servant, whom his Lord when he cometh shall find so doing, xxiv. 46. Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful, Ps. i. 1. Kiss the Son lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him, ii. 12. O Lord of Hosts, blessed is the man that trusteth in thee, lxxxiv. 12. Blessed are they that keep my ways, Prov. viii. 32. The Lord is a God of judgment: blessed are all they that wait for him, Isa. xxx. 18. Blessed are they that hear the word of God, and keep it, Luke xi. 21. Blessed are they that have not seen, and yet have believed, John xx. 29. Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him, James i. 12. Blessed are they which are called unto the marriage-supper of the Lamb, Rev. xix. 9.

^b At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes, Matt. xi. 25. And Jesus called a little child unto him, and set him in the midst of them, and said, Ve-

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rily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven, xviii. 2—4. I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes, Job xlii. 5, 6. The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit, Ps. xxxiv. 18. But I am poor and needy; yet the Lord thinketh upon me, Ps. xl. 17. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise, li. 17. But I am poor, and sorrowful: let thy salvation, O God, set me up on high, lxix. 29. But I am poor and needy; make haste unto me, O God: thou art my help and my deliverer; O Lord, make no tarrying, lxx. 5. Bow down thine ear, O Lord, hear me, for I am poor and needy, lxxvi. 1. Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud, Prov. xvi. 19. Honour shall uphold the humble in spirit, xxix. 23. Thus saith the High and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit; to revive the spirit of the humble, and to revive the heart of the contrite ones, Isa. lvii. 15. The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek, lxi. 1. To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word, lxvi. 2. He hath shewed thee, O man, what is good, and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? Mic. vi. 8. The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor, Luke iv. 18. And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for yours is the kingdom of God, vi. 20. He that humbleth himself shall be exalted, xviii. 14. Humble yourselves in the sight of the Lord, and he shall lift you up, James iv. 10.

^c See parallels on **chapter 2. verse 2.** chap. iii.

VER. 4.

Μακάριοι οἱ πενθοῦντες, ὅτι αὐτοὶ παρακληθήσονται.

Blessed are they ^a that mourn: for they ^b shall be comforted.

^a Hide not thy face from thy servant; for I am in trouble: hear me speedily, Ps. lxi. 17. I am poor, and sorrowful: let thy salvation, O God, set me up on high, 29. The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow, Then called I upon the name of the Lord, cxvi. 3, 4. But they that escape of them shall escape, and shall be on the mountains like doves of the valleys, all of them mourning, every one for his iniquity, Ezek. vii. 16. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn, every family apart, Zech. xii. 10—12.

^b They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him, Ps. cxxvi. 5, 6. And in that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me, Isa. xii. 1. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces, xxv. 8. For the people shall dwell in Zion at Jerusalem: thou shalt weep no more: he will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee, xxx. 19. And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away, xxxv. 10. also li. 11. I did mourn as a dove: mine eyes fail with looking upward: O Lord, I am oppressed; undertake

for me. What shall I say? he hath both spoken unto me, and himself hath done it: I shall go softly all my years in the bitterness of my soul. O Lord, by these things men live, and in all these things is the life of my spirit: so wilt thou recover me, and make me to live. Behold, for peace I had great bitterness: but thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast all my sins behind thy back.—The living, the living, he shall praise thee, as I do this day, xxxviii. 14—19. For I will not contend for ever, neither will be always wroth: for the spirit should fail before me, and the souls which I have made. For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart. I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners. I create the fruit of the lips; Peace, peace to him that is far off, and to him that is near, saith the Lord; and I will heal him, lvii. 16—19. To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness, lxi. 2, 3. Thus saith the Lord; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord, Jer. xxxi. 16. Blessed are ye that weep now: for ye shall laugh, Luke vi. 21. And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. And he said unto her, Thy sins are forgiven.—Thy faith hath saved thee; go in peace, vii. 37, 38. 48—50. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented, xvi. 25. Verily, verily, I say unto you,

that ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you, John xvi. 20, 22. Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble by the comfort, wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ, 2 Cor. i. 3—5. Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death, vii. 9, 10. And God shall wipe away all tears from their eyes, Rev. vii. 17. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away, xxi. 4.

VER. 5.

Μακάριοι οἱ πραεῖς, ὅτι αὐτοὶ κληρονομήσουσι τὴν γῆν.

Blessed are the meek: for they shall inherit the earth.

Take my yoke upon you, and learn of me; for I am meek and lowly of heart: and ye shall find rest unto your souls, Matt. xi. 29. Tell ye the daughter of Zion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass, xxi. 5. Now the man Moses was very meek, above all the men which were upon the face of the earth, Numb. xii. 3. The meek shall eat and be satisfied: they shall praise the Lord that seek him: your heart shall live for ever, Ps. xxii. 26. The meek will he guide in judgment: and the meek will he teach his way, xxv. 9. The Lord lifteth up the meek: he casteth the wicked down to the ground, cxlvii. 6. The Lord taketh pleasure in his people: he will

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beautify the meek with salvation, cxlix.

4. The meek also shall increase *their* joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel, Isa. xxix. 19. The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek, lxi. 1. Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger, Zeph. ii. 3. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law, Gal. v. 22, 23.

^b What man is he that feareth the Lord? him shall he teach in the way that he shall choose. His soul shall dwell at ease; and his seed shall inherit the earth, Ps. xxv. 12, 13. Evil doers shall be cut off: but those that wait upon the Lord, they shall inherit the earth. The meek shall inherit the earth; and shall delight themselves in the abundance of peace, xxxvii. 9, 11. The righteous shall inherit the land, and dwell therein for ever, 29. Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified, Isa. lx. 21. The promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith, Rom. iv. 13.

VER. 6.

Μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην, ὅτι αὐτοὶ χορτασθήσονται.

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

^a As the hart panteth after the water-brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God? Ps. xlii. 1, 2. O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is, lxxiii. 1. My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living

God, lxxxiv. 2. Blessed are ye that hunger now: for ye shall be filled, Luke vi. 21. Woe unto you that are full! for ye shall hunger, 25. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed, John vi. 27.

^b My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips, Ps. lxxiii. 5. Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple, lxxv. 4. And in this mountain shall the Lord of Hosts make unto all people a feast of fat things, a feast of wines of the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it, Is. xxv. 6—8. When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them, xli. 17. That thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places. They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them, xlix. 9, 10. Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price, lv. 1. Therefore, thus saith the Lord God, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed, lxxv. 13. Whosoever drinketh of the water that I shall give him shall never thirst; but

the water that I shall give him shall be in him a well of water springing up into everlasting life, John iv. 14. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst, vi. 35. In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water, vii. 37, 38. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat, Rev. vii. 16.

VER. 7.

Μακάριοι οἱ ἐλεήμονες, ὅτι αὐτοὶ ἐλεηθήσονται.

Blessed are the merciful: ^a for they shall obtain mercy.

^a For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses, Matt. vi. 14, 15. With the merciful thou wilt shew thyself merciful, and with the upright man thou wilt shew thyself upright, 2 Sam. xxii. 26. also Ps. xviii. 25. Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness, xli. 1—3. He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again, Prov. xix. 17. If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day; and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not, Isa. lviii. 10, 11. And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. But if

ye do not forgive, neither will your Father which is in heaven forgive your trespasses, Mark xi. 25, 26. Love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil. Be ye therefore merciful, as your Father also is merciful, Luke vi. 35, 36. God is not unrighteous to forget your work and labour of love, which ye have shewed towards his name, in that ye have ministered to the saints, and do minister, Heb. vi. 10. For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment, James ii. 13.

VER. 8.

Μακάριοι οἱ καθαροὶ τῇ καρδίᾳ, ὅτι αὐτοὶ τὸν Θεὸν ὁψονται.

Blessed are the ^a pure in heart: for they shall ^b see God.

^a Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also, Matt. xxiii. 26. I know also, my God, that thou triest the heart, and hast pleasure in uprightness, 1 Chron. xxix. 17. If thou wert pure and upright; surely now, he would awake for thee, Job viii. 6. With the pure thou wilt shew thyself pure, Ps. xviii. 26. Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully, xxiv. 3, 4. Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom. Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow, li. 6, 7. Create in me a clean heart, O God; and renew a right spirit within me, ver. 10. Truly God is good to Israel, even to such as are of a clean heart, lxxiii. 1. The thoughts of the wicked are an abomination to the Lord: but the words of the pure are pleasant words, Prov. xv. 26. He that loveth pureness of heart, for the grace of his lips the king shall be his friend, xx. 11. Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and

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from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. Ezek. xxxvi. 25—27. Shall I count them pure with the wicked balances, and with the bag of deceitful weights? Mic. vi. 11. Purifying their hearts by faith, Acts xv. 9. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God, 2 Cor. vii. 1. According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love, Ephes. i. 4. Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish, v. 25—27. And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God, Phil. i. 9—11. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it. 1 Thess. v. 23, 24. Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled, Tit. i. 15. Who gave himself for us, that he might redeem us all from iniquity, and purify unto himself a peculiar people, zealous of good works, ii. 14. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? Heb. ix. 14. Let us draw near with a true

heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water, x. 22. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded, Jam. iv. 8. Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently, 1 Pet. i. 22. And every man that hath this hope in him purifieth himself, even as he is pure, 1 John iii. 3.

^b And though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold; and not another; though my reins be consumed within me, Job xix. 26, 27. For now we see through a glass, darkly; but then face to face, 1 Cor. xiii. 12. We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord, 2 Cor. v. 8. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord, 1 Thess. iv. 17. Follow peace with all men, and holiness, without which no man shall see the Lord, Heb. xii. 14. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is, 1 John iii. 2. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them into living fountains of waters: and God shall wipe away all tears from their eyes, Rev. vii. 15—17. The throne of God and of the Lamb shall be in it; and his servants shall serve him: and they shall see his face; and his name shall be in their foreheads, xxii. 3, 4.

VER. 9.

Μακάριοι οἱ ἐληνοποιοὶ, ὅτι αὐτοὶ ὄψιν
Θεοῦ κληθήσονται.

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Blessed are the ^a peace-makers: for they shall ^b be called the ^c children of God.

^aAnd Abram said unto Lot, let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren. Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left, Gen. xiii. 8, 9. And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow? Exod. ii. 13. If it be possible, as much as lieth in you, live peaceably with all men, Rom. xii. 18. But the fruit of the Spirit is love, joy, peace, Gal. v. 22. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy, James iii. 17.

^bWhosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven, Matt. v. 19. Afterward thou shalt be called, The city of righteousness, the faithful city, Isa. i. 26. Thy Redeemer the Holy One of Israel; the God of the whole earth shall be called, liv. 5. And this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS, Jer. xxiii. 6. And Jerusalem shall be called a city of truth; and the mountain of the LORD of Hosts the holy mountain, Zech. viii. 3. He shall be great, and shall be called the Son of the Highest, Luke i. 32. And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways, 76.

^cYe are the children of the LORD your God: ye shall not cut yourselves, nor make any baldness between your eyes for the dead. For thou art an holy people unto the LORD thy God, Deut. xiv. 1, 2. And it shall come to pass, that in the place where it was said unto them, Ye are not my people,

there it shall be said unto them, Ye are the sons of the living God, Hos. i. 10. Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection, Luke xx. 36. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name, John i. 12. For as many as are led by the Spirit of God, they are the sons of God, Rom. viii. 14. The Spirit itself beareth witness with our spirit, that we are the children of God, 16. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God, 21. That is, they which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed, ix. 8. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty, 2 Cor. vi. 17, 18. For ye are all the children of God by faith in Christ Jesus, Gal. iii. 26. When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father, iv. 4-6. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved, Eph. i. 5, 6. Be ye therefore followers of God, as dear children, v. 1. Do all things without murmurings and disputings: That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life, Phil. ii. 14-16. Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved,

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now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him, purifieth himself, even as he is pure, 1 John iii. 1—3.

VER. 10.

Μακάριοι οἱ διδωγμένοι ἕνεκεν δικαιοσύνης, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.

Blessed are they which are ^a persecuted for righteousness' sake: for ^b theirs is the kingdom of heaven.

^a But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles, Matt. x. 17, 18. And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against *their* parents, and cause them to be put to death. And ye shall be hated of all *men* for my name's sake: but he that endureth to the end shall be saved, 21, 22. The wicked plotteth against the just, and gnasheth upon him with his teeth. The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay such as be of upright conversation, Ps. lxxvii. 12, 14. Blessed are ye, when men shall hate you, and when they shall separate you from *their company*, and shall reprove *you*, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven; for in the like manner did their fathers unto the prophets, Luke vi. 22, 23. But before all these, they shall lay their hands on you, and persecute *you*, delivering *you* up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. And it shall turn to you for a testimony, xxi. 12, 13. And ye shall be betrayed both by parents, and brethren, and by kinsfolks, and friends; and *some* of you shall they cause to be put to death, and ye shall be hated of all *men* for my name's sake, 16, 17. Remember the word that I said unto you, the servant

is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me, John xv. 20, 21. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service, xvi. 2. Verily, verily, I say unto thee, when thou wast young, thou girdedst thyself, and walkedst whither thou wouldst: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry *thee* whither thou wouldst not. This spake he, signifying by what death he should glorify God, xxi. 18, 19. And when they had called the apostles, and beaten *them*, they commanded that they should not speak in the name of Jesus, and let them go. And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name, Acts v. 40, 41. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles, viii. 1. As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter, Rom. viii. 36. For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men. Being reviled, we bless; being persecuted, we suffer it: being defamed, we entreat: we are made as the filth of the earth, and are the offscouring of all things unto this day, 1 Cor. iv. 9—13. *We* are troubled on every side, yet not distressed; *we* are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus. For we which live are always delivered unto death for Jesus' sake, 2 Cor. iv. 8, 11. For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake, Phil. i. 29. All that will live godly in Christ Jesus shall suffer persecution, 2 Tim. iii. 14.

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Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous, 1 John iii. 12.

^b Whosoever shall lose his life for my sake and the gospel's, the same shall save it, Mark viii. 35. Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, But he shall receive a hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life, Mark x. 29, 30. And ye shall be hated of all men for my name's sake; but he that shall endure unto the end, the same shall be saved, xiii. 13. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory, 2 Cor. iv. 17. So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure: Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer: seeing it is a righteous thing with God to recompense tribulation to them that trouble you, 2 Thess. i. 4—6. If we suffer, we shall also reign with him, 2 Tim. ii. 12. Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him, James i. 12. Rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy, 1 Pet. iv. 13. Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life, Rev. ii. 10. I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little

season, until their fellow-servants also, and their brethren, that should be killed as they were, should be fulfilled, vi. 9, 10. See also parallels on clause 2. ver. 2. chap. iii.

VER. 11.

Μακάριοι ἐστὲ ὅταν ὀνειδίσωσιν ὑμᾶς καὶ διώκωσι, καὶ εἰπωσιν πᾶν πονηρὸν ἔργον καθ' ὑμῶν, ψευδόμενοι, ἕνεκεν ἐμοῦ.

Blessed are ye when men shall ^arevile you, and persecute you, and shall say all manner of evil against you ^{*falsely}, ^bfor my sake.

^{*falsely} Gr. lying.

^a If they have called the master of the house Beelzebub, how much more shall they call them of his household? Matt. x. 25. And they that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself, xxvii. 39, 40. With hypocritical mockers in feasts, they gnashed upon me with their teeth,—they opened their mouth wide against me, and said, Aha, aha, our eye hath seen it, Ps. xxxv. 16, 21. John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil. The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners! Luke vii. 33, 34. Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples. John ix. 28. Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously, 1 Pet. ii. 23.

^b See parallels on clause 1. ver. 10.

VER. 12.

Χαίrete καὶ ἀγαλλῆσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς· οὕτως γὰρ ἔδωκεν τοῖς προφῆταις τοὺς πόδας ὑμῶν.

^a Rejoice, and be exceeding glad: ^bfor great is your reward in heaven: ^cfor so persecuted they the prophets which were before you.

^a Blessed are ye when men shall hate you—and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy, Luke vi. 22, 23. And they departed from the presence of the council, rejoicing that they were counted worthy to

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suffer shame for his name, Acts v. 41. And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them, xvi. 25. And not only so, but we glory in tribulations also, Rom. v. 3. Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all. For the same cause also do ye joy, and rejoice with me, Phil. ii. 17, 18. Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church, Col. i. 24. My brethren, count it all joy when ye fall into divers temptations, James i. 2. If ye be reproached for the name of Christ, happy are ye; for the spirit of Glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified, 1 Pet. iv. 14.

^bFor the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works, Matt. xvi. 27. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven, Luke vi. 23. So that a man shall say, Verily there is a reward for the righteous: verily he is a God that judgeth in the earth, Ps. lviii. 11. To him that soweth righteousness shall be a sure reward, Prov. xi. 18. Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings, Isa. iii. 10. Knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ, Col. iii. 24. Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward, Heb. xi. 26.

^cAnd when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first: and they did unto them likewise, Matt. xxi. 34—36. Ye are the children of them which killed the prophets, xxiii. 31. Wherefore, behold, I send unto you prophets, and wise men, and scribes; and some of

them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar, 34, 35. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! 37. And Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword, 1 Kings xix. 1. The children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away, 10. Then Asa was wroth with the seer, and put him in a prison house; for he was in a rage with him because of this thing, 2 Chron. xvi. 10. And they conspired against him (Zachariah), and stoned him with stones at the commandment of the king in the court of the house of the Lord, xxiv. 21. But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy, xxxvi. 16. Nevertheless they were disobedient, and rebelled against thee, and cast thy law behind their backs, and slew thy prophets which testified against them to turn them to thee, Neh. ix. 26. In vain have I smitten your children; they received no correction: your own sword hath devoured your prophets, like a destroying lion, Jer. ii. 30. When Jeremiah had made an end of speaking all that the Lord had commanded him to speak unto all the people, that the priests and the prophets and all the people took him, saying, Thou shalt surely die,—and all the people were gathered against Jeremiah in the house of the Lord, xxvi. 8, 9. And they fetched forth Urijah out of Egypt, and brought him unto Jehoiakim the king; who slew him with the sword, and cast his dead body into the graves

of the common people, 23. Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them. Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres, Luke xi. 47, 48. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers, Acts vii. 52. The Jews: who both killed the Lord Jesus, and their own prophets, and have persecuted us, 1 Thess. ii. 15. And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented: (Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth, Heb. xi. 36—38.

VER. 13.

Ἵμεις ἐστε τὸ ἅλας τῆς γῆς· ἐὰν δὲ τὸ ἅλας μαρανθῇ, ἐν τίνι ἁλισθησεται; εἰς οὐδὲν ἰσχύει ἔτι, εἰ μὴ βληθῆναι ἔξω, καὶ καταπαταεῖσθαι ὑπὸ τῶν ἀνθρώπων.

^a Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? ^b It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

^a And every oblation of thy meat-offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat-offering: with all thine offerings thou shalt offer salt, Lev. ii. 13. Have salt in yourselves, and have peace one with another, Mark ix. 50. Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man, Col. iv. 6.

^b Salt is good: but if the salt have lost his saltiness, wherewith will ye season it? Mark ix. 50. Salt is good but if the salt have lost his savour, wherewith shall it be seasoned? It is neither fit for the land, nor yet for the dunghill; but men cast it out, Luke xiv. 34, 35.

VER. 14.

Ἵμεις ἐστε τὸ φῶς τοῦ κόσμου· οὐ δύναται πόλις κρυβῆναι ἐπάνω ὄρους κειμένη.

^a Ye are the light of the world. A city that is set on an hill cannot be hid.

^a The children of this world are in their generation wiser than the children of light, Luke xvi. 8. He (John) was a burning and a shining light: and ye were willing for a season to rejoice in his light, John v. 35. While ye have light, believe in the light, that ye may be the children of light, xii. 36. And art confident that thou thyself art a guide of the blind, a light of them which are in darkness, Rom. ii. 19. For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light, Eph. v. 8. That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life, Phil. ii. 15, 16. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness, 1 Thess. v. 5. The seven stars are the angels of the seven churches, Rev. i. 20.

VER. 15.

Οὐδὲ καίουσιν λύχνον, καὶ τιθῶσιν αὐτὸν ὑπὸ τὸν μόδιον, ἀλλ' ἐπὶ τὴν λυχνίαν, καὶ λάμπει πᾶσι τοῖς ἐν τῇ οἰκίᾳ.

^a Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

^a A measure containing about a pint less than a peck.

^a He said unto them, is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick? Mark iv. 21. No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light, Luke viii. 16. No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light, xi. 33. But the manifestation of the Spirit is given to every man to profit withal, 1 Cor. xii. 7.

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VER. 16.

Οὕτως λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων, ὥπως ἰδῶσιν ὑμῶν τὰ καλὰ ἔργα, καὶ δοξάσωσι τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.

^a Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

^a But the path of the just is as the shining light, that shineth more and more unto the perfect day, Prov. iv. 10. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples, John xv. 8. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain, 16. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof, Rom. xiii. 12—14. Providing for honest things, not only in the sight of the Lord, but also in the sight of men, 2 Cor. viii. 21. Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour, Eph. v. 1, 2. Ye were sometimes darkness, but now are ye light in the Lord: walk as children of light: (for the fruit of the Spirit is in all goodness and righteousness and truth;) Proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them, 8—11. See then that ye walk circumspectly, not as fools, but as wise, 15. Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world, Phil. ii. 14, 15. Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.—For our conversation is in heaven; from whence also we look for the

Saviour, the Lord Jesus Christ, iii. 17—20. Let your moderation be known unto all men. The Lord is at hand, iv. 5. Those things, which ye have both learned, and received, and heard, and seen in me, do, 9. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness, Col. iii. 12—14. Walk in wisdom toward them that are without, redeeming the time. Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man, iv. 5, 6. Walk worthy of God, who hath called you unto his kingdom and glory, 1 Thess. ii. 12. We are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober, v. 5, 6. Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men, Tit. iii. 8. Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom, James iii. 13. Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; As obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation, 1 Pet. i. 13—15. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light, ii. 9. The end of all things is at hand: be ye therefore sober, and watch unto prayer. And above all things have fervent charity among

yourselves, iv. 7, 8. This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin, 1 John i. 5-7.

^b Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me, Ps. l. 15. Whoso offereth praise glorifieth me, 23. And immediately he arose, took up the bed, and went forth before them all; inasmuch that they were all amazed, and glorified God, saying, We never saw it on this fashion, Mark ii. 12. And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day, Luke v. 26. Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man, xxiii. 47. Herein is my Father glorified, that ye bear much fruit, John xv. 8. This spake he, signifying by what death he should glorify God, xxi. 19. When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life, Acts xi. 18. Ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's, 1 Cor. vi. 20. And they glorified God in me, Gal. i. 24. When he shall come to be glorified in his saints, and to be admired in all them that believe, 2 Thess. i. 10. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen, 1 Pet. iv. 11. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified, 14.

^c That ye may be the children of your Father which is in heaven, Matt. v. 43. Be ye therefore perfect, even as your Father which is in heaven is

perfect, 48. After this manner therefore pray ye: Our Father which art in heaven, vi. 9. Call no man your Father upon the earth: for one is your Father which is in heaven, xxiii. 9. Do ye thus requite the Lord, O foolish people and unwise? is not he thy father that hath bought thee? hath he not made thee, and established thee? Deut. xxxii. 6. He shall cry unto me, Thou art my father, my God, and the rock of my salvation, Ps. lxxxix. 26. Doubtless thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Lord, art our father, our redeemer; thy name is from everlasting, Isa. lxiii. 16. But now, O Lord, thou art our father; we are the clay, and thou our potter; and we all are the work of thy hand, lxix. 8. A son honoureth his father, and a servant his master: If then I be a father, where is mine honour? Mal. i. 6. Have we not all one Father? hath not one God created us? ii. 10. Your Father knoweth that ye have need of these things, Luke xii. 30. Fear not, little flock; for it is your father's good pleasure to give you the kingdom, 32. Go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God, John xx. 17. Grace to you and peace from God our Father, and the Lord Jesus Christ, Rom. i. 7. For ye have not received the Spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father, viii. 15. Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ, 1 Cor. i. 3. I will receive you and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty, 2 Cor. vi. 17, 18. Grace be to you, and peace from God the Father, and from our Lord Jesus Christ, Gal. i. 3. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father, iv. 6. Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ, Eph. i. 2. One God and Father of all, who is above all, and through all, and in you all, iv. 6. Grace be unto you, and peace, from God our Father, and from the

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Lord Jesus Christ, Phil. i. 2. Grace be unto you, and peace, from God our Father and the Lord Jesus Christ, Col. i. 2. Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ, 1 Thess. i. 1. In the sight of God and our Father, 3. Now God himself and our Father, And our Lord Jesus Christ, direct our way unto you, iii. 11. To the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints, 13. Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ: grace unto you, and peace, from God our Father and the Lord Jesus Christ, 2 Thess. i. 1, 2. Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work, ii. 16, 17. Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not, 1 John iii. 1.

^dThen the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven, Gen. xix. 24. Out of heaven he made thee to hear his voice, that he might instruct thee, Deut. iv. 36. But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded? 1 Kings viii. 27. Hear thou their prayer and their supplication in heaven thy dwelling place, 49. The Lord looked down from heaven upon the children of men, Psal. xiv. 2. Now know I that the Lord saveth his anointed; he will hear him from his holy heaven with the saving strength of his right hand, xx. 6. The Lord looketh from heaven; he beholdeth all the sons of men, xxxiii. 13. He shall send from heaven, and save me from the reproach of him that would swallow me up. lvii. 3. Return, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine, lxxx. 14. For he hath looked down from the height of

his sanctuary; from heaven did the Lord behold the earth, cii. 19. Thus saith the Lord, the heaven is my throne, and the earth is my footstool, Isa. lxvi. 1. I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven, Dan. iv. 13. For the Lord himself shall descend from heaven, 1 Thess. iv. xvi. The Holy Ghost sent down from heaven 1 Pet. i. 12. Now Jerusalem, which cometh down out of heaven from my God, Rev. iii. 12. And fire came down from God out of heaven, xx. 9. And shewed me that great city, the holy Jerusalem, descending out of heaven from God, xxi. 10.

VER. 17.

Μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τοὺς νόμους, ἢ τοὺς προφῆτας· οὐκ ἦλθον καταλῦσαι, ἀλλὰ πληρῶσαι.

^aThink not that I am come to destroy the law, or the prophets: ^bI am not come to destroy, but to fulfil.

^aThou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets, Matt. xxii. 37—40. Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets, vii. 12. It is easier for heaven and earth to pass, than one tittle of the law to fail, Luke xvi. 17. Do we then make void the law through faith? God forbid: yea, we establish the law, Rom. iii. 31. What the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit, viii. 3, 4. For Christ is the end of the law for righteousness to every one that believeth, x. 4. We are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh, Phil. iii. 3. And ye are complete in him, which

is the head of all principality and power: In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ, Col. ii. 10, 11. If ye fulfil the royal law according to the Scripture, Thou shalt love thy neighbour as thyself, ye do well: But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law, James ii. 8—11.

^b And Jesus answering said unto him, suffer it to be so now; for thus it becometh us to fulfil all righteousness, Matt. iii. 15. Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt-offering and sin-offering hast thou not required. Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart, Psal. xl. 6—8. For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, Heb. vii. 26. Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth, 1 Pet. ii. 21, 22,

VER. 18.

Ἀμὴν γὰρ λέγω ὑμῖν, ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ἰὼτα ἓν, ἢ μία κεφαλαία οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου, ἕως ἂν πάντα γένηται.

For verily I say unto you, ^a Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, ^b till all be fulfilled.

^a Heaven and earth shall pass away, but my word shall not pass away, Matt. xxiv. 35. Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed, Ps. cii. 25, 26. and Heb. i. 10—12. The heavens shall vanish

away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner Isa. li. 6. And it is easier for heaven and earth to pass, than one tittle of the law to fail, Luke xvi. 17. Heaven and earth shall pass away: but my word shall not pass away, xxi. 33. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up, 2 Pet. iii. 10. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them, Rev. xx. 11.

^b For ever, O Lord, thy word is settled in heaven, Ps. cxix. 89. Concerning thy testimonies, I have known of old that thou hast founded them for ever, 152. The grass withereth, the flower fadeth: but the word of our God shall stand for ever, Isa. xl. 8. The word of the Lord endureth for ever, 1 Pet. i. 25.

VER. 19.

Ὅς ἐὰν ὁὖν λύσῃ μίαν τῶν ἐντολῶν τούτων, τῶν ἐλαχίστων, καὶ διδάξῃ οὕτως τοὺς ἀνθρώπους, ἐλαχίστος κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· ὅς δ' ἂν ποιῇσιν καὶ διδάξῃ, οὗτος μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.

Whosoever therefore ^a shall break one of these ^b least commandments, ^c and shall teach men so, ^d he shall be called ^e the least in ^f the kingdom of heaven: ^g but whosoever shall do and teach them, ^b the same shall be called ^g great in the kingdom of heaven.

^a Cursed be he that confirmeth not all the words of this law to do them, Deut. xxvii. 26. Then shall I not be ashamed, when I have respect unto all thy commandments, Ps. cxix. 6. Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way, 128. And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness, Matt. iii. 15. For as many as are of the works of the law, are under the curse: for it is written, Cursed is every one that continueth not in all things which are

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written in the book of the law to do them, Gal. iii. 10. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law, Jam. ii. 10, 11.

^b What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it, Deut. xii. 32. Woe unto you, Scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone, Matt. xxiii. 23. But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone, Luke xi. 42.

^c He answered and said unto them, Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death. But ye say, Whosoever shall say to his father or his mother, *It is a gift*, by whatsoever thou mightest be profited by me; and honour not his father or his mother, *he shall be free*. Thus have ye made the commandment of God of none effect by your tradition, Matt. xv. 3—6. But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the Lord of hosts, Mal. ii. 8. And not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just, Rom. iii. 8. If any man teach otherwise, and consent not to wholesome words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself, 1 Tim. vi. 3—5.

But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate, Rev. ii. 14, 15. I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols, 20.

^d See parallels on clause 2. ver. 9.

^e Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he, Matt. xi. 11. Wherefore the Lord God of Israel saith, I said indeed that thy house, and the house of thy fathers, should walk before me for ever: but now the Lord saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed, 1 Sam. ii. 30. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God, 1 Cor. xv. 9.

^f See parallels on clause 2. ver. 2. chap. iii.

^g Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world, Matt. xxviii. 20. What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, *even* so we also should walk in newness of life, Rom. vi. 1—4. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin:

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but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under the law, but under grace. What then? Shall we sin, because we are not under the law, but under grace? God forbid, 11—15. Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour; therefore love is the fulfilling of the law, xiii. 8—10. By love serve one another. For all the law is fulfilled in one word, *even* in this; Thou shalt love thy neighbour as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another, Gal. v. 13—15. Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. (For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the cross of Christ, Phil. iii. 17, 18. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if *there be* any virtue, and if *there be* any praise, think on these things. Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you, iv. 8, 9. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: In the which ye also walked some time, when ye lived in them. But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds. Put on therefore, as the elect of God, holy and beloved, bowels of mercies,

kindness, humbleness of mind, meekness, long-suffering; Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things *put on* charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful, Col. iii. 5. 7—15. Ye are witnesses, and God *also*, how holily and justly and unblameably we behaved ourselves among you that believe: As ye know how we exhorted and comforted and charged every one of you, as a father doth his children, That ye would walk worthy of God, who hath called you unto his kingdom and glory, 1 Thess. ii. 10—12. Furthermore then we beseech you, brethren, and exhort *you* by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more. For ye know what commandments we gave you by the Lord Jesus. For this is the will of God, *even* your sanctification, that ye should abstain from fornication: That every one of you should know how to possess his vessel in sanctification and honour; not in the lust of concupiscence, even as the Gentiles which know not God: That no man go beyond and defraud his brother in *any* matter: because that the Lord is the avenger of all such, as we also have forewarned you and testified. For God hath not called us unto uncleanness, but unto holiness, iv. 1—7. Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity, 1 Tim. iv. 12. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness, vi. 11. Young men likewise exhort to be sober-minded. In all things shewing thyself a pattern of good works: in doctrine *showing* uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you, Tit. ii. 6—8. For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and

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worldly lusts, we should live soberly, righteously, and godly, in this present world, 11, 12. *This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men, iii. 8. Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity, 2 Pet. i. 5—7. If ye know that he is righteous, ye know that every one that doeth righteousness is born of him, 1 John ii. 29. Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother, iii. 4—10. This is the love of God, that we keep his commandments: and his commandments are not grievous, v. 3. We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not, 18. Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God, 3 John 11. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city, Rev. xxii. 14.*

^b And they that be wise shall shine as the brightness of the firmament;

and they that turn many to righteousness as the stars for ever and ever, Dan. xii. 3. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb, Luke i. 15. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, John xiv. 2, 3.

VER. 20.

λέγω γὰρ ὑμῖν, ὅτι ἐὰν μὴ περισσεύσῃ ἡ δικαιοσύνη ὑμῶν πλεῖον τῶν γραμματέων καὶ φαρισαίων, οὐ μὴ εἰσέλθῃτε εἰς τὴν βασιλείαν τῶν οὐρανῶν.

For I say unto you, That except your righteousness shall ^a exceed the righteousness of the Scribes and Pharisees, ^b ye shall in no case enter into the kingdom of heaven.

^a The Scribes and the Pharisees sit in Moses' seat: All therefore whatsoever they bid you observe, *that* observe and do; but do not ye after their works: for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi, Matt. xxiii. 2—7. Woe unto you, Scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Woe unto you, Scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity, 25, 27, 28. And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness. Ye fools, did not he that made

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that which is without make that which is within also? But rather give alms of such things as ye have; and, behold, all things are clean unto you. But woe unto you, Pharisees! for ye tithe the mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone. Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets. Woe unto you, Scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over *them* are not aware of *them*, Luke xi. 39—44. Beware ye of the leaven of the Pharisees, which is hypocrisy, xii. 1. And the Pharisees also, who were covetous, heard all these things: and they derided him. And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God, xvi. 14, 15. Beware of the Scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts; which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation, xx. 46, 47.

He shall receive the blessing from the Lord, and righteousness from the God of his salvation, Psal. xxiv. 5. Surely, shall *one* say, In the Lord have I righteousness and strength. Isa. xlv. 24. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord, liv. 17. And this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS, Jer. xxiii. 6. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God *which* is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference, Rom. iii. 21, 22. Abraham believed God, and it was counted unto him for righteousness, iv. 3. To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also de-

scribeth the blessedness of the man, unto whom God imputeth righteousness without works, *Saying*, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin, 5—8. He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; And being fully persuaded that, what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; But for us also, to whom it shall be imputed, if we believe on him who raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification, 20—25. What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because *they sought it not by faith*, but as it were by the works of the law. ix. 30—32. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth, x. 3, 4. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption, 1 Cor. i. 30. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him, 2 Cor. v. 21. If righteousness *come by the law*, then Christ is dead in vain, Gal. ii. 21. And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith, Phil. iii. 9. By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith, Heb.

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xi. 7. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints, Rev. xix. 8.

^b And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire, Matt. iii. 10. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven, vii. 21. And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven, xviii. 3. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein, Mark x. 15. Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God, John iii. 3. 5. Follow peace with all men, and holiness, without which no man shall see the Lord, Heb. xii. 14. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life, Rev. xxi. 27.

VER. 21.

Ἦκούσατε, ὅτι ἐρρίθη τοῖς ἀρχαίοις· Οὐ φονεύσεις· ὃς δ' ἂν φονεύσῃ, ἐνοχος ἔσται τῇ κρίσει.

Ye have heard that it was ^a said ^{*hy} them of old time, ^b thou shalt not kill: ^c and whosoever shall kill shall be in danger of the judgment.

* Or, to them.

^a Then she spake, saying, They were wont to speak in old time, saying, They shall surely ask counsel at Abel: and so they ended the matter, 2 Sam. xx. 18.

^b And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man, Gen. ix. 5, 6. Thou shalt not kill, Exod. xx. 13.

^c He that smiteth a man, so that

he die, shall be surely put to death. If a man come presumptuously upon his neighbour, to slay him with guile; thou shalt take him from mine altar, that he may die, Exod. xxi. 12, 14. Ye shall appoint you cities to be cities of refuge for you; that the slayer may flee thither, which killeth any person at unawares. And they shall be unto you cities for refuge from the avenger; that the manslayer die not, until he stand before the congregation in judgment, Numb. xxxv. 11, 12. Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses: but one witness shall not testify against any person to cause him to die. Moreover ye shall take no satisfaction for the life of a murderer, which is guilty of death: but he shall be surely put to death, 30, 31.

VER. 22.

Ἐγὼ δὲ λέγω ὑμῖν, ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ εἰπὼν, ἐνοχος ἔσται τῇ κρίσει· ὃς δ' ἂν εἴπῃ τῷ ἀδελφῷ αὐτοῦ, Ρακά, ἐνοχος ἔσται τῷ συνεδρίῳ· ὃς δ' ἂν εἴπῃ, Μωρε, ἐνοχος ἔσται εἰς τὴν γέφυραν τοῦ πυρός.

But ^a I say unto you, That whosoever is angry with his ^b brother ^c without a cause, shall be in danger of the ^d judgment: ^e and whosoever shall say to his brother, ^{*}Raca, shall be in danger of ^fthe council: but whosoever shall say, ^gThou fool, shall be in danger of ^hhell-fire.

* That is, vain fellow.

^a And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: for he taught them as one having authority, and not as the Scribes, Matt. vii. 28, 29. While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him, xvii. 5. The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken, Deut. xviii. 15. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him, 18, 19.

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For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that Prophet, shall be destroyed from among the people, Acts iii. 22, 23. This is that Moses, which said unto the children of Israel, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear, vii. 37. Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus, Heb. iii. 1.

^bOne is your Master, even Christ; and all ye are brethren, Matt. xxiii. 8. But ye denied the Holy One and the just, and desired a murderer to be granted unto you; and killed the Prince of Life; whom God hath raised from the dead; whereof we are witnesses.—And now, brethren, I wot that through ignorance ye did it, as *did* also your rulers, Acts iii. 14—17. And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another? But he that did his neighbour wrong thrust him away, vii. 26, 27. Rebuke not an elder, but entreat him as a father; and the younger men as brethren, 1 Tim. v. 1.

^cAnd when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand, Mark iii. 5. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind, Luke xiv. 21. Be ye angry, and sin not: let not the sun go down upon your wrath, Eph. iv. 26. For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, Tit. i. 7.

^dSee parallels on last clause of ver. 21.

^eJohn came neither eating nor drinking, and they say, He hath a devil. The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of Publicans and sinners, Matt. xi. 18, 19.

But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils, xii. 24. Thus said Shimei when he cursed, Come out, come out, thou bloody man, and thou man of Belial, 2 Sam. xvi. 7. Why go ye about to kill me? The people answered and said, Thou hast a devil: who goeth about to kill thee? John vii. 19, 20. Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil? viii. 48. Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babbler say? Acts xvii. 18. Nor revilers—shall inherit the kingdom of God, 1 Cor. vi. 10. To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men, Tit. iii. 2. Who when he was reviled, reviled not again, 1 Pet. ii. 23. Not rendering evil for evil, or railing for railing: but contrariwise blessing, iii. 9. Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee, Jude 9.

^fBut beware of men: for they will deliver you up to the councils, Matt. x. 17. Now the Chief Priests, and elders, and all the council, sought false witness against Jesus, to put him to death, xxvi. 59. And straightway in the morning the Chief Priests held a consultation with the elders and Scribes and the whole council, and bound Jesus and carried him away, and delivered him to Pilate, Mark xv. 1. And when they had brought them, they set them before the council: and the High Priest asked them, saying, Acts v. 27, 28.

^gThe fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good, Ps. xiv. 1. O Lord, how great are thy works! and thy thoughts are very deep. A brutish man knoweth not; neither doth a fool understand this, xcii. 5, 6. A wise man feareth, and departeth from evil: but the fool rageth, and is confident, Prov. xiv. 16. A fool's lips enter into contention, and his mouth calleth for strokes. A fool's mouth is his destruction, and his lips are the

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snare of his soul, xviii. 6, 7. He that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool, Jer. xvii. 11.

^b Fear not them which kill the body; but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell, Matt. x. 28. Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire, xviii. 8, 9. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels, xxv. 41. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: where their worm dieth not, and the fire is not quenched, Mark ix. 47, 48. And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame, Luke xvi. 23, 24. The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation, John v. 28, 29. The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, 2 Thess. i. 7—9. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever, Rev. xx. 10. And I saw the

dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire, 12—15. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death, xxi. 8. See also on last clause of ver. 12. chap. iii.

VER. 23.

Ἐάν οὖν προσφέρῃς τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον, καὶ κεῖ μνηστὴς ὅτι ὁ ἀδελφός σου ἔχει τι κατὰ σὺν,

Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

^a And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them, Matt. viii. 4. Ye fools and blind! for whether is greater, the gift, or the altar that sanctifieth the gift? xiii. 19. Three times in a year shall all thy males appear before the Lord thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the Lord empty: Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee, Deut. xvi. 16, 17.

VER. 24.

Ἄφες ἐκεῖ τὸ δῶρόν σου ἔμπροσθεν τοῦ θυσιαστηρίου, καὶ ὑπάγε, πρῶτον διαλλάγηθαι τῷ ἀδελφῷ σου. καὶ τότε ἔλθων προσέφερε τὸ δῶρόν σου.

^a Leave there thy gift before the altar, and go thy way; ^b first be reconciled to thy brother, and then come and offer thy gift.

^a Salt is good: but if the salt have

lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another, Mark ix. 50. If it be possible, as much as lieth in you, live peaceably with all men, Rom. xii. 18. I will therefore that men pray every where, lifting up holy hands, without wrath and doubting, 1 Tim. ii. 8. If ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work, James iii. 14—16.

^b But let a man examine himself, and so let him eat of that bread, and drink of that cup, 1 Cor. xi. 28.

VER. 25.

Ἰσθὶ εὐνῶν τῷ ἀντιδίκῳ σου ταχύ, ὥς ὅτου εἴ ἐν τῇ δόξῃ μετ' αὐτοῦ μήποτε σε παραδῶ ὁ ἀντίδικος τῷ κριτῇ, καὶ ὁ κριτὴς σε παραδῶ τῷ ὑπερέτῃ, καὶ εἰς φυλακὴν βληθῇς.

^a Agree with thine adversary quickly, ^b whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, ^c and the judge deliver thee to the officer, and thou be cast into prison.

^a Acquaint now thyself with him, and be at peace: thereby good shall come unto thee, Job xxii. 21. When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison, Luke xii. 58.

^b For this shall every one that is godly pray unto thee in a time when thou mayest be found, Ps. xxxii. 6. Seek ye the Lord while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon, Isa. lv. 6, 7. Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the

door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know ye not whence ye are, Luke, xiii. 24, 25. Behold, now is the accepted time; behold, now is the day of salvation, 2 Cor. vi. 2. Wherefore (as the Holy Ghost saith, To-day if ye will hear his voice, Heb. iii. 7. But exhort one another daily, while it is called To-day; lest any of you be hardened through the deceitfulness of sin, 13. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears, xii. 17.

^c And the king of Israel said, Take Micaiah, and carry him back to Amon the governor of the city, and to Joash the king's son; and say, Thus saith the king, Put this fellow in the prison, and feed him with bread of affliction, and with water of affliction, until I come in peace, 1 Kings xxii. 26, 27. And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him, Matt. xviii. 34. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth, xxii. 13.

VER. 26.

Ἀμὴν λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν, ὥς ἂν ἀποδῷς τὸν ἑσχατὸν κοδράντην.

Verily I say unto thee, ^a Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

^a And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him, Matt. xviii. 34. He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons, xxi. 41. I tell thee, thou shalt not depart thence, till thou hast paid the very last mite, Luke xii. 59. Between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence, xvi. 26. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, 2 Thess. i. 9.

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VER. 27.

Ἦκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις· Οὐ
μοιχεύσεις.

*Ye have heard that it was said by them
of old time, ^aThou shalt not commit
adultery:*

^aThou shalt not commit adultery,
Exod. xx. 14. And the man that com-
mitteth adultery with another man's
wife, even he that committeth adultery
with his neighbour's wife, the adulterer
and the adulteress shall surely be put
to death, Lev. xx. 10. If a man be
found lying with a woman married to
an husband, then they shall both of
them die, both the man that lay with
the woman, and the woman: so shalt
thou put away evil from among you,
Deut. xxii. 22. Whoso committeth
adultery with a woman lacketh under-
standing: he that doeth it destroyeth
his own soul, Prov. vi. 32.

VER. 28.

Ἐγὼ δὲ λέγω ὑμῖν, ὅτι πᾶς ὁ ἐλπίων
γυναῖκα πρὸς τὸ ἐπιθυμῆσαι αὐτῆς, ἥδη
ἐμοίχευσεν αὐτήν ἐν τῇ καρδίᾳ αὐτοῦ.

But ^aI say unto you, ^bthat whosoever
looketh on a woman to lust after her
hath committed adultery with her al-
ready in his heart.

^a See parallels on clause 1. ver. 22.
^b And it came to pass after these
things, that his master's wife cast her
eyes upon Joseph; and she said, Lie
with me, Gen. xxxix. 7. Thou shalt
not covet thy neighbour's wife, Exod.
xx. 17. I made a covenant with mine
eyes; why then should I think upon
a maid? Job xxxi. 1. Lust not after
her beauty in thine heart; neither let
her take thee with her eye-lids, Prov.
vi. 25. Having eyes full of adultery,
and that cannot cease from sin; be-
guiling unstable souls, 2 Pet. ii. 14.
For all that is in the world, the lust of
the flesh, and the lust of the eyes, and
the pride of life, is not of the Father,
but is of the world, 1 John ii. 16.

VER. 29.

Εἰ δὲ ὁ ὀφθαλμός σου, ὁ δεξιὸς, σκανδα-
λίζει σε, ἔξελε αὐτόν, καὶ βάλε ἀπὸ σου·
συμφέρι γάρ σοι ἵνα ἀπόληται ἐν τῶν με-
λῶν σου, καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ
εἰς γέενναν.

And ^aif thy right eye [•]offend thee,
^bpluck it out, and cast it from thee;

*for it is profitable for thee that one of
thy members should perish, and not that
thy whole body should be cast into ^dhell.*

[•]Or, do cause thee to offend.

^a And if thine eye offend thee, pluck
it out, and cast it from thee: it is
better for thee to enter into life with
one eye, rather than having two eyes
to be cast into hell-fire, Matt. xviii. 9.
And if thine eye offend thee, pluck it
out: it is better for thee to enter into
the kingdom of God with one eye,
than, having two eyes, to be cast into
hell-fire, Mark ix. 47.

^b And there be eunuchs, which have
made themselves eunuchs for the
kingdom of heaven's sake. He that
is able to receive it, let him receive it,
Matt. xix. 12. If ye live after the
flesh, ye shall die: but if ye through
the Spirit do mortify the deeds of the
body, ye shall live, Rom. viii. 13. But
I keep under my body, and bring it in-
to subjection: lest that by any means,
when I have preached to others, I my-
self should be a cast-away, 1 Cor. ix.
27. They that are Christ's have cru-
cified the flesh with the affections and
lusts, Gal. v. 24. Mortify therefore
your members which are upon the
earth, Col. iii. 5.

^c For what is a man profited, if he
shall gain the whole world, and lose
his own soul? or what shall a man
give in exchange for his soul? Mat.
xvi. 26. For what shall it profit a
man, if he shall gain the whole world,
and lose his own soul? Or what shall
a man give in exchange for his soul?
Mark viii. 36, 37. For what is a man
advantaged, if he gain the whole
world, and lose himself, or be cast
away? Luke ix. 25.

^d See parallels on last clause of
ver. 22.

VER. 30.

Καὶ εἰ ἡ δεξιὰ σου χεὶρ σκανδαλίζει σε,
ἔκκοψον αὐτήν, καὶ βάλε ἀπὸ σου· συμφέ-
ρει γάρ σοι, ἵνα ἀπόληται ἐν τῶν μελῶν
σου, καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς
γέενναν.

And ^aif thy right hand offend thee,
cut it off, and cast it from thee: for it is
profitable for thee that one of thy mem-
bers should perish, and not that thy
whole body should be cast into hell.

^a Wherefore if thy hand or thy foot

offend thee, cut them off, and cast *them* from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire, Matt. xviii. 8. And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched, Mark ix. 43.

^bSee parallels on last clause of ver. 22.

VER. 31.

Ἐρρέθη δὲ ὅτι ὁς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ δότω αὐτῇ ἀποστάσιον.

It hath been said, ^aWhosoever shall put away his wife, let him give her a writing of divorcement:

^aThey say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? Matt. xix. 7. When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give it in her hand, and send her out of his house, Deut. xxiv. 1. And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him. And he answered and said unto them, What did Moses command you? And they said, Moses suffered to write a bill of divorcement, and to put her away Mark. x. 2—4.

VER. 32.

Ἐγὼ δὲ λέγω ὑμῖν, ὅτι ὁς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, παρεκτὸς λόγου πορνείας, ποιεῖ αὐτὴν μοιχᾶσθαι· καὶ ὁς ἐὰν ἀπολυμένῃ γαμήσῃ μοιχᾶται.

But ^aI say unto you, That ^bwhosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

^aSee parallels on clause 1, ver. 22.

^bHe saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso mar-

rieth her which is put away doth commit adultery, Matt. xix. 8, 9. And did not he make one? Yet had he the residue of the Spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth. For the Lord, the God of Israel, saith that he hateth putting away, Mal. ii. 15, 16. And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept: But from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; and they twain shall be one flesh: so then they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. And in the house his disciples asked him again of the same matter. And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery, Mark x. 5—12. Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband, committeth adultery, Luke xvi. 18. For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man, Rom. vii. 2, 3. And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband: But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife, 1 Cor. vii. 10, 11.

VER. 33.

Πάλιν ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις· Οὐκ ἐπιγαμήσεις, ἀποδώσεις δὲ τῇ Κυρίῳ τοὺς ὄρκους σου.

Again, ye have heard that it hath been said by them of old time, ^aThou shalt

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not forswear thyself, but shalt perform unto the Lord thine oaths:

^a Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain, Exod. xx. 7. And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the Lord, Lev. xix. 12. If a man vow a vow unto the Lord, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth, Numb. xxx. 2. Offer unto God thanksgiving; and pay thy vows unto the Most High, Psal. l. 14. Vow, and pay unto the Lord your God, lxxvi. 11. When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay, Ecc. v. 4, 5. O Judah, keep thy solemn feasts, perform thy vows: for the wicked shall no more pass through thee; he is utterly cut off, Nah. i. 15.

VER. 34.

Ἐγὼ δὲ λέγω ὑμῖν, μὴ ὁμόσας ὅπως μήτι ἐν τῷ οὐρανῷ, ὅτι θρόνος ἐστὶ τοῦ Θεοῦ.

But ^a I say unto you, ^b Swear not at all; neither by the ^c heaven; for it is God's throne:

^a See parallels on clause 1. ver. 22.

^b But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea, and your nay, nay; lest ye fall into condemnation, James v. 12.

^c He that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon, Matt. xxiii. 22. Thus saith the Lord, The heaven is my throne, Isa. lxvi. 1.

VER. 35.

Μήτε ἐν τῇ γῇ, ὅτι ὑποπόδιόν ἐστι τῶν ποδῶν αὐτοῦ· μήτε εἰς ἱεροσόλυμα, ὅτι πόλις ἐστὶ τοῦ μεγάλου βασιλέως.

Nor by the ^a earth; for it is his footstool: ^b neither by Jerusalem; for it is the city of the great King.

^a Thus saith the Lord, The heaven is my throne, and the earth is my footstool, Isa. lxvi. 1.

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^b But I have chosen Jerusalem, that my name might be there, 2 Chron. vi. 6. Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King, Ps. xlviii. 2. The Lord loveth the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of thee, O city of God, lxxxvii. 2, 3. I am a great King, saith the Lord of hosts, and my name is dreadful among the heathen, Mal. i. 14.

VER. 36.

Μήτε ἐν τῇ κεφαλῇ σου ὁμόσας, ὅτι οὐ δύνασαι μίαν τρίχα λευκὴν ἢ μέλαιναν ποιῆσαι.

Neither shalt thou swear by thy head, ^a because thou canst not make one hair white or black.

^a Which of you by taking thought can add one cubit unto his stature? Matt. vi. 27.

VER. 37.

Ἔστω δὲ ὁ λόγος ὑμῶν ναὶ, ναί· οὐ, οὐ· τὸ δὲ περισσὸν τούτων ἐκ τοῦ πονηροῦ ἐστίν.

But let your ^a communication ^b be, Yea, yea; Nay, nay: for whatsoever is more than these ^c cometh of evil.

^a What manner of communications are these that ye have one to another, as ye walk, and are sad? Luke xxiv. 17. Be not deceived; evil communications corrupt good manners, 1 Cor. xv. 33. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers, Eph. iv. 29. But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth, Col. iii. 8.

^b When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea yea, and nay nay? But as God is true, our word toward you was not yea and nay. For the Son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus and Timotheus, was not yea and nay, but in him was yea. For all the promises of God in him are yea, and in him Amen unto the glory of God by us, 2 Cor. i. 17—20. But above all things, my brethren, swear

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not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation, James v. 12. Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? And, whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift? Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon, Matt. xxiii. 16—22. The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts. His mouth is full of cursing and deceit and fraud: under his tongue is mischief and vanity, Psal. x. 4, 7. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be, James iii. 10.

^c But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false-witness, blasphemies: these are the things which defile a man, Matt. xv. 18—20. Ye are of your father the devil, and the lusts of your father ye will do, John viii. 44. That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts, Eph. iv. 22. Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience, ii. 2.

VER. 38.

Ἰκούσατε ὅτι ἐρρήθη· Ὁφθαλμὸν ἀντὶ ὀφθαλμοῦ, καὶ ὀδόντα ἀντὶ ὀδόντος.

Ye have heard that it hath been said,

An^a eye for an eye, and a tooth for a tooth:

^a Thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe, Exod. xxi. 23—25. If a man cause a blemish in his neighbour; as he hath done, so shall it be done to him; Breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him again, Lev. xxiv. 19, 20. Then shall ye do unto him, as he had thought to have done unto his brother, Deut. xix. 19.

VER. 39.

Ἐγὼ δὲ λέγω ὑμῖν, μὴ ἀντιστῆναι τῷ πηρώ, ἀλλ' ὅστις σε ραπίσει ἐπὶ τὴν δεξιάν σου σιαγόνα, στέφον αὐτὸν καὶ τὴν ἄλλην.

But ^a I say unto you, ^b That ye resist not evil: but whosoever shall ^c smite thee on thy right cheek, turn to him the other also.

^a See parallels on clause 1. ver. 22.

^b Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself, Lev. xix. 18. Say not thou, I will recompense evil; but wait on the Lord, and he shall save thee, Prov. xx. 22. Say not, I will do so to him as he hath done to me: I will render to the man according to his work, xxiv. 29. Recompense to no man evil for evil. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord, Rom. xii. 17, 19. Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded? 1 Cor. vi. 7. See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men, 1 Thess. v. 15. Ye have condemned and killed the just; and he doth not resist you, James v. 6. Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing, 1 Pet. iii. 9.

^b But Zedekiah the son of Chenan-

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nah went near, and smote Micaiah on the cheek, and said, Which way went the Spirit of the Lord from me to speak unto thee? 1 Kings xii. 24. They have gaped upon me with their mouth; they have smitten me upon the cheek reproachfully, Job xvi. 10. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shaming and spitting, Isa. l. 6. He giveth his cheek to him that smiteth him: he is filled full with reproach, Lam. iii. 30. Now gather thyself in troops, O daughter of troops: he hath laid siege against us: they shall smite the judge of Israel with a rod upon the cheek, Mic. v. 1. And unto him that smiteth thee on the one cheek offer also the other, Luke vi. 29. And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee? xii. 64. For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him who judgeth righteously, 1 Pet. ii. 19—23.

VER. 40.

Καὶ τῷ θιλοντί σοι κριθῆναι, καὶ τὸν χιτῶνά σου λαβεῖν, ἄφες αὐτόν καὶ τὸ ἱμάτιον.

And ^a if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.

^a And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloak forbid not to take thy coat also, Luke vi. 29. If it be possible, as much as lieth in you, live peaceably with all men, Rom. xii. 18. Charity—endureth all things, 1 Cor. xiii. 7.

VER. 41.

Καὶ ὅστις σε ἁγγαρεύσει μίλιον ἓν, ὑπάγε μετ' αὐτοῦ δύο.

And whosoever shall compel thee to go a mile, go with him twain.

VER. 42.

Τῷ αἰτοῦντί σε δίδου· καὶ τὸν θέλοντα ἀρᾶν σου δανείσασθαι μὴ ἀποστραφῆς.

^a Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

^a Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought; and he cry unto the Lord against thee, and it be sin unto thee. Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto, Deut. xv. 9, 10. If I have withheld the poor from their desire, or have caused the eyes of the widow to fail; or have eaten my morsel myself alone, and the fatherless have not eaten thereof; If I have seen any perish for want of clothing, or any poor without covering; If his loins have not blessed me, and if he were not warmed with the fleece of my sheep;—Then let mine arm fall from my shoulder blade, and mine arm be broken from the bone, Job xxxi. 16—22. The righteous sheweth mercy, and giveth, Ps. xxxvii. 21. He (the righteous) hath dispersed, he hath given to the poor; his righteousness endureth for ever, cxii. 9. Say not unto thy neighbour, Go, and come again, and to-morrow I will give; when thou hast it by thee, Prov. iii. 28. There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself, xi. 24, 25. He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again, xix. 17. Cast thy bread upon the waters: for thou shalt find it after many days. Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth, Eccles. xi. 1, 2. In the morning sow thy seed, and in the evening withhold not thine hand: for thou know-

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est not whether shall prosper, either this or that, or whether they both shall be alike good, 6. Is not this the fast that I have chosen?—Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Isa. lviii. 6, 7. Wherefore, O king, let my countenance be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity, Dan. iv. 27. Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again. And as ye would that men should do to you, do ye also to them likewise. For if ye love them which love you, what thank have ye? for sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil. Be ye therefore merciful, as your Father also is merciful, Luke vi. 30—36. Give alms of such things as ye have, xi. 41. When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just, xiv. 12—14. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head, Rom. xii. 20. But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart,

so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver, 2 Cor. ix. 6, 7. Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth, Eph. iv. 28. Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; That they do good, that they be rich in good works, ready to distribute, willing to communicate, 1 Tim. vi. 17, 18. For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister, Heb. vi. 10. But to do good and to communicate forget not: for with such sacrifices God is well pleased, xiii. 16. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world, Jam. i. 27. Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? 1 John iii. 17.

^b Thou shalt not harden thine heart, nor shut thine hand from thy poor brother: But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth, Deut. xv. 7, 8. Thou shalt not lend upon usury to thy brother, xxiii. 19. *He (the righteous) is ever merciful, and lendeth; and his seed is blessed, Psal. xxxvii. 26.* A good man sheweth favour, and lendeth, cxii. 5. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil, Luke vi. 35.

VER. 43.

ἡκούσατε ὅτι ἐπείβη: Ἀγαπήσεις τὸν πλησίον σου καὶ μισήσεις τὸν ἐχθρὸν σου.

Ye have heard that it hath been said, a thou shalt love thy neighbour, ^b and hate thine enemy.

^a Thou shalt love thy neighbour as

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thyself, Lev. xix. 18, and Matt. xix. 19. But he, willing to justify himself, said unto Jesus, And who is my neighbour? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain Priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, &c. —Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise, Luke x. 29—37. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself, Rom. xiii. 9. By love serve one another. For all the law is fulfilled in one word, even in this, Thou shalt love thy neighbour as thyself, Gal. v. 13, 14.

^b Thou shalt not seek their peace nor their prosperity all thy days for ever, Deut. xxiii. 6. Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt.—Therefore it shall be, When the Lord thy God hath given thee rest from all thine enemies round about, in the land which the Lord thy God giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it, xxv. 17—19. But thou, O Lord, be merciful unto me, and raise me up, that I may requite them, Ps. xli. 10. Do not I hate them, O Lord, that hate thee? and am not I grieved with those that rise up against thee? I hate them with perfect hatred: I count them mine enemies, cxxxix. 21, 22.

VER. 44.

Ἐγὼ δὲ λέγω ὑμῶν Ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, εὐλογεῖτε τοὺς καταραζομένους ὑμᾶς, καλῶς ποιεῖτε τοὺς μισοῦντας ὑμᾶς, καὶ προσεύχεσθε ὑπὲρ τῶν ἐπηρεάζοντων ὑμᾶς, καὶ διανόοντων ὑμᾶς:

But ^a I say unto you, ^b Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

^a See parallels on clause 1. ver. 22.

^b I have delivered him that without cause is mine enemy, Ps. vii. 4. They rewarded me evil for good to the spoiling of my soul. But as for me, when they were sick, my clothing was sackcloth: I humbled my soul with fasting; and my prayer returned into mine own bosom. I behaved myself as though he had been my friend or brother: I bowed down heavily, as one that mourneth for his mother, xxxv. 12—14. If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink, Prov. xxv. 21, and Rom. xii. 20. But I say unto you which hear, Love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you, Luke vi. 27, 28. Then said Jesus, Father, forgive them; for they know not what they do, xxiii. 34. And he (Stephen) kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge! Acts vii. 60. Bless them which persecute you: bless, and curse not, Rom. xii. 14. Be not overcome of evil, but overcome evil with good, 21. Being reviled, we bless; being persecuted, we suffer it: being defamed, we entreat, 1 Cor. iv. 12, 13. Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing, 1 Pet. iii. 9.

VER. 45.

Ὅπως γένησθε υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανῷ: ὅτι τὸν ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ πονηροὺς καὶ ἀγαθοὺς, καὶ ἐρέχει ἐπὶ δικαίους καὶ ἀδίκους.

That ye may be ^a the children of your ^b Father which is in heaven: ^c for he maketh his sun to rise on the evil and on

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the good, and sendeth rain on the just and on the unjust.

^a See parallels on last clause of ver. 9.

^b See parallels on last clause of ver. 16.

^c Upon whom doth not his light arise? Job xxv. 3. The Lord is good to all: and his tender mercies are over all his works, Ps. cxlv. 9. Nevertheless, he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness, Acts xiv. 17.

VER. 46.

Ἐὰν γὰρ ἀγαπήσῃτε τοὺς ἀγαπῶντας ὑμᾶς, τίνα μισθὸν ἔχετε; οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσιν;

For ^a if ye love them which love you, what reward have ye? do not even the ^b Publicans the same?

^a For if ye love them which love you, what thank have ye? for sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again, Luke vi. 32—34.

^b And, behold, there was a man named Zaccheus, which was the chief among the Publicans, and he was rich, Luke xix. 2. And if he shall neglect to hear them, tell it unto the Church: but if he neglect to hear the Church, let him be unto thee as an heathen man and a Publican, Matt. xviii. 17. Verily I say unto you, that the Publicans and the harlots go into the kingdom of God before you, xxi. 31. Then drew near unto him all the Publicans and sinners, for to hear him. And the Pharisees and Scribes murmured, saying, This man receiveth sinners, and eateth with them, Luke xv. 1, 2.

VER. 47.

καὶ ἐὰν ἀσπάζεσθε τοὺς ἀδελφούς ὑμῶν μόνον, τί περισσὸν ποιεῖτε; οὐχὶ καὶ οἱ τελῶναι οὕτω ποιοῦσιν;

And if ye ^a salute your brethren only, what do ye more than others? do not even the Publicans so?

^a And when ye come into an house,

salute it, x. 12. And into whatsoever house ye enter, first say, Peace be to this house, Luke x. 5.

VER. 48.

Ἔσθε οὖν ὑμεῖς τέλειοι, ὡς περὶ ὁ πατήρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς τέλειός ἐστιν.

^a Be ye therefore perfect, even as your ^b Father which is in heaven is perfect.

^a The Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect, Gen. xvii. 1. I am the Lord your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy, Lev. xi. 44. Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the Lord your God am holy, xix. 2. And ye shall be holy unto me: for I the Lord am holy, and have severed you from other people, that ye should be mine, xx. 26. There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil, Job i. 1. And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil, ii. 3. Mark the perfect man, and behold the upright: for the end of that man is peace, Ps. xxxvii. 37. Blessed are the undefiled in the way, who walk in the law of the Lord, cxix. 1. The righteousness of the perfect shall direct his way, Prov. xi. 5. Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me, Matt. xix. 21. Be ye therefore merciful, as your Father also is merciful, Luke vi. 36. For Herod feared John, knowing that he was a just man and an holy, Mark vi. 20. I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service, Rom. xii. 1. If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are, 1 Cor. iii. 17. Having therefore these promises, dearly beloved, let us cleanse ourselves from all fil-

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thiness of the flesh and spirit, perfecting holiness in the fear of God, 2 Cor. vii. 1. And this also we wish, even your perfection, xiii. 9. Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you, 11. According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love, Eph. i. 4. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded, Phil. iii. 13—15. Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus, Col. i. 28. And ye are complete in him, which is the head of all principality and power, ii. 10. Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God, iv. 12. For by one offering he hath perfected for ever them that are sanctified, Heb. x. 14. Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen. xiii. 20, 21. Let patience have her perfect work, that ye may be perfect and entire, wanting nothing, Jam. i. 4. But as he which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy; for I am holy, 1 Pet. i. 15, 16. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, establish, strengthen, settle you, v. 10. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither

known him, 1 John iii. 6. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God, 9. Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world, iv. 17. We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not, v. 18.

^b See parallels on third clause ver. 16.

^c See parallels on last clause ver. 16.

CHAP. VI.—VER. 1.

Προσεχετε τὴν ἐλεημοσύνην ὑμῶν μὴ ποιεῖν ἐμπροσθεν τῶν ἀνθρώπων, πρὸς τὸ θεαθῆναι αὐτοῖς· εἰ δὲ μὴγε, μισθὸν οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν τῷ ἐν τοῖς οὐρανοῖς.

Take heed that ye do not ^ayour ^ualms before men, to be seen of them: ^botherwise ye have no reward ^cof your Father ^dwhich is in heaven.

^a Or, righteousness.

[†] Or, with, &c.

^a Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven, Matt. v. 16. And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward, vi. 5. 16. But all their works they do for to be seen of men: They make broad their phylacteries, and enlarge the borders of their garments, xiii. 5. Woe unto you, Scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation, 14. Even so ye outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. Woe unto you, Scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres

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of the righteous, And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets, 28—30. And he said, Come with me, and see my zeal for the Lord. But Jehu took no heed to walk in the law of the Lord God of Israel with all his heart: for he departed not from the sins of Jeroboam, which made Israel to sin, 2 Kings x. 16. 31. And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they shew much love, but their heart goeth after their covetousness, Ezek. xxxiii. 31. Speak unto all the people of the land, and to the priests, saying, When ye fasted and mourned in the fifth and seventh month, even those seventy years, did ye at all fast unto me, even to me? And when ye did eat, and when ye did drink, did not ye eat for yourselves, and drink for yourselves? Zech. vii. 5, 6. And it shall come to pass in that day, that the prophets shall be ashamed every one of his vision, when he hath prophesied; neither shall they wear a rough garment to deceive, xiii. 4. And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God, Luke xvi. 15. How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only? John v. 44. For they loved the praise of men more than the praise of God, xii. 43. As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh, Gal. vi. 12, 13.

^bFor if ye love them which love you, what reward have ye? do not even the Publicans the same? Matt. v. 46. That thine alms may be in secret: and thy Father which seeth in secret, himself shall reward thee openly, vi. 4. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth

a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward, x. 41, 42. For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works, xvi. 27. And the King shall answer, and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. xxv. 40. For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the Gospel is committed unto me. What is my reward then? Verily that, when I preach the Gospel, I may make the Gospel of Christ without charge, that I abuse not my power in the Gospel, 1 Cor. ix. 17, 18. For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister, Heb. vi. 10. Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward, xi. 26. Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward, 2 John 8.

^cSee parallels on third clause of ver. 16. ch. v.

^dSee parallels on last clause of ver. 16. ch. v.

VER. 2.

Ὅταν οὖν ποιῇς ἑλεημοσύνην, μὴ σαλπίγης ἔμπροσθέν σου, ὥστε οἱ ὑποκριταὶ ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς ῥύμαις, ὥπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων. Ἀμήν λέγω ὑμῖν, ἀπέχουσι τὸν μισθὸν αὐτῶν.

Therefore when thou doest thine^a alms, do not sound a trumpet before thee, as the^b hypocrites do in^c the synagogues and in the streets, that they may have a glory of men. Verily I say unto you, They have their reward.

^aOr, cause not a trumpet to be sounded.

^bSee parallels on clause 1. ver. 42. chap. v.

^cAnd when thou prayest, thou shalt not be as the hypocrites are: for they

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love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward, Matt. vi. 5. Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward, 16. Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye, vii. 5. Ye hypocrites, well did Esaias prophesy of you, saying, xv. 7. And in the morning, *It will be foul weather to-day*; for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times? xvi. 3. But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? xxii. 18. And shall cut him asunder, and shall appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth, xxiv. 51. Therefore the Lord shall have no joy in their young men, neither shall have mercy on their fatherless and widows: for every one is an hypocrite and an evil-doer, and every mouth speaketh folly. For all this his anger is not turned away, but his hand is stretched out still, Isa. ix. 17. I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets, x. 6. He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me, Mark vii. 6. Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye, Luke vi. 42. Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time? xii. 56. The Lord then answered him, and said,

Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? xiii. 15.

And love the uppermost rooms at feasts, and the chief seats in the synagogues, Matt. xxiii. 6. And the chief seats in the synagogues, and the uppermost rooms at feasts, Mark xii. 39. Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets, Luke xi. 43. Beware of the Scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts, xx. 46.

Then he said, I have sinned: yet honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the Lord thy God, 1 Sam. xv. 30. I receive not honour from men. How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only, John v. 41. 44. He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him, vii. 18. Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ, 1 Thes. ii. 6.

VER. 3.

Σοῦ δὲ ποιῶντος ἑλεημοσύνην, μὴ ἰνῶτα ἡ ἀριστερά σου τί ποιῇ ἡ δεξιὰ σου

But when thou doest alms, let not thy left hand know what thy right hand doeth:

And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the Priest, and offer the gift that Moses commanded, for a testimony unto them, Matt. viii. 4. And their eyes were opened; and Jesus straightly charged them, saying, See that no man know it, ix. 30. He shall not strive, nor cry; neither shall any man hear his voice in the streets, xii. 19. And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the Priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them, Mark i. 44. For there is no man that doeth any thing

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MATT. VI. 4, 5.

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in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world, John vii. 4.

VER. 4.

Ὅπως ἢ σου ἢ ἐλθροσύνη ἐν τῷ κρυπτοῦ καὶ ὁ πατήρ σου, ὁ βλέπων ἐν τῷ κρυπτοῦ, αὐτὸς ἀποδώσει σοι ἐν τῷ φανεροῦ.

That thine aims may be in secret : and ^athy Father, which ^bseeth in secret, himself shall ^creward thee openly.

^aSee parallels on third clause, ver. 16. ch. v.

^bBut thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly, Matt. vi. 6. That thou appear not unto men to fast, but unto thy Father which is in secret : and thy Father, which seeth in secret, shall reward thee openly, 18. Thou hast proved mine heart; thou hast visited me in the night; thou hast tried me, and shalt find nothing; I am purposed that my mouth shall not transgress, Ps. xvii. 3. Shall not God search this out? for he knoweth the secrets of the heart, xlv. 21. O Lord, thou hast searched me, and known me. Thou knowest my down-sitting and mine uprising; thou understandest my thought afar off. Thou compassed my path and my lying-down, and art acquainted with all my ways. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee, cxxxix. 1—3. 12. I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings, Jer. xvii. 10. Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord, xxiii. 24. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do, Heb. iv. 13. And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works, Rev. ii. 23.

^cAnd whosoever shall give to drink

unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward, Matt. x. 42. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in, or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me, xxv. 34—40. Wherefore the Lord God of Israel saith, I said indeed that thy house, and the house of thy Father, should walk before me for ever: but now the Lord saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed, 1 Sam. ii. 30. And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just, Luke xiv. 14. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God, 1 Cor. iv. 5. Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, Jude 24.

VER. 5.

Καὶ ὅταν ὡρσεύχη, οὐκ ἔσθι ὥσπερ οἱ ὑποκριταί· ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γυναικαῖς τῶν πλατειῶν ἐστῶτες προσεύχεσθαι, ὅπως ἂν φανῶσι τοῖς ἀνθρώποις. Ἀμὲν λέγω ὑμῖν, ὅτι ἀπέχουσι τὸν μισθὸν αὐτῶν.

And ^awhen thou prayest, ^bthou shalt not be as the hypocrites are: ^cfor they

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MATT. VI. 5, 6.

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love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

* Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh, receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened, Matt. vii. 7, 8. Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest, ix. 38. And all things, whatsoever ye shall ask in prayer believing, ye shall receive, xxi. 22. Harken unto the voice of my cry, my King, and my God: for unto thee will I pray, Ps. v. 2. Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice, lv. 17. O thou that hearest prayer, unto thee shall all flesh come, Ps. lxxv. 2. O come, let us worship and bow down: let us kneel before the Lord our maker, xciv. 6. The sacrifice of the wicked is an abomination to the Lord: but the prayer of the upright is his delight, Prov. xv. 8. Seek ye the Lord while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon, Isa. lv. 6, 7. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you, Jer. xxix. 12. Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime, Dan. vi. 10. And I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments, ix. 4. And he spake a parable unto them to this end, that men ought always to pray, and not to faint, Luke xviii. 1. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy

may be full, John xvi. 24. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints, Eph. vi. 18. Continue in prayer, and watch in the same with thanksgiving; withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds, Col. iv. 2, 3. Pray without ceasing, 1 Thess. v. 17. And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much, James v. 15, 16.

^b Woe unto you, Scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation, Matt. xxiii. 14. For what is the hope of the hypocrite, though he hath gained, when God taketh away his soul? Will God hear his cry when trouble cometh upon him? Will he delight himself in the Almighty? Will he always call upon God? Job xxvii. 8—10. Two men went up into the temple to pray; the one a Pharisee, and the other a Publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican, Luke xviii. 10, 11. Which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation, xx. 47.

^c And love the uppermost rooms at feasts, and the chief seats in the synagogues, Matt. xxiii. 6. And he said unto them in his doctrine, Beware of the Scribes, which love to go in long clothing, and love salutations in the market places, Mark xii. 38. Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets, Luke xi. 43.

VER. 6.

Σὺ δὲ ὅταν προσεύχη, εἰσελθε εἰς τὸ ταμιεῖον σου, καὶ κλεισας τὴν θύραν σου, ἀπόστειλαι τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι ἐν τῷ φανερῷ.

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MATT. VI. 6, 7.

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But thou, when thou prayest, ^a enter into thy closet, and, when thou hast shut thy door, pray to ^b thy Father which is in secret; and thy Father which ^c seeth in secret ^d shall reward thee openly.

^a And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone, Matt. xiv. 23. Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt, xxvi. 36—39. And Jacob was left alone; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? and he blessed him there, Gen. xxxii. 24—29. He went in therefore, and shut the door upon them twain, and prayed unto the Lord, 2 Kings iv. 53. Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast, Isa. xxvi. 20. Nathaniel saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig-tree, I saw thee? John i. 48. But Peter put them all forth, and kneeled down, and

prayed; and turning him to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up, Acts ix. 40. On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the house-top to pray about the sixth hour, x. 9. And Cornelius said, Four days ago I was fasting until this hour, and at the ninth hour I prayed in my house; and, behold, a man stood before me in bright clothing, 30.

^b Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God, John xx. 17. For ye have not received the spirit of bondage again to fear, but ye have received the Spirit of adoption, whereby we cry, Abba, Father, Rom. viii. 15. For this cause I bow my knees unto the Father of our Lord Jesus Christ, Eph. iii. 14. See also on third clause, ver. 16. chap. v.

^c See parallels on clause 2, ver. 4.

^d See parallels on last clause, ver. 4.

VER. 7.

Προσευχόμενοι δὲ μὴ βαττολογήετε, ὥσπερ οἱ ἔθνη· δοκῶσι γὰρ ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται.

But when ye pray, ^a use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.

^a And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But there was no voice, nor any that answered. And they leaped upon the altar which was made. And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey; or peradventure he sleepeth, and must be awaked. And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them. And it came to pass when mid-day was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice,

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nor any to answer, nor any that regarded, 1 Kings xviii. 26—29. Be not rash with thy mouth, and let not thine heart be hasty to utter *any* thing before God: for God is in heaven, and thou upon earth: therefore let thy words be few. For a dream cometh through the multitude of business; and a fool's voice is *known* by multitude of words. For in the multitude of dreams and many words *there* are also divers vanities: but fear thou God, Eccles. v. 2, 3. 7. But when they knew that he was a Jew, all with one voice, about the space of two hours, cried out, Great is Diana of the Ephesians, Acts xix. 34.

O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies. O Lord, hear; O Lord, forgive: O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name, Dan. ix. 18, 19. And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt. He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. And he left them, and went away again, and prayed the third time, saying the same words, Matt. xxvi. 39. 42. 44.

VER. 8.

Μὴ οὖν ὁμοιωθῆτε αὐτοῖς· οἶδτε γὰρ ὁ πατήρ ὑμῶν ὃν χρεῖαν ἔχετε, πρὸ τοῦ ὑμᾶς αἰτῆσαι αὐτόν.

He not ye therefore like unto them: for *your Father knoweth what things ye have need of, before ye ask him.*

^a Lonn, all my desire is before thee; and my groaning is not hid from thee, Psal. xxxviii. 9. And hide not thy face from thy servant; for I am in trouble: hear me speedily. Draw nigh unto my soul, and redeem it: deliver me because of mine enemies. Thou hast known my reproach, and my shame, and my dishonour: mine adversaries are all before thee, lxxix. 17—19. For all these things do the na-

tions of the world seek after: and your Father knoweth that ye have need of these things, Luke xii. 30. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God, Phil. iv. 6.

VER. 9.

Οὕτως οὖν προσεύχεσθε ὑμεῖς. Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά σου·

After ^a this manner therefore pray ye:

^b Our Father ^c which art in heaven,

^d Hallowed be thy name.

^a And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth, Luke xi. 1, 2.

^b See parallels on third clause, ver. 16. chap. v.

^c See parallels on last clause ver. 16. ch. v.

^d Then Moses said unto Aaron, This is it that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace, Lev. x. 3. And let thy name be magnified for ever, saying, The Lord of hosts is the God over Israel: and let the house of thy servant David be established before thee, 2 Sam. vii. 26. Hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for: that all people of the earth may know thy name, to fear thee, as do thy people Israel; and that they may know that this house, which I have builded, is called by thy name, 1 Kings viii. 43. And what one nation in the earth is like thy people Israel, whom God went to redeem to be his own people, to make thee a name of greatness and terribleness, by driving out nations from before thy people, whom thou hast redeemed out of Egypt? 1 Chr. xvii. 21. Then the Levites, Jeshua, and Kadmiel, Bani, Hashabiah, Sherebiah, Hodijah, Shebaniah, and Pethahiah, said, Stand up and bless

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the Lord your God for ever and ever: And blessed be thy glorious name, which is exalted above all blessing and praise, Neh. ix. 5. Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever: and let the whole earth be filled with his glory; Amen, and Amen, Ps. lxxii. 18, 19. Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. Bless ye the Lord, all ye his hosts; ye ministers of his, that do his pleasure. Bless the Lord, all his works in all places of his dominion: bless the Lord, O my soul, ciii. 20—22. Blessed be the name of the Lord from this time forth and for evermore. From the rising of the sun unto the going down of the same the Lord's name is to be praised, cxiii. 2, 3. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory, Isa. vi. 3. Now therefore, O Lord our God, save us from his hand, that all the kingdoms of the earth may know that thou art the Lord, *even* thou only, xxxvii. 20. And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes, Ez. xxxvi. 23. Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord, xxxviii. 23. For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea, Hab. ii. 14. And the Lord shall be King over all the earth: in that day shall there be one Lord, and his name One, Zech. xiv. 9. For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts, Mal. i. 11. But cursed be the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord

a corrupt thing: for I am a great King, saith the Lord of hosts, and my name is dreadful among the heathen, 14. Glory to God in the highest, and on earth peace, good-will toward men, Luke ii. 14. And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth, xi. 2. Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen, 1 Tim. vi. 16. Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created, Rev. iv. 11. Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I, saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever, v. 12—14.

VER. 10.

Ἐλθὲν ἡ βασιλεία σου, γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς.

^a Thy kingdom come. ^b Thy will be done in earth, ^c as it is in heaven.

^a And saying, Repent ye; for the kingdom of heaven is at hand, Matt. iii. 2. From that time Jesus began to preach, and to say, Repent; for the kingdom of heaven is at hand, iv. 17. Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom, xvi. 28. Yet have I set my King upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy pos-

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session. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Be wise now therefore, O ye kings: he instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in them, Ps. ii. 6—12. And it shall come to pass in the last days, *that* the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more, Isa. ii. 2—4. Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS, Jer. xxiii. 5, 6. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever, Dan. ii. 44. I saw in the night-visions, and behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not

be destroyed. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him, vii. 13; 14. 27. Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: Behold, thy king cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass, Zech. ix. 9. Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest, Mark xi. 10. And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear, Luke xix. 11. Saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest, 38. Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son, Col. i. 13. And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever, Rev. xi. 15. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night, xii. 10. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Alleluia: for the Lord God omnipotent reigneth, xix. 6. And I saw thrones, and they sat upon them, and judgment was given unto them: and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years, xx. 4.

^b Not every one that saith unto me,

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Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven, Matt. vii. 21. For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother, xii. 50. He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done, xxvi. 42. I delight to do thy will, O my God: yea thy law is within my heart, Ps. xl. 8. For whosoever shall do the will of God, the same is my brother, and my sister, and mother, Mark iii. 35. Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work, John iv. 34. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of Him that sent me. That every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day, vi. 39, 40. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself, vii. 17. And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will, Acts xiii. 22. And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth, xxii. 14. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God, Rom. xii. 2. Not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart, Eph. vi. 6. For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding, Col. i. 9. For this is the will of God, even your sanctification, that ye should abstain from fornication, 1 Thess. iv.

3. In every thing give thanks: for this is the will of God in Christ Jesus concerning you, v. 18. Then said I, Lo, I come (in the volume of the book it is written of me), to do thy will, O God, Heb. x. 7. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise, 36. Make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen, xiii. 21. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men, 1 Pet. ii. 15. That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God, iv. 2.

^c Thou, *even* thou, art Lord alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee, Neh. ix. 6. The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all. Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. Bless ye the Lord, all ye his hosts; ye ministers of his, that do his pleasure, Psal. ciii. 19—21. And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou? Dan. iv. 35. Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? Heb. i. 14.

VER. 11.

Τὸν ἄρτον ἡμῶν τὸν ἡμετέριον δὲ ἡμῖν σήμερον.

Give ^a us this day our daily bread.

^a But he answered and said, it is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God, Matt. iv. 4. This is the thing which the Lord hath commanded, Gather of it every man according to his eating, an omer for every man, according

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to the number of your persons ; take ye every man for *them* which are in his tents. And the children of Israel did so, and gathered, some more, some less. And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack ; they gathered every man according to his eating. And Moses said, Let no man leave of it till the morning. Notwithstanding they hearkened not unto Moses ; but some of them left of it until the morning, and it bred worms, and stank : and Moses was wroth with them. And they gathered it every morning, every man according to his eating : and when the sun waxed hot, it melted. And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man : and all the rulers of the congregation came and told Moses. And he said unto them, This is that which the Lord hath said, To-morrow is the rest of the holy sabbath unto the Lord : bake that which ye will bake, to-day, and seethe that ye will seethe ; and that which remaineth over lay up for you to be kept until the morning. And they laid it up till the morning, as Moses bade : and it did not stink, neither was there any worm therein. And Moses said, Eat that to-day ; for to-day is a sabbath unto the Lord : to-day ye shall not find it in the field. Six days ye shall gather it ; but on the seventh day, which is the sabbath, in it there shall be none. And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws ? See, for that the Lord hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days ; abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day. And the house of Israel called the name thereof Manna : And it was like coriander seed, white ; and the taste of it was like wafers made with honey. And Moses said, This is the thing which the Lord commandeth, Fill an omer of it to be kept for your generations ; that they may see the

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bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt. And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the Lord, to be kept for your generations. As the Lord commanded Moses, so Aaron laid it up before the Testimony, to be kept. And the children of Israel did eat manna forty years, until they came to a land inhabited ; they did eat manna, until they came unto the borders of the land of Canaan. Exod. xvi. 16—35. Neither have I gone back from the commandment of his lips ; I have esteemed the words of his mouth more than my necessary food, Job xxiii. 12. Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy ; To deliver their soul from death, and to keep them alive in famine, Psal. xxxiii. 10, 19. The young lions do lack, and suffer hunger : but they that seek the Lord shall not want any good thing, xxxiv. 10. Remove far from me vanity and lies : give me neither poverty nor riches ; feed me with food convenient for me, Prov. xxx. 8. Give us day by day our daily bread, Luke xi. 3. Our father did eat manna in the desert ; as it is written, He gave them bread from heaven to eat, John vi. 31. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread, 2 Thess. iii. 12. And having food and raiment let us be therewith content, 1 Tim. vi. 8.

VER. 12.

Καὶ ἄφεσις ἡμῖν τὰ ὀφειλόμενα ἡμῶν, ὡς καὶ ἡμεῖς ἀφέμεν τοῖς ὀφειλέταις ἡμῶν.

And ^a forgive us our ^b debts, ^c as we forgive our debtors.

^a Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty ; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation, Exod. xxxiv. 7. And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place : and hear thou in heaven thy dwelling place ; and when thou hearest, forgive. Then

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hear thou in heaven, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest unto their fathers. Then hear thou in heaven thy dwelling-place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest; (for thou, *even* thou only, knowest the hearts of all the children of men;) And forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee, and give them compassion before them who carried them captive, that they may have compassion on them, 1 Kings viii. 30. 34. 39. 50. Blessed is *he* whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile, Psal. xxxii. 1, 2. If thou, Lord, shouldest mark iniquities, O Lord, who shall stand? But *there* is forgiveness with thee, that thou mayest be feared, cxix. 3, 4. He that covereth his sins shall not prosper: but whoso confesseth and forsaketh *them* shall have mercy, Prov. xxviii. 13. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool, Isa. i. 18. I, *even* I, am he that blot out thy transgressions for mine own sake, and will not remember thy sins. Put me in remembrance: let us plead together: declare thou, that thou mayest be justified, xliii. 25, 26. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon, lv. 7. I will forgive their iniquity, and I will remember their sin no more, Jer. xxxi. 34. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name, Dan. ix. 19. Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy *against* the Holy Ghost, shall not be forgiven unto men, Matt. xii. 31. Be it known unto you therefore, men and brethren,

that through this man is preached unto you the forgiveness of sins, Acts xiii. 38. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace, Eph. i. 7. But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness, 1 John i. 7—9.

^b Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt, Matt. xviii. 23—27. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? Luke vii. 40—42. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil, xi. 4.

^c For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses. Matt. vi. 14, 15. Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, until seventy times seven, xviii. 21, 22. The same servant went out, and found one of his fellow-servants, which owed him

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an hundred pence : and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not : but went and cast him into prison, till he should pay the debt. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me : Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses, 23—35. And when ye stand praying, forgive, if ye have ought against any : that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses, Mark xi. 25, 26. Judge not, and ye shall not be judged : condemn not, and ye shall not be condemned ; forgive, and ye shall be forgiven, Luke vi. 37. Take heed to yourselves : if thy brother trespass against thee, rebuke him ; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent ; thou shalt forgive him. And the apostles said unto the Lord, Increase our faith, xvii. 3—5. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you, Eph. iv. 32. Forbearing one another, and forgiving one another, if any man have a quarrel against any : even as Christ forgave you, so also do ye, Col. iii. 13. For he shall have judgment without mercy, that hath shewed no mercy ; and mercy rejoiceth against judgment, James ii. 13.

VER. 13.

Καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμὸν, ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πειρασμοῦ· ὅτι σοὺ ἴσταν ἡ βασιλεία, καὶ ἡ δύναμις, καὶ ἡ δόξα, εἰς τοὺς αἰῶνας. Ἀμήν.

And ^a lead us not into temptation, but

^b deliver us from evil : For ^c thine is the kingdom, and the power, and the glory, for ever. ^d Amen.

^a Watch and pray, that ye enter not into temptation : The spirit indeed is willing, but the flesh is weak, Matt. xxvi. 41. And it came to pass after these things that God did tempt Abraham, and said unto him, Abraham : and he said, Behold, *here I am*, Gen. xxii. 1. And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldst keep his commandments, or no. Who fed thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end, Deut. viii. 2. 16. Remove far from me vanity and lies : give me neither poverty nor riches ; feed me with food convenient for me : Lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain, Prov. xxx. 8, 9. And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat : But I have prayed for thee, that thy faith fail not : and when thou art converted, strengthen thy brethren. And when he was at the place, he said unto them, Pray that ye enter not into temptation. And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation, Luke xxii. 31, 32. 40. 46. There hath no temptation taken you but such as is common to man : but God is faithful, who will not suffer you to be tempted above that ye are able ; but will with the temptation also make a way to escape, that ye may be able to bear it, 1 Cor. x. 13. And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee : for my strength is made perfect in weakness. Most gladly therefore will I rather glory in

my infirmities, that the power of Christ may rest upon me, 2 Cor. xii. 7—9. And others had trial of *cruel* mockings and scourgings, yea, more-over of bonds and imprisonment: They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheep-skins and goat-skins: being destitute, afflicted, tormented, Heb. xi. 36, 37. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour, 1 Pet. v. 8. The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished, 2 Pet. ii. 9. Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life, Rev. ii. 10. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth, iii. 10.

^b And Jabez called on the God of Israel, saying, Oh that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep me from evil, that it may not grieve me! And God granted him that which he requested, 1 Chron. iv. 10. The Lord shall preserve thee from all evil: he shall preserve thy soul. The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore, Ps. cxxi. 7, 8. And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible, Jer. xv. 21. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil, John xvii. 15. Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father, Gal. i. 4. And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come, 1 Thess. i. 10. Notwithstanding the Lord stood with me, and strengthened me; that by

me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion. And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen. 2 Tim. iv. 17, 18. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage, Heb. ii. 14, 15. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil, 1 John iii. 8. We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not. And we know that we are of God, and the whole world lieth in wickedness, v. 18, 19. And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: And he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes, Rev. vii. 14—17. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away, xxi. 4.

^c Thy kingdom come, ver. 10. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honour come of thee, and thou

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reignest over all; and in thine hand is power and might, and in thine hand it is to make great, and to give strength unto all, 1 Chron. xxix. 11, 12. The Lord is King for ever and ever: the heathen are perished out of his land, Ps. x. 16. For the Lord most high is terrible; he is a great King over all the earth. For God is the King of all the earth: sing ye praises with understanding, xlvii. 2, 7. All thy works shall praise thee, O Lord; and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power; To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom. Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations, cxlv. 10—13. That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. And at the end of the days, I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation, Dan. iv. 25, 34, 35. But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever, vii. 18. Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen, 1 Tim. i. 17. Which in his times he shall shew, who is the blessed and only potentate, the King of kings, and Lord of lords; Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen. Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy, vi. 15—17. And every creature which is in heaven,

and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever, Rev. v. 13. And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God, xix. 1.

4 Teaching them to observe all things whatsoever I have commanded you: And, lo, I am with you alway, even unto the end of the world. Amen, Matt. xxviii. 20. Cursed be the man that maketh any graven or molten image, an abomination unto the Lord, the work of the hands of the craftsman, and putteth it in a secret place. And all the people shall answer and say, Amen, Deut. xxvii. 15. And Benaiah the son of Jehoiada answered the king, and said, Amen: the Lord God of my lord the king say so too, 1 Kings i. 36. Blessed be the Lord God of Israel for ever and ever. And all the people said, Amen, and praised the Lord, 1 Chron. xvi. 36. Blessed be the Lord God of Israel, from everlasting, and to everlasting. Amen, and Amen, Ps. xli. 13. And blessed be his glorious name for ever, and let the whole earth be filled with his glory; Amen, and Amen, lxxii. 19. Blessed be the Lord for evermore, Amen, and Amen, lxxxix. 52. Blessed be the Lord God of Israel from everlasting to everlasting: and let all the people say, Amen. Praise ye the Lord, cvi. 48. Else when thou shalt bless with the spirit, how shall be that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? 1 Cor. xiv. 16. For all the promises of God in him are yea, and in him Amen, unto the glory of God by us, 2 Cor. i. 20. I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death, Rev. i. 18. And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God, iii. 14. And the four and twenty elders, and the four beasts fell down and worshipped God

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that sat on the throne, saying, Amen; Alleluia, xix. 4. He which testifieth these things saith, Surely I come quickly; Amen. Even so, come, Lord Jesus, xxii. 20.

VER. 14.

Ἐὰν γὰρ ἀφῇτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατήρ ὑμῶν ὁ οὐράνιος.

For if ye forgive men their trespasses, your heavenly Father will also forgive you:

VER. 15.

Ἐὰν δὲ μὴ ἀφῇτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, οὐδὲ ὁ πατήρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν.

^a But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

^a See parallels on last clause ver. 12.

VER. 16.

Ὅταν δὲ προσκύνετε, μὴ γίνεσθε ὡς οἱ ὑποκριταί, σκυθρωποί· ἀφανίζουσιν γὰρ τὰ πρόσωπα αὐτῶν, ἵνα φαίνωσι τοῖς ἀνθρώποις προσκύνοντες. Ἀμὴν λέγω ὑμῖν, ὅτι ἀπέχουσιν τὸν μισθὸν αὐτῶν.

Moreover ^a when ye fast, be not, as the hypocrites, of a sad countenance: ^b for they disfigure their faces, that they may appear unto men to fast. Verily, I say unto you, They have their reward.

^a Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not? And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast, Matt. ix. 14, 15. David therefore besought God for the child; and David fasted, and went in, and lay all night upon the earth. Then said his servants unto him, What thing is this that thou hast done? thou didst fast and weep for the child while it was alive; but when the child was dead, thou didst rise and eat bread, 2 Sam. xii. 16, 21. And it came to pass, when I heard these words, that I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven, Neh. i. 4. Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three

days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law: and if I perish, I perish, Esth. iv. 16. But as for me, when they were sick, my clothing was sackcloth: I humbled my soul with fasting; and my prayer returned unto mine own bosom, Ps. xxxv. 13. When I wept, and chastened my soul with fasting, that was to my reproach, lxi. 10. My knees are weak through fasting; and my flesh faileth of fatness, cix. 24. Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Isa. lviii. 6, 7. And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes, Dan. ix. 3. And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day, Luke ii. 37. And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing, Acts x. 30. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away, xiii. 2, 3. And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed, xiv. 23. Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer, 1 Cor. vii. 5. In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings, 2 Cor. vi. 5. In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness, xi. 27.

^b And it came to pass, when Ahab

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heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly, 1 Kings xxi. 27. Wherefore have we fasted, *say they*, and thou seest not? *wherefore* have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labours. Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high. Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord? Isa. lviii. 3—5. And to speak unto the priests which were in the house of the Lord of hosts, and to the prophets, saying, Should I weep in the fifth month, separating myself, as I have done these so many years? Then came the word of the Lord of hosts unto me, saying, Speak unto all the people of the land, and to the priests, saying, When ye fasted and mourned in the fifth and seventh month, even those seventy years, did ye at all fast unto me, *even to me*? Zech. vii. 3—5. Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts? Mal. iii. 14.

VER. 17.

Σὺ δὲ νηστεύων ἀλειφαί σου τὴν κεφαλὴν, καὶ τὸ προσῶπόν σου νίψαι.

But thou, when thou fastest, ^aanoint thine head, and wash thy face;

^aWash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor: but make not thyself known unto the man, until he shall have done eating and drinking, Ruth iii. 3. And Joab sent to Tekoah, and fetched thence a wise woman, and said unto her, I pray thee, feign thyself to be a mourner, and put on now mourning apparel, and anoint not thyself with oil, but be as a woman that had a long time mourned for the dead, 2 Sam. xiv. 2. Let thy garments be always white; and let thy head lack no ointment, Eccl. ix. 8. In those days I Daniel

was mourning three full weeks. I ate no pleasant bread, neither came flesh nor wine in mouth, neither did I anoint myself at all, till three whole weeks were fulfilled, Dan. x. 2, 3.

VER. 18.

Ὅπως μὴ φανῇς τοῖς ἀνθρώποις νηστεύων, ἀλλὰ τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατὴρ σου ὁ βλέπων ἐν τῷ κρυπτῷ, ἀποδώσει σοι ἐν τῷ φανερῷ.

That thou ^aappear not unto men to fast, but unto ^bthy Father which is in secret: and thy ^cFather, which seeth in secret, ^dshall reward thee openly.

^aWherefore we labour, that, whether present or absent, we may be accepted of him, 2 Cor. v. 9. For not he that commendeth himself is approved, but whom the Lord commendeth, x. 18. Servants, obey in all things your masters according to the flesh; not with eye-service, as men-pleasers; but in singleness of heart, fearing God: And whatsoever ye do, do it heartily, as to the Lord, and not unto men; Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ, Col. iii. 22—24. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme, 1 Pet. ii. 13.

^bSee parallels on third clause, ver. 16. chap. v.

^cSee parallels on second clause, ver. 4.

^dSee parallels on last clause, ver. 4.

VER. 19.

Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σὴς καὶ βρώσις ἀφανίζεται, καὶ ὅπου κλέπται διорύσσουσιν καὶ κλέπτουσιν·

Lay ^anot up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

^aIf I have made gold my hope, or have said to the fine gold, Thou art my confidence; If I rejoiced because my wealth was great, and because mine hand had gotten much, Job xxxi. 24, 25. Surely every man walketh in a vain show: surely they are disquieted in vain: he heapeth up riches, and knoweth not who shall gather them, Psal. xxxix. 6. Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart

upon them, lxii. 10. Riches profit not in the day of wrath: but righteousness delivereth from death, Prov. xi. 4. How much better is it to get wisdom than gold? and to get understanding rather to be chosen than silver? xvi. 16. Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away as an eagle toward heaven, xxiii. 5. For God giveth to a man that is good in his sight wisdom, and knowledge, and joy: but to the sinner he giveth travail, to gather and to heap up, that he may give to him that is good before God. This also is vanity and vexation of spirit, Eccl. ii. 26. He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: This is also vanity. When goods increase, they are increased that eat them: and what good is there to the owners thereof, saving the beholding of them with their eyes? The sleep of a labouring man is sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep. There is a sore evil which I have seen under the sun, namely, riches kept for the owners thereof to their hurt. But those riches perish by evil travail: and he begetteth a son, and there is nothing in his hand, v. 10—14. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land, Zeph. i. 18. So is he that layeth up treasure for himself, and is not rich toward God, Luke xii. 21. And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God! For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God, xviii. 24, 25. And having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced them-

selves through with many sorrows, 1 Tim. vi. 8—10. Let your conversation be without covetousness; and be content with such things as ye have: For he hath said, I will never leave thee, nor forsake thee, Heb. xiii. 5. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days, James v. 2, 3. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world, 1 John ii. 15, 16.

VER. 20.

Θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ, ὅπου οὔτε σὺς οὔτε βεῶσις ἀφανίζει, καὶ ὅπου κλέπται οὐ διαρύσσουσιν, οὐδὲ κλέπτουσιν.

But ^a lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

^a Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me, Matt. xix. 21. He that hath pity upon the poor, lendeth unto the Lord, and that which he hath given will he pay him again, Prov. xix. 17. Cast thy bread upon the waters: for thou shalt find it after many days, Eccles. xi. 1. Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth, Luke xii. 33. And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations, xvi. 9. Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; That they do good, that they be rich in good works, ready to distribute, willing to communicate; Laying up in store for

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themselves a good foundation against the time to come, that they may lay hold on eternal life, 1 Tim. vi. 17—19. For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance, Heb. x. 34. Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward, xi. 26. Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? Jam. ii. 5. To an inheritance incorruptible, and undefiled, and that fadeth not away, 1 Pet. i. 4. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away, v. 4. I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan, Rev. ii. 9.

VER. 21.

“Οπου γάρ ἐστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ ἔσται καὶ ἡ καρδία ὑμῶν.

For ^a where your treasure is, ^b there will your heart be also.

^a And wisdom and knowledge shall be the stability of thy times, and strength of salvation: the fear of the Lord is his treasure, Isa. xxxiii. 6. For where your treasure is, there will your heart be also, Luke xii. 34. While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal, 2 Cor. iv. 18.

^b For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be, Rom. viii. 5—7. Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.) For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ, Phil. iii. 19, 20. If ye

then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God, Col. iii. 1—3. Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God, Heb. iii. 12.

VER. 22.

Ὁ λύχνος τοῦ σώματος ἐστὶν ὁ ὀφθαλμός· ἐὰν οὖν ὁ ὀφθαλμός σου ἁπλοῦς ᾖ, ὅλον τὸ σῶμά σου φωτεινὸν ἔσται.

The ^a light of the body is the eye: ^b if therefore thine eye be single, thy whole body shall be full of light.

^a The wise man's eyes are in his head; but the fool walketh in darkness, Prov. ii. 14. The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness. Take heed therefore that the light which is in thee be not darkness. If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light, Luke xi. 34—36.

^b And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, Acts ii. 46. But I fear, lest by any means as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ, 2 Cor. xi. 3. Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ, Ephes. vi. 5. Servants, obey in all things your masters according to the flesh; not with eye-service, as men-pleasers; but in singleness of heart, fearing God, Col. iii. 22.

VER. 23.

Ἐὰν δὲ ὁ ὀφθαλμός σου πονηρὸς ᾖ, ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται. Εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος ἐστὶ, τὸ σκότος πᾶσον;

But if ^a thine eye be evil, thy whole body shall be full of darkness. ^b If therefore the light that is in thee be darkness, how great is that darkness!

^a Is it not lawful for me to do what I will with mine own? is thine eye evil, because I am good? Matt. xx. 15. They have not known, nor understood: for he hath shut their eyes, that they cannot see; and their hearts, that they cannot understand. And none considereth in his heart, neither is there knowledge nor understanding to say, I have burned part of it in the fire; yea, also I have baked bread upon the coals thereof; I have roasted flesh, and eaten it: and shall I make the residue thereof an abomination? shall I fall down to the stock of a tree? He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, *Is there not a lie in my right hand?* Isa. xlv. 18--20. Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness, Mark vii. 22. Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their hearts, Ephes. iv. 18. For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light, v. 8. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes, 1 John ii. 11.

^b Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! Matt. xxiii. 16, &c. Seest thou a man wise in his own conceit? there is more hope of a fool than of him, Prov. xxvi. 12. Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight, Isa. v. 20, 21. To the law and to the testimony: if they speak not according to this word, it is because there is no light in them, viii. 20. For my people is foolish, they have not known me; they are sottish children, and they have none understanding: they are wise to do evil, but to do good they have no knowledge, Jer. iv. 22. How do ye say, We are wise, and the

law of the Lord is with us? Lo, certainly in vain made he it; the pen of the scribes is in vain. The wise men are ashamed, they are dismayed and taken; lo, they have rejected the word of the Lord; and what wisdom is in them? viii. 8, 9. And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand, Luke viii. 10. And Jesus said, For judgment I am come into this world: that they which see not might see; and that they which see might be made blind. And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth, John ix. 39--41. Professing themselves to be wise, they became fools, Rom. i. 22. For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? 1 Cor. i. 18--20. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned, ii. 14. Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness, iii. 18, 19. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see, Rev. iii. 17, 18.

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VER. 24.

Οὐδεὶς δύναται δυσὶ κυρίοις δουλεύειν· ἢ γὰρ τὸν ἑνα μισήσει, καὶ τὸν ἕτερον ἀγαπήσει· ἢ ἐνὸς ἀντιθέεται, καὶ τοῦ ἑτέρου καταφρονήσει· οὐ δύνασθε Θεῷ δουλεύειν καὶ μαμμωνᾷ.

No man can ^aserve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and ^bmammon.

^aThen saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve, Matt. iv. 10. And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served, that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord. And Joshua said unto the people, Ye cannot serve the Lord: for he is an holy God; he is a jealous God; he will not forgive your transgressions nor your sins. If ye forsake the Lord, and serve strange gods, then he will turn and do you hurt, and consume you, after he hath done you good, Josh. xxiv. 15. 19. 20. And Samuel spake unto all the house of Israel, saying, If ye do return unto the Lord with all your hearts, then put away the strange gods and Ashtaroth from among you, and prepare your hearts unto the Lord, and serve him only: and he will deliver you out of the hand of the Philistines, 1 Sam. vii. 3. And Elijah came unto all the people, and said, How long halt ye between two opinions? If the Lord be God, follow him: but if Baal, then follow him. And the people answered him not a word, 1 Kings xviii. 21. They feared the Lord; and served their own gods, after the manner of the nations whom they carried away from thence. Unto this day they do after the former manners: they fear not the Lord, neither do they after their statutes, or after their ordinances, or after the law and commandment, which the Lord commanded the children of Jacob, whom he named Israel. So these nations feared the Lord, and served their graven images, both their

children, and their children's children: as did their fathers, so do they unto this day, 2 Kings xvii. 33, 34. 41. As for you, O house of Israel, thus saith the Lord God; Go ye, serve ye everyone his idols, and hereafter also, if ye will not hearken unto me: but pollute ye my holy name no more with your gifts, and with your idols, Ezek. xx. 39. And them that worship the host of heaven upon the house-tops; and them that worship and that swear by the Lord, and that swear by Malcham, Zeph. i. 5. No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon, Luke xvi. 13. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the servants of sin; but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness. I speak after the manner of men, because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteous unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life, Rom. vi. 16—22. For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ, Gal. i. 10. Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God, James iv. 4. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride

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of life, is not of the Father, but is of the world, 1 John ii. 15, 16.

^b And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon, Luke xvi. 9. 11. 13. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy, 1 Tim. vi. 9, 10. 17.

VER. 25.

Διὰ τοῦτο λέγω ὑμῖν, Μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν, τί φάγητε καὶ τί πίνητε· μηδὲ τῷ σώματι ὑμῶν, τί ἐνδύσῃσθε. Οὐχὶ ἡ ψυχὴ πλεονῶσσι τῆς τροφῆς, καὶ τὸ σῶμα τοῦ ἐνδύματος;

Therefore ^a I say unto you, ^b Take no thought for your life, ^c what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. ^d Is not the life more than meat, and the body than raiment?

^a See parallels on clause 1, ver. 22. ch. v.

^b Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof, ver. 31. 34. But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak, x. 19. He also that received seed among the thorns, is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word,

and he becometh unfruitful, xiii. 22. Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved, Ps. lv. 22. And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful, Mark iv. 19. But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost, xiii. 11. And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches, and pleasures of this life, and bring no fruit to perfection, Luke viii. 14. But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? Bid her therefore that she help me. And Jesus answered, and said unto her, Martha, Martha, thou art careful and troubled about many things, x. 40, 41. And which of you with taking thought can add to his stature one cubit? If ye then be not able to do that thing which is least, why take ye thought for the rest? And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. xii. 25, 26. 29. And they that use this world, as not abusing it; for the fashion of this world passeth away, 1 Cor. vii. 31. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God, Phil. iv. 6. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier, 2 Tim. ii. 4. Let your conversation be without covetousness: and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me, Heb. xiii. 5, 6. Casting all your care upon him; for he careth for you, 1 Pet. v. 7.

^c See parallels on ver. 31.

^d The life is more than meat, and the body is more than raiment, Luke

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xii. 23. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Rom. viii. 32.

VER. 26.

Ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ οὐρανοῦ, ὅτι οὐ σπεύρουσιν, οὐδὲ θερίζουσιν, οὐδὲ συναρῶσιν εἰς ἀποθήκας· καὶ ὁ πατὴρ ὑμῶν ὁ οὐράνιος τρέφει αὐτά· οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν;

Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

*And are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows, Matt. x. 29—31. Who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven? Job xxxv. 11. They give drink to every beast of the field: the wild asses quench their thirst. By them shall the fowls of the heaven have their habitation, which sing among the branches. These wait all upon thee; that thou mayest give them their meat in due season. That thou givest them they gather: thou openest thine hand, they are filled with good, Ps. civ. 11, 12. 27, 28. He giveth to the beast his food, and to the young ravens which cry, cxlvii. 9.

^bSee parallels on third and last clauses of ver. 16. chap. v.

VER. 27.

Τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ὀλίκιαν αὐτοῦ πῆχυν ἓνα.

Which of you by taking thought can add one cubit unto his stature?

*Neither shalt thou swear by thy head, because thou canst not make one hair white or black, Matt. v. 36. And which of you with taking thought can add to his stature one cubit? If ye then be not able to do that thing which is least, why take ye thought for the rest? Luke xii. 25, 26. But now hath God set the members every one of them in the body, as it hath pleased him, 1 Cor. xii. 18.

VER. 28.

καὶ περὶ ἐνδύματος τί μεριμνᾶτε; κα-

ταμάθετε τὰ κρίνα τοῦ ἀγροῦ πῶς αὐξάνουσιν, οὐδὲ νήθει.

And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

*Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? ver. 25. 31. Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat, x. 10. He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise, Luke iii. 11. And he said unto them, When I sent you without purse, or scrip, and shoes, lacked ye any thing? And they said, Nothing. Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip; and he that hath no sword, let him sell his garment, and buy one, xxii. 35, 36.

^bConsider the lilies how they grow: They toil not, they spin not; and yet I say unto you, That Solomon in all his glory was not arrayed like one of these, Luke xii. 27.

VER. 29.

Λέγω δὲ ὑμῖν, ὅτι οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἐν τούτῳ.

And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

*And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built, and the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up into the house of the Lord; there was no more spirit in her. And she said to the king, It was a true report that I heard in mine own land of thy acts and of thy wisdom. Howbeit I believed not the words, until I came, and mine eyes had seen it: and, behold, the half was not told

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me : thy wisdom and prosperity exceedeth the same which I heard, 1 Kings x. 4--7. Now the weight of gold that came to Solomon in one year was six hundred and threescore and six talents of gold ; Beside *that which* chapmen and merchants brought. And all the kings of Arabia and governors of the country brought gold and silver to Solomon. And king Solomon made two hundred targets of beaten gold : six hundred *shekels* of beaten gold went to one target. And three hundred shields *made he* of beaten gold : three hundred *shekels* of beaten gold went to one target. And three hundred shields *made he* of beaten gold : three hundred *shekels* of gold went to one shield. And the king put them in the house of the forest of Lebanon. Moreover the king made a great throne of ivory, and overlaid it with pure gold. And *there were* six steps to the throne, with a footstool of gold, *which were* fastened to the throne, and stays on each side of the sitting place, and two lions standing by the stays : And twelve lions stood there on the one side and on the other upon the six steps. There was not the like made in any kingdom. And all the drinking vessels of king Solomon *were of* gold, and all the vessels of the house of the forest of Lebanon *were of* pure gold : none were of silver ; it was *not* any thing accounted of in the days of Solomon. For the king's ships went to Tarshish with the servants of Huram : every three years once came the ships of Tarshish bringing gold, and silver, ivory, and apes, and peacocks. And king Solomon passed all the kings of the earth in riches and wisdom, 2 Chron. ix. 13--22. And Solomon had four thousand stalls for horses and chariots, and twelve thousand horsemen ; whom he bestowed in the chariot cities, and with the king at Jerusalem, 25. And the king made silver in Jerusalem as stones, and cedar trees made he as the sycamore trees that *are* in the low plains in abundance, 27.

VER. 30.

Εἰ δὲ τὸν χρόνον τοῦ ἀγροῦ, σήμερον ὄντα, καὶ αὐρίον εἰς κλίβανον βαλλόμενον, ὁ θεὸς οὕτως ἀμφιένυσιν, οὐ πολλὰ μᾶλλον ἡμεῖς, ὀλιγόπιστοι ;

Wherefore, if God ^aso clothe the grass

of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, ^bO ye of little faith ?

^aThou carriest them away as with a flood ; they are as a sleep : in the morning *they are* like grass which groweth up. In the morning it flourisheth, and groweth up ; in the evening it is cut down, and withereth, Ps. xc. 5, 6. When the wicked spring as the grass, and when all the workers of iniquity do flourish ; it is that they shall be destroyed for ever, xcii. 7. The voice said, Cry. And he said, What shall I cry ? All flesh is grass, and all the goodness thereof is as the flower of the field : The grass withereth, the flower fadeth : because the Spirit of the Lord bloweth upon it : surely the people is grass. The grass withereth, the flower fadeth : but the word of our God shall stand for ever, Isa. xl. 6--8. If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven : how much more *will he* clothe you, O ye of little faith ? Luke xii. 28. But the rich, in that he is made low ; because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof fall-eth, and the grace of the fashion of it perisheth : so also shall the rich man fade away in his ways, James i. 10, 11. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away, 1 Pet. i. 24.

^bAnd he saith unto them, Why are ye fearful, O ye of little faith ? Then he arose, and rebuked the winds and the sea ; and there was a great calm, Matt. viii. 26. And immediately Jesus stretched forth *his* hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt ? xiv. 31. *Which* when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread ? xvi. 8. Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you ? how long shall I suffer you ? bring him hither to me, xvii. 17. And he said unto them, Why

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are ye so fearful? how is it that ye have no faith? Mark iv. 40. He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me, ix. 19. And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither, Luke ix. 41. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing, John xx. 27. Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. Heb. iii. 12.

VER. 31.

Μὴ οὖν μεριμνήσῃτε, λέγοντες· Τί φάγωμεν, ἢ τί πίωμεν, ἢ τί περιβαλώμεθα;

Therefore take no thought, saying, ^aWhat shall we eat? or, what shall we drink? or, ^bWherewithal shall we be clothed?

^a But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God, Matt. iv. 4. And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude? xv. 33. And if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase. Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years. And ye shall sow the eighth year, and eat yet of old fruit until the ninth year: until her fruits come in ye shall eat of the old store, Lev. xxv. 20—22. And Amaziah said to the man of God, But what shall we do for the hundred talents which I have given to the army of Israel? And the man of God answered, The Lord is able to give thee much more than this, 2 Chron. xxv. 9. And they tempted God in their heart by asking meat for their lust. Yea, they spake against God; they said, Can God furnish a table in the wilderness? Behold, he smote the rock, that the waters gushed out, and the streams overflowed; can he give bread also? can he provide flesh for his people? Therefore the Lord heard this,

and was wroth: so a fire was kindled against Jacob, and anger also came up against Israel; Because they believed not in God, and trusted not in his salvation: Though he had commanded the clouds from above, and opened the doors of heaven, And had rained down manna upon them to eat, and had given them of the corn of heaven. Man did eat angels food: he sent them meat to the full. He caused an east-wind to blow in the heaven: and by his power he brought in the south-wind. He rained flesh also upon them as dust, and feathered fowls like as the sand of the sea: And he let it fall, in the midst of their camp, round about their habitations. So they did eat, and were well filled: for he gave them their own desire; They were not estranged from their lust. But while their meat was yet in their mouths, The wrath of God came upon them, and slew the fattest of them, and smote down the chosen men of Israel. Psal. lxxviii. 18—31. And seek not ye what ye shall eat or what ye shall drink, neither be ye of doubtful mind, Luke xii. 29.

VER. 32.

(Πάντα γὰρ ταῦτα τὰ ἔθνη ἐπιζητεῖ) οἷδε γὰρ ὁ πατὴρ ὑμῶν ὁ οὐράνιος· ὅτι χρεῖζετε τούτων ἀπάντων·

(For ^aafter all these things do the Gentiles seek:) ^bfor your heavenly Father ^cknoweth that ye have need of all these things.

^a For if ye love them which love you, what reward have ye? do not even the Publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the Publicans so? Matt. v. 46, 47. But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister, xx. 25, 26. From men, which are thy hand, O Lord, from men of the world, which have their portion in this life, and whose belly thou fillest with thy hid treasure: they are full of children, and leave the rest of their substance to their babes, Psal. xvii. 14. For all these things do the

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nations of the world seek after: and your Father knoweth that ye have need of these things, Luke xii. 30. This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, Eph. iv. 17. Not in the lust of concupiscence, even as the Gentiles which know not God, 1 Thes. iv. 5.

^b See parallels on two last clauses ver. 16. ch. v.

^c For he knoweth our frame; he remembereth that we are dust, Psal. ciii. 14. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him? Luke xi. 11—13.

VER. 33.

ΖΗΤΕΙΤΕ ΔΕ ΠΡΩΤΟΝ ΤΗΝ ΒΑΣΙΛΕΙΑΝ ΤΟΥ ΘΕΟΥ, ΚΑΙ ΤΗΝ ΔΙΚΑΙΟΣΥΝΗΝ ΑΥΤΟΥ, ΚΑΙ ΤΑΥΤΑ ΠΑΝΤΑ ΠΡΟΣΤΕΘΗΣΚΑΤΑΙ ὑμῖν.

But ^a seek ye first ^b the kingdom of God, and ^c his righteousness; ^d and all these things shall be added unto you.

^a And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding, to discern judgment; Behold, I have done according to thy words: lo, I have given thee a wise and understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches and honour: so that there shall not be any among the kings like unto thee all thy days, 1 Kings iii. 11—13. In that night did God appear unto Solomon, and said unto him, Ask what I shall give thee. And Solomon said unto God, Thou hast shewn great mercy unto David my father, and hast made me to reign in his stead. Now, O Lord God, let thy promise to David my father be established: for thou hast made me king over a people like the dust of the earth in

multitude. Give me now wisdom and knowledge, that I may go out and come in before this people: for who can judge this thy people, that is so great? And God said to Solomon, Because this was in thine heart, and thou hast not asked riches, wealth, or honour, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king: Wisdom and knowledge is granted unto thee; and I will give thee riches, and wealth, and honour, such as none of the kings have had that have been before thee, neither shall there any after thee have the like, 2 Chron. i. 7—12. And thus did Hezekiah throughout all Judah, and wrought that which was good and right and truth before the Lord his God. And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart, and prospered, xxx. 20, 21. O God, thou art my God; early will I seek thee, Ps. lxxiii. 1. My son, if thou wilt receive my words, and hide my commandments with thee; So that thou incline thine ear unto wisdom, and apply thine heart to understanding; Yea, if thou criest after knowledge, and liftest up thy voice for understanding; If thou seekest her as silver, and searchest for her as for hid treasures; Then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding. He layeth up sound wisdom for the righteous: he is a buckler to them that walk uprightly. He keepeth the paths of judgment, and preserveth the way of his saints. Then shalt thou understand righteousness, and judgment, and equity; yea, every good path, Prov. ii. 1—9. Honour the Lord with thy substance, and with the first fruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine, iii. 9. 10. I love them that love me, and those that seek me early shall find me, viii. 17. With my soul have I desired thee in the night; yea, with my spirit within

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me will I seek thee early, Isa. xxvi. 9.

^b See parallels on last clause of ver. 2. chap. iii.

^c See parallels on first clause of ver. 20. chap. v.

^d O fear the LORD, ye his saints: for there is no want to them that fear him. The young lions do lack, and suffer hunger: but they that seek the LORD shall not want any good thing, Psal. xxxiv. 9, 10. The LORD knoweth the days of the upright: and their inheritance shall be for ever. They shall not be ashamed in the evil time: and in the days of famine they shall be satisfied. I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging their bread, xxxvii. 18, 19. 25. For the LORD God is a sun and shield: the LORD will give grace and glory: no good thing will he withhold from them that walk uprightly. O LORD of hosts, blessed is the man that trusteth in thee, lxxxiv. 11, 12. But he shall receive an hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands with persecutions; and in the world to come eternal life, Mark x. 30. And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting, Luke xviii. 29, 30. What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Rom. viii. 31, 32. Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours, 1 Cor. iii. 22. For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come, 1 Tim. iv. 8.

VER. 34.

Μὴ οὖν μεριμνήσῃτε εἰς τὴν αὔριον ἢ γὰρ αὔριον μεριμνήσῃ τὰ ταῦτα. Ἄρκετόν τῃ ἡμέρᾳ ἡ κακία αὐτῆς.

Take therefore ^a no thought for the VOL. I.

morrow: ^b for the morrow shall take thought for the things of itself. ^c Sufficient unto the day is the evil thereof.

^a Give us this day our daily bread, Matt. vi. 11. And when they did mete it with an Omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating. And Moses said, Let no man leave of it till the morning. Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank; and Moses was wroth with them, Exod. xvi. 18—20. They are new every morning: great is thy faithfulness, Lam. iii. 23.

^b Thy shoes shall be iron and brass; and as thy days, so shall thy strength be, Deut. xxxiii. 25. And it shall be, that thou shalt drink of the brook, and I have commanded the ravens to feed thee there. So he went and did according to the word of the LORD: for he went and dwelt by the brook Cherith, that is before Jordan. And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook, 1 Kings xvii. 4—6. For thus saith the LORD God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the LORD sendeth rain upon the earth. And she went, and did according to the saying of Elijah: and she, and he, and her house, did eat many days. And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the LORD, which he spake by Elijah, 14—16. Then Elisha said, Hear ye the word of the LORD; thus saith the LORD, To-morrow about this time shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria. Then a lord on whose hand the king leaned answered the man of God, and said, Behold, if the LORD would make windows in heaven, might this thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof, 2 Kings vii. 2. Give us day by day our daily bread, Luke xi. 3.

^c Peace I leave with you, my peace I give unto you: not as the world I

giveth, give I unto you. Let not your heart be troubled, neither let it be afraid, John xiv. 27. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world, xvi. 33. Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God, Acts xiv. 22. That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto. For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know, 1 Thes. iii. 3, 4.

CHAP. VII. VER. 1.

Μὴ κρίνετε, ἵνα μὴ κριθῆτε.

^a Judge not, that ye be not judged.

^a Hear the word of the Lord, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed, Isa. lxvi. 5. Thou also, which hast judged thy sisters, bear thine own shame for thy sins that thou hast committed more abominable than they: they are more righteous than thou: yea, be thou confounded also, and bear thy shame, in that thou hast justified thy sisters. When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them: That thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art a comfort unto them. When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate. For thy sister Sodom was not mentioned by thy mouth in the day of thy pride, Ezek. xvi. 52—56. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven, Luke vi. 37. Therefore thou art inexcusable, O man,

whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. But we are sure that the judgment of God is according to truth against them which commit such things, Rom. ii. 1, 2. Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him. Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up; for God is able to make him stand, Rom. xiv. 3, 4. But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment-seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God. Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way, 10—13. But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. For I know nothing by myself; yet am I not hereby justified; but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God, 1 Cor. iv. 3—5. My brethren, be not many masters, knowing that we shall receive the greater condemnation, Jam. iii. 1. Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. There is one lawgiver, who is able to save and to destroy: Who art thou that judgest another? iv. 11, 12.

VER. 2.

Ἐν ᾧ γὰρ κρίματι κρίνεις, κριθίσσῃς· καὶ ἐν ᾧ μέτρου μέτρεται, ἂντιμετρηθῇς τὰς ἡμῶν.

For ^a with what judgment ye judge, ye shall be judged: and with what mea-

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sure ye mete, it shall be measured to you again.

^a And Adoni-bezek said, Threescore and ten kings, having their thumbs and their great toes cut off, gathered their meat under my table: as I have done, so God hath requited me. And they brought him to Jerusalem, and there he died, Judg. i. 7. With the merciful, thou wilt shew thyself merciful; with an upright man thou wilt shew thyself upright; with the pure thou wilt shew thyself pure; and with the froward thou wilt shew thyself froward, Ps. xviii. 25, 26. Remember, O Lord, the children of Edom in the day of Jerusalem; who said, Rase it. Rase it, even to the foundations thereof. O daughter of Babylon, who art to be destroyed; happy shall he be, that rewardeth thee as thou hast served us, cxxxvii. 7, 8. And I will render unto Babylon, and to all the inhabitants of Chaldaea all their evil that they have done in Zion, in your sight, saith the Lord, Jer. li. 24. For the day of the Lord is near upon all the heathen; as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head, Obad. 15. And he saith unto them, Take heed what ye hear: With what measure ye mete, it shall be measured to you: and unto you that hear shall more be given, Mark iv. 24. Give, and it shall be given unto you: good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again, Luke vi. 38. But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully, 2 Cor. ix. 6. Seeing it is a righteous thing with God to recompense tribulation to them that trouble you: And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, 2 Thes. i. 6, 7. For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment, Jam. ii. 13. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double, Rev. xviii. 6.

VER. 3.

Τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ ἐν τῷ σῷ ὀφθαλμῷ δακὺν οὐ κατανοεῖς;

And ^a why beholdest thou the mote that is in thy brother's eye, ^b but considerest not the beam that is in thine own eye?

^a And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye, Luke vi. 41, 42. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican, xviii. 11.

^b And David's anger was greatly kindled against the man, and he said to Nathan, As the Lord liveth, the man that hath done this thing shall surely die; And he shall restore the lamb fourfold, because he did this thing, and because he had no pity, 2 Sam. xii. 5, 6. But a prophet of the Lord was there, whose name was Oded: and he went out before the host that came to Samaria, and said unto them, Behold, because the Lord God of your fathers was wroth with Judah, he hath delivered them into your hand, and ye have slain them in a rage, that reacheth up unto heaven. And now ye purpose to keep under the children of Judah and Jerusalem for bondmen and bondwomen unto you: but are there not with you, even with you, sins against the Lord your God? 2 Chr. xxviii. 9, 10. But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth? Seeing thou hatest instruction, and castest my words behind thee. When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers. Thou givest thy mouth to evil, and thy tongue frameth deceit. Thou sittest and speakest against thy brother; thou slanderest thine own mother's

son. These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself: but I will reprove thee, and set them in order before thine eyes, Ps. l. 16-21. So when they continued asking him, he lifted up himself, and said unto them, **He** that is without sin among you, let him first cast a stone at her. And again he stooped down, and wrote on the ground. And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst, John viii. 7-9. Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? Thou that abhorrest idols, dost thou commit sacrilege? Thou that makest thy boast of the law, through breaking the law dishonourest thou God? For the name of God is blasphemed among the Gentiles through you, as it is written, Rom. ii. 21-24. Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted, Gal. vi. 1.

VER. 4.

Ἡ πῶς ἐρεῖς τῷ ἀδελφῷ σου. Ἄφες ἐκβαλεῖν τὸ κάρφος ἀπὸ τοῦ ὀφθαλμοῦ σου καὶ ἰδοὺ ἡ δοκὸς ἐν τῷ ὀφθαλμῷ σου;

Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?

VER. 5.

Ὑποκριτὰ, ἐκβαλεῖ πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις ἐμβαλεῖν τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου.

^aThou hypocrite, ^bfirst cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

^a See parallels on clause 2, ver. 2. chap. vi.

^bHide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy Holy Spirit from me. Restore unto me the joy of thy sal-

vation; and uphold me with thy free Spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee, Ps. li. 9-13. And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country, Luke iv. 23. Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye, vi. 42. And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? Acts xix. 15.

VER. 6.

Μὴ δῶτε τὸ ἅγιον τοῖς κυσὶ, μηδὲ βάλητε τοὺς μαργαρίτας ὑμῶν ἐμπροσθεν τῶν χοίρων· μήποτε καταπατήσωσιν αὐτοὺς ἐν τοῖς ποσὶν αὐτῶν, καὶ στραφέντες ῥήξωσιν ὑμᾶς.

Give not ^athat which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, ^band turn again and rend you.

^a But he answered and said, It is not meet to take the children's bread, and to cast it to dogs, Matt. xv. 26. He that reproveth a scorner getteth to himself shame: and he that rebuketh a wicked man getteth himself a blot. Reprove not a scorner, lest he hate thee: Rebuke a wise man, and he will love thee, Prov. ix. 7, 8. Speak not in the ears of a fool: for he will despise the wisdom of thy words, xxiii. 9. As a dog returneth to his vomit, so a fool returneth to his folly, xxvi. 11. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. Forso hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation to the ends of the

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MATT. vii. 6, 7.

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earth, Acts xiii. 45—47. Beware of dogs, beware of evil workers, beware of the concision, Phil. iii. 2. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? Heb. x. 29. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed, to her wallowing in the mire, 2 Pet. ii. 22.

^b But they made light of it, and went their ways, one to his farm, another to his merchandise: And the remnant took his servants, and entreated them spitefully, and slew them, Matt. xxii. 5, 6. And then shall many be offended, and shall betray one another, and shall hate one another, xxiv. 10. In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren, 2 Cor. xi. 26. Alexander the copper-smith did me much evil: the Lord reward him according to his works: Of whom be thou ware also; for he hath greatly withstood our words, 2 Tim. iv. 14, 15.

VER. 7.

Αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ ἀνοήσεται ὑμῖν.

Ask, and it shall be given you; ^bseek, and ye shall find; ^cknock, and it shall be opened unto you:

^a If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven, give good things to them that ask him? Matt. vii. 11. And all things, whatsoever ye shall ask in prayer believing, ye shall receive, xxi. 22. In Gibeon the Lord appeared to Solomon in a dream by night: and God said, Ask what I shall give thee, 1 Kings iii. 5. Lord, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear, Ps. x. 17. And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me, l. 15. For thou, Lord, art good, and ready to forgive; and

plenteous in mercy unto all them that call upon thee, lxxxvi. 5. Thou openest thine hand, and satisfiest the desire of every living thing. He will fulfil the desire of them that fear him, he also will hear their cry, and will save them, cxlv. 16. 19. Seek ye the Lord while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon, Isa. lv. 6, 7. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart, Jer. xxix. 12, 13. Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not, xxxiii. 3. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them, Mark xi. 24. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him, Luke xi. 9, 10. 13. And he spake a parable unto them to this end, that men ought always to pray, and not to faint, xviii. 1. Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water, John iv. 10. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son, xiv. 13. Ye have not chosen me, but I have chosen you, and ordained you, that you should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you, xv. 16. And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he

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will give it you. Hitherto have ye asked nothing in my name : ask, and ye shall receive, that your joy may be full, xvi. 23, 24. If any of you lack wisdom, let him ask of God, that giveth to all *men* liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea driven with the wind and tossed, James i. 5, 6. And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him, v. 15. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight, 1 John iii. 22. And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us: And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him, v. 14, 15. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see, Rev. iii. 17, 18.

^b But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you, Matt. vi. 33. The wicked, through the pride of his countenance, will not seek *after God*: God is not in all his thoughts, Ps. x. 4. *When thou saidst*, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek, xxvii. 8. The humble shall see *this*, and be glad: and your heart shall live that seek God, lxi. 52. Let all those that seek thee rejoice and be glad in thee: and let such as love thy salvation, say continually, Let God be magnified, lxx. 4. Glory ye in his holy name: let the heart of them rejoice that seek the Lord. Seek the Lord, and his strength: seek his face evermore, cv. 3, 4. Blessed are they that keep his testimonies, and *that* seek him with the whole heart, cxix. 2.

I love them that love me; and those that seek me early shall find me, Prov. viii. 17. I will rise now, and go about the city in the streets, and in the broad ways I will seek him whom my soul loveth: I sought him but I found him not, Cant. iii. 2. For thus saith the Lord unto the house of Israel, Seek ye me, and ye shall live, Amos v. 4. Who will render to every man according to his deeds, Rom. ii. 6. There is none that understandeth, there is none that seeketh after God, iii. 11. But without faith it is impossible to please him: For he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him, Heb. xi. 6.

^c When once the master of the house is risen up, and hath shut too the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know not whence ye are, Luke xiii. 25.

VER. 8.

Πᾶς γὰρ ὁ αὐτῶν λαμβάνει, καὶ ὁ ζητῶν εὐρίσκει, καὶ τῷ κρούοντι ἀνοίγεται.

For ^a every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.

^a And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, *thou* Son of David; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped him saying, Lord, help me. But he answered and said, It is not meet to take the children's bread, and to cast it to dogs. And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their master's table. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour, Matt. xv. 22-28. Manasseh was twelve years old when he began to reign, and he reigned fifty and five years in Jerusalem: But did *that* which was evil in the sight of the

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LORD, like unto the abominations of the heathen, whom the LORD had cast out before the children of Israel, 2 Chron. xxxiii. 1, 2. His prayer also, and how God was entreated of him, and all his sin, and his trespass; and the places wherein he built high places, and set up groves and graven images, before he was humbled; behold, they are written among the sayings of the seers, 19. And said, I cried by reason of mine affliction unto the LORD, and he heard me; out of the belly of hell cried I, and thou heardest my voice, Jon. ii. 2. But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not? And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not, iii. 8—10. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise, Luke xxiii. 42, 43.

VER. 9.

Ἦ τις ἐστιν ἐξ ὑμῶν, ἄνθρωπος, ὃν ἐὰν αἰτήσῃ ὁ υἱὸς αὐτοῦ ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ;

^a Or what man is there of you, whom if his son ask bread, will he give him a stone?

^a If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him? Luke xi. 11—13.

VER. 10.

Καὶ ἐὰν ἰχθὺν αἰτήσῃ, μὴ ὄφιν ἐπιδώσει αὐτῷ;

Or if he ask a fish, will he give him a serpent?

VER. 11.

Εἰ οὖν ὑμεῖς, σαρπηροὶ ὄντες, οἴδατε δόμα-

τα ἀγαθὰ δίδοναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς, δώσει ἀγαθὰ τοῖς αἰτοῦσιν αὐτόν;

If ye then, ^a being evil, know how to give good gifts unto your children, ^b how much more shall ^c your Father which is in heaven give ^d good things to them that ask him?

^a And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually, Gen. vi. 5. And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done, viii. 21. How much more abominable and filthy is man, which drinketh iniquity like water? Job xv. 16. The LORD looked down from heaven upon the children of men, to see if there were any that did understand; and seek God. They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one, Psal. xiv. 2, 3. Behold I was shapen in iniquity; and in sin did my mother conceive me, li. 5. The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies, lviii. 3. For there is not a just man upon earth, that doeth good, and sinneth not, Eccles. vii. 20. The heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead, ix. 3. But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away, lsa. lxiv. 6. The heart is deceitful above all things, and desperately wicked: who can know it? Jer. xvii. 9. And he said, That which cometh out of the man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within, and defile the man, Mark vii. 20—23. What then? are we better

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than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin: As it is written, There is none righteous, no, not one. There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: Whose mouth is full of cursing and bitterness: Their feet are swift to shed blood: Destruction and misery are in their ways; And the way of peace have they not known: There is no fear of God before their eyes. Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God, Rom. iii. 9—19. The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God, viii. 7, 8. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live, 13. Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God, Gal. v. 19—21. And you *hath* he quickened, who were dead in trespasses and sins; Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh and of the mind: and were by nature the children of wrath, even as others, Eph. ii. 1—3. For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice

and envy, hateful, and hating one another, Tit. iii. 3.

^bAnd the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation, Exod. xxxiv. 6, 7. And this was yet a small thing in thy sight, O Lord God; but thou hast spoken also of thy servant's house for a great while to come: and is this the manner of man, O Lord God, 2 Sam. vii. 19. For thou, Lord, art good, and ready to forgive; and plenteous in mercy to all them that call upon thee, Psal. lxxvi. 5. But thou, O Lord, art a God full of compassion, and gracious, long-suffering, and plenteous in mercy and truth, 15. For as the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us. Like as a Father pitieth his children, so the Lord pitieth them that fear him, ciii. 11—13. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee, Isa. xlix. 15. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord, lv. 8, 9. How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? mine heart is turned within me, my repentings are kindled together. I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: for I am God, and not man; the Holy One in the midst of thee: and I will not enter into the city, Hos. xi. 8, 9. Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy, Mic. vii. 18. A son honoureth his father, and a servant his master: if then I be a father, where is mine ho-

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nour? and if I be a master, where is my fear? saith the LORD of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name? Mal. i. 6. For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life, John iii. 16. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life, Rom. v. 8—10. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things, viii. 32. But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved;) Eph. ii. 4:5. Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not, 1 John iii. 1. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins, iv. 10.

^c See parallels on two last clauses, ver. 16. chap. v.

^d For the LORD God is a sun and shield: the LORD will give grace and glory: no good thing will he withhold from them that walk uprightly, Psal. lxxiv. 11. Yea, the LORD shall give that which is good; and our land shall yield her increase, lxxxv. 12. Behold, the days come, saith the LORD, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah, Jer. xxxiii. 14. Take with you words, and turn to the LORD: say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips, Hos. xiv. 2. And the angels said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city

of David a Saviour, which is Christ the Lord, Luke ii. 10, 11. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work: (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever. Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness;) Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God. For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God. Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men; And by their prayer for you, which long after you for the exceeding grace of God in you. Thanks be unto God for his unspeakable gift, 2 Cor. ix. 8—15. But after that the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour; That being justified by his grace, we should be made heirs according to the hope of eternal life, Tit. iii. 4—7.

VER. 12.

πάντα ὅν ὅσα ἂν θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, οὕτως καὶ ὑμεῖς ποιείτε αὐτοῖς, οὗτος γὰρ ἐστὶν ὁ νόμος καὶ ὁ προφῆται.

Therefore ^a all things whatsoever ye would that men should do to you, do ye even so to them: ^b for this is the Law and the Prophets.

^a And as ye would that men should do to you, do ye also to them likewise, Luke vi. 31.

^b And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets, Matt. xxii. 39, 40. Thou shalt not go

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up and down as a tale-bearer among thy people: neither shalt thou stand against the blood of thy neighbour: I am the Lord, Lev. xix. 16. Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool, Isa. i. 17, 18. For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbour: If ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt. Then will I cause you to dwell in this place, Jer. vii. 5, 6. And hath not oppressed any, but hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment; He that hath not given forth upon usury, neither hath taken any increase, that hath withdrawn his hand from iniquity, hath executed true judgment between man and man, Hath walked in my statutes, and hath kept my judgments, to deal truly; he is just, he shall surely live, saith the Lord God, Ezek. xviii. 7—9. Seek good, and not evil, that ye may live: and so the Lord, the God of hosts, shall be with you, as ye have spoken. Hate the evil and love the good, and establish judgment in the gate: it may be that the Lord God of hosts will be gracious unto the remnant of Jacob, Am. v. 14, 15. He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? Mic. vi. 8. Should ye not hear the words which the Lord hath cried by the former prophets, when Jerusalem was inhabited and in prosperity, and the cities thereof round about her, when men inhabited the south and the plain? And the word of the Lord came unto Zechariah, saying, Thus speaketh the Lord of hosts, saying, Execute true judgment, and shew mercy and compassion every man to his brother; And oppress not the widow, nor the fatherless, the

stranger, nor the poor; and let none of you imagine evil against his brother in your heart, Zech. vii. 7—10. These are the things that ye shall do; Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates: And let none of you imagine evil in your hearts against his neighbour; and love no false oath: for all these are things that I hate, saith the Lord, viii. 16, 17. And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts, Mal. iii. 5. And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely, this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these. And the Scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he: And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt-offerings and sacrifices. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question, Mark xii. 29—34. Owe no man any thing, but to love one another; for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law, Rom. xiii. 8—10. For, brethren, ye have been called

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unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, *even* in this; Thou shalt love thy neighbour as thyself, Gal. v. 13, 14. Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned, 1 Tim. i. 5. For whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of all. For he that said, Do not commit adultery; said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty. For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment, Jam. ii. 10—13.

VER. 13.

Εἰσελθετε διὰ τῆς στενῆς πύλης· ὅτι πλατεῖα ἡ πύλη, καὶ εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν, καὶ πολλοὶ εἰσιν οἱ εἰσέρχόμενοι δι' αὐτῆς.

Enter ye in ^a at the strait gate: ^b for wide is the gate, and broad is the way, ^c that leadeth to destruction, and many there be which go in thereat:

^a And saying, Repent ye: for the kingdom of heaven is at hand. Bring forth therefore fruits meet for repentance, Matt. iii. 2, 8. And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you. Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven, xviii. 2, 3. But woe unto you, Scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in, xiii. 13. For sake the foolish, and live; and go in the way of understanding, Prov. ix. 6. Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel, are not my ways equal? are not your ways unequal? Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God: Repent, and turn *yourselves* from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your

transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God. Wherefore turn *yourselves*, and live ye, Ezek. xviii. 29—32. And he said to *them* all, If any *man* will come after me, let him deny himself, and take up his cross daily, and follow me, Luke ix. 23. Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence you are, xiii. 24, 25. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple, xiv. 33. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture, John x. 9. Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father but by me, xiv. 6. Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and unto your children, and to all that are afar off, *even* as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation, Acts ii. 38—40. Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord, iii. 19. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*; and I will receive you, 2 Cor. vi. 17. And they that are Christ's have crucified the flesh with the affections and lusts, Gal. v. 24.

^b And God saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually. And God looked upon the earth, and, behold, it *was* corrupt;

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for all flesh had corrupted his way upon the earth, Gen. vi. 5. 12. The Lord looked down from heaven upon the children of men, to see if there were any that did understand and seek God. They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one, Ps. xiv. 2, 3. Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah, Isa. i. 9. In whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them, 2 Cor. iv. 4. And we know that we are of God, and the whole world lieth in wickedness, 1 John v. 19. And the great dragon was cast out, that old serpent, called the Devil and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him, Rev. xii. 9. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world, xiii. 8. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season, xx. 3.

^c Then shall he also say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels, Matt. xxv. 41. And these shall go away into everlasting punishment: but the righteous into life eternal, 46. Her house is the way to hell, going down to the chambers of death, Prov. vii. 27. There is a way that seemeth right unto a man, but the end thereof are the ways of death, xvi. 25. What if God, willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction, Rom. ix. 22. Whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things, Phil. iii. 19. In flaming fire taking vengeance on them that know not God, and that obey not the

gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, 2 Thes. i. 8, 9. For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? 1 Pet. iv. 17, 18. And whosoever was not found written in the book of life was cast into the lake of fire, Rev. xx. 15.

VER. 14.

Ὅτι στενὴ ἡ πύλη, καὶ τεθλιμμένη ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωὴν, καὶ ὀλίγοι εἰσὶν οἱ εἰσέρχοντες αὐτὴν.

Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

^a Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake, shall find it, Matt. xvi. 24, 25. Ponder the path of thy feet, and let all thy ways be established. Turn not to the right hand nor to the left: remove thy foot from evil, Prov. iv. 26, 27. I lead in the way of righteousness, in the midst of the paths of judgment, viii. 20. And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left, Isa. xxx. 21. And an highway shall be there, and a way, and it shall be called the way of holiness: the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein, xxxv. 8. And shall say, Cast ye up, cast ye up, prepare the way, take up the stumbling-block out of the way of my people, lvii. 14. Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein, Jer. vi. 16. And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after

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me, let him deny himself, and take up his cross, and follow me, Mark viii. 34. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also, John xv. 18—20. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service, xvi. 2. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world, 33. Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God, Acts xiv. 22. And sent Timotheus, our brother and minister of God, and our fellow-labourer in the gospel of Christ, to establish you, and to comfort you concerning your faith: That no man should be moved by these afflictions: For yourselves know that we are appointed thereunto. For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know. For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain, 1 Thes. iii. 2—5.

^b So the last shall be first, and the first last: for many be called, but few chosen, Matt. xx. 16. For many are called, but few are chosen, xxii. 14. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom, Luke xii. 32. Then said one unto him, Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open

unto us; and he shall answer and say unto you, I know you not whence you are: Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And behold, there are last which shall be first, and there are first which shall be last, xiii. 23—30. Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved: For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth. And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodom, and been made like unto Gomorrah, Rom. ix. 27—29. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumbling stone, 32. Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work, xi. 5, 6. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God, xii. 2. Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we had all our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others, Eph. ii. 2, 3. Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was pre-

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paring, wherein few, that is, eight souls were saved by water. The like figure whereunto *even* baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ, 1 Pet. iii. 20, 21.

VER. 15.

Προσέχετε δὲ ἀπὸ τῶν ψευδοπροφητῶν, οἵτινες ἔρχονται πρὸς ὑμᾶς, ἐν ἐνδύμασι προβάτων, ἔσωθεν δὲ εἰσὶ λύκοι ἄρπαγες.

Beware of ^afalse prophets, ^bwhich come to you in sheep's clothing, ^cbut inwardly they are ravening wolves.

^aAnd Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many, Matt. xxiv. 4, 5. And many false prophets shall rise, and shall deceive many, 11. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; inasmuch that, if *it were possible*, they shall deceive the very elect. Behold, I have told you, before, 24, 25. If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul, Deut. xiii. 1—3. The ancient and honourable, he is the head; and the prophet that teacheth lies, he is the tail. For the leaders of this people cause *them* to err: and *they that are led of them are destroyed*, Isa. ix. 15, 16. Then the Lord said unto me, The prophets prophesy lies in my name: I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision, and divination, and a thing of nought, and the deceit of their heart. Therefore thus saith the Lord concerning the prophets that prophesy in my name, and I sent them not, yet they say, Sword and famine shall not be in this land; By

sword and famine shall those prophets be consumed. And the people to whom they prophesy shall be cast out in the streets of Jerusalem, because of the famine and the sword; and they shall have none to bury them, their wives, nor their sons, nor their daughters, for I will pour their wickedness upon them, Jer. xiv. 14—16. Then said the prophet Jeremiah unto Hananiah the prophet, Hear now, Hananiah; The Lord hath not sent thee; but thou makest this people to trust in a lie. Therefore thus saith the Lord; Behold, I will cast thee from off the face of the earth: this year thou shalt die, because thou hast taught rebellion against the Lord. So Hananiah the prophet died the same year in the seventh month, xxviii. 15—17. Thus saith the Lord of hosts, the God of Israel, of Ahab the son of Kolaiah, and of Zedekiah the son of Maaseiah, which prophesy a lie unto you in my name: Behold, I will deliver them into the hands of Nebuchadnezzar king of Babylon; and he shall slay them before your eyes. Therefore thus saith the Lord; Behold, I will punish Shemaiah the Nehelamite, and his seed: he shall not have a man to dwell among this people; neither shall he behold the good that I will do for my people, saith the Lord: because he hath taught rebellion against the Lord, xxix. 21, 32. To wit, the prophets of Israel which prophesy concerning Jerusalem, and which see visions of peace for her, and *there is no peace*, saith the Lord God. Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life, Ezek. xiii. 16, 22. Thus saith the Lord concerning the prophets that make my people err, that bite with their teeth, and cry, Peace; and he that putteth not into their mouths, they even prepare war against him: Therefore *night shall be unto you*, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them. Then shall

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the seers be ashamed, and the diviners confounded : yea, they shall all cover their lips ; for *there is no answer of God*, Mic. iii. 5—7. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money : yet will they lean upon the Lord, and say, *Is not the Lord among us ? none evil can come upon us*, 11. For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect. But take ye heed : behold, I have foretold you all things, Mark xiii. 22, 23. But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways ; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you : whose judgment now of a long time lingereth not, and their damnation slumbereth not, 2 Pet. ii. 1—3. Beloved, believe not every spirit, but try the spirits whether they are of God : because many false prophets are gone out into the world, 1 John iv. 1. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone, Rev. xix. 20.

^b And it shall come to pass in that day, *that the prophets shall be ashamed every one of his vision, when he hath prophesied ; neither shall they wear a rough garment to deceive*, Zech. xiii. 4. And he said unto them in his doctrine, Beware of the Scribes, which love to go in long clothing, and love salutations in the market-places, And the chief seats in the synagogues, and the uppermost rooms at feasts : Which devour widows' houses, and for a pretence make long prayers : these shall receive greater damnation, Mark xii. 38—40. Now

I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned ; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly ; and by good words and fair speeches deceive the hearts of the simple, Rom. xvi. 17, 18. For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel ; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness ; whose end shall be according to their works, 2 Cor. xi. 13—15. And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage, Gal. ii. 4. That we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive, Eph. iv. 14. Let no man deceive you with vain words : for because of these things cometh the wrath of God upon the children of disobedience, v. 6. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ, Col. ii. 8. Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils ; Speaking lies in hypocrisy ; having their conscience seared with a hot iron ; Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth, 1 Tim. iv. 1—3. Having a form of godliness, but denying the power thereof : From such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, Ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth ; men of corrupt minds, reprobate concerning the faith. But

they shall proceed no farther: for their folly shall be manifest unto all *men*, as theirs also was, 2 Tim. iii. 5—9. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears, iv. 3. For when they speak great swelling words of vanity, they allure through the lusts of the flesh, *through much wantonness*, those that were clean escaped from them who live in error. While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage, 2 Pet. ii. 18, 19. For there are certain men crept in unawares, who were of old ordained to this condemnation; ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ, Jude 4. And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the *means* of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name, Rev. xiii. 11—17.

His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they

are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter, Isa. lvi. 10, 11. There is a conspiracy of her prophets in the midst thereof, like a roaring lion ravaging the prey; they have devoured souls; they have taken the treasure and precious things; they have made her many widows in the midst thereof, Ez. xxii. 25. Thus saith the Lord concerning the prophets that make my people err, that bite with their teeth, and cry, Peace; and he that putteth not into their mouths, they even prepare war against him, Mic. iii. 5. Her princes within her are roaring lions; her judges are evening wolves; they gnaw not the bones till the morrow. Her prophets are light and treacherous persons: her priests have polluted the sanctuary, they have done violence to the law, Zeph. iii. 3, 4. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears, Acts xx. 29—31. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration, Rev. xvii. 6.

VER. 16.

Ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγινώσκειτε αὐτούς. Μήτι συλλέγουσιν ἀπὸ ἀκανθῶν σταφύλιν, ἢ ἀπὸ τριβύλων σῦκα;

Ye shall know them by their fruits.
Do men gather grapes of thorns, or figs of thistles?

Wherefore by their fruits ye shall know them, Matt. vii. 20. Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit. O generation of ripers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure

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bringeth forth evil things, xii. 33—35. Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him, John iii. 2. By this shall all *men* know that ye are my disciples, if ye have love one to another, xii. 35. But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous *are they*, self-willed, they are not afraid to speak evil of dignities. Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord. But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption; And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day-time. Spots *they are* and blemishes, sporting themselves with their own deceivings while they feast with you; Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children: Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness; But was rebuked for his iniquity: the dumb ass speaking with man's voice forbade the madness of the prophet. These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever. For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those who were clean escaped from them who live in error, 2 Pet. ii. 10—18. If ye know that he is righteous, ye know that every one that doeth righteousness is born of him, 1 John ii. 29. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil, iii. 7, 8. In this the children of God are manifest, and the children of the devil, 10. But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt

themselves. Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core. These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds *they are* without water, carried about of winds; trees, whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever. And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him. These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage. But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit, Jude 10—19.

^b For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble-bush gather they grapes. A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh, Luke vi. 43—45. Can the fig-tree, my brethren, bear olive-berries? either a vine, figs? so can no fountain both yield salt water and fresh, Jam. iii. 12.

VER. 17.

Οὕτω πᾶν δένδρον ἀγαθὸν καρποὺς κα-
λοὺς ποιεῖ· τὸ δὲ σαπρὸν δένδρον καρποὺς
πονηροὺς ποιεῖ.

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Even so ^aevery good tree bringeth forth good fruit; ^bbut a corrupt tree bringeth forth evil fruit.

^a And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper, Ps. i. 3. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing, xcii. 13, 14. And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down, Isa. v. 3—5. To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness: that they might be called trees of righteousness, the planting of the Lord, that he might be glorified, lxi. 3. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit, Jer. xvii. 8. He spake also this parable; A certain man had a fig-tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard; Behold, these three years I come seeking fruit on this fig-tree, and find none: cut it down; why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: And if it bear fruit, well: and if not, then after that thou shalt cut it down, Luke xiii. 6—9. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have cru-

cified the flesh with the affections and lusts, Gal. v. 22—24. (For the fruit of the Spirit is in all goodness and righteousness and truth;) Eph. v. 9. Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God, Phil. i. 11. That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God, Col. i. 10. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace, James iii. 17, 18.

^b Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit. O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things, Matt. xii. 33—35. These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots, Jude 12.

VER. 18.

Οὐ δύναται δένδρον ἀγαθὸν καρποὺς ποιεῖν, οἷδὲ δένδρον σαπρὸν καρποὺς καλοὺς ποιεῖν.

A good tree ^acannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

^a For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other, so that ye cannot do the things that ye would, Gal. v. 17. Can the fig-tree, my brethren, bear olive-berries? either a vine, figs? so can no fountain both yield salt water and fresh, James iii. 12. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. In this the children of God

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are manifest, and the children of the devil : whosoever doeth not righteousness is not of God, neither he that loveth not his brother, 1 John iii. 9, 10.

VER. 19.

Πᾶν δένδρον μὴ ποιοῦν καρπὸν καλόν, ἐκτίσεται, καὶ εἰς ὕψος βάλλεται.

Every tree that ^abringeth not forth good fruit is hewn down, and cast into the fire.

^a And now also the axe is laid unto the root of the trees : therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire, Matt. iii. 10. & Luke iii. 9. And when he saw a fig-tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig-tree withered away. And when the disciples saw it, they marvelled, saying, How soon is the fig-tree withered away! Matt. xxi. 19, 20. And now go to; I will tell you what I will do to my vineyard : I will take away the hedge thereof, and it shall be eaten up ; and break down the wall thereof, and it shall be trodden down : And I will lay it waste : it shall not be pruned, nor digged ; but there shall come up briers and thorns : I will also command the clouds that they rain no rain upon it. For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant : and he looked for judgment, but beheld oppression ; for righteousness, but beheld a cry, Isa. v. 5—7. When the boughs thereof are withered, they shall be broken off : the women come, and set them on fire : for it is a people of no understanding : therefore he that made them will not have mercy on them, and he that formed them will shew them no favour, xxvii. 11. Son of man, what is the vine-tree more than any tree, or than a branch which is among the trees of the forest? Shall wood be taken thereof to do any work? or will man take a pin of it to hang any vessel thereon? Behold, it is cast into the fire for fuel; the fire devoureth both the ends of it, and the midst of it is burned. Is it meet for any work? Behold, when it was whole it was meet for no work : how much less shall it be meet yet for any work,

when the fire hath devoured it, and it is burned? Therefore thus saith the Lord God ; As the vine-tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem. And I will set my face against them ; they shall go out from one fire, and another fire shall devour them ; and ye shall know that I am the Lord, when I set my face against them, Ezek. xv. 2—7. Every branch in me that beareth not fruit he taketh away : and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. If a man abide not in me, he is cast forth as a branch, and is withered ; and men gather them, and cast them into the fire, and they are burned, John xv. 2. 6. But that which beareth thorns and briers is rejected, and is nigh unto cursing ; whose end is to be burned, Heb. vi. 8.

VER. 20.

* Ἀραγε ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσονται αὐτοὺς.

Wherefore ^aby their fruits ye shall know them.

^a Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Matt. vii. 16. And now I say unto you, Refrain from these men, and let them alone : for if this counsel or this work be of men, it will come to nought, Acts v. 38.

VER. 21.

Οὐ πᾶς ὁ λέγων μοι, Κύριε, Κύριε, εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν· ἀλλ' ὁ ποιοῦν τὸ θέλημα τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς.

Not every one that ^asaith unto me, Lord, Lord, ^bshall enter into the kingdom of heaven ; but he ^cthat doeth the will of ^dmy Father ^ewhich is in heaven.

^a Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not, Matt. xxv. 11, 12. Israel shall cry unto me, My God, we know thee. Israel hath cast off the thing that is good : the enemy shall pursue him, Hos. viii. 2, 3. And why call ye me, Lord, Lord, and do not the things which I say? Luke vi. 46. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand

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without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are, xiii. 25. Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth, Acts xix. 13. They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate, Tit. i. 16. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? For as the body without the spirit is dead, so faith without works is dead also, James ii. 20—26.

^b See parallels on last clause, ver. 20. ch. v.

^c For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother, Matt. xii. 50. He answered and said, I will not: but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I go, sir: and went not. Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you, xxi. 29—31. For whosoever shall do the will of God, the same is my brother, and my sister, and mother, Mark iii. 35. But he said, Yea rather, blessed are they that hear the word of God, and keep it, Luke xi. 28. And this is the will of him that sent me, That every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day,

John vi. 40. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself, vii. 17. And he not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God, Rom. xii. 2. Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart, Ephes. vi. 6. Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God, Col. iv. 12. For this is the will of God, even your sanctification, that ye should abstain from fornication, 1 Thess. iv. 3. In every thing give thanks: for this is the will of God in Christ Jesus concerning you, v. 18. Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen, Heb. xiii. 21. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men, 1 Pet. ii. 15. That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God, iv. 2. Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us, 1 John iii. 21—24. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city, Rev. xxi. 14.

^d Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven, Matt. x. 32, 33. And Jesus answered and said

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unto him, Blessed art thou, Simon Bar-jona : for flesh and blood hath not revealed it unto thee, but my Father which is in heaven, xvi. 17. Take heed that ye despise not one of these little ones : for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven, xviii. 10. Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven, 19. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses, 35. And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me : nevertheless not as I will, but as thou wilt. He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done, xxvi. 39, 42. But Jesus answered them, My Father worketh hitherto, and I work, John v. 17. My Father, which gave them me, is greater than all : and no man is able to pluck them out of my Father's hand. I and my Father are one, x. 29, 30. If ye had known me, ye should have known my Father also : and from henceforth ye know him, and have seen him, xiv. 7. He that hateth me hateth my Father also, xv. 23. And he shall rule them with a rod of iron ; as the vessels of a potter shall they be broken to shivers : even as I received of my Father, Rev. ii. 27. He that overcometh, the same shall be clothed in white raiment ; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels, iii. 5.

* See parallels on last clause, ver. 16. ch. v.

VER. 22.

Πολλοὶ ἐροῦσι μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ· Κύριε, Κύριε, οὐ τῷ σῷ ὀνόματι προσεφθηνύσαμεν, καὶ τῷ σῷ ὀνόματι δαιμόνια ἐξεβάλαμεν, καὶ τῷ σῷ ὀνόματι δυνάμεις πολλὰς ἐποιήσαμεν;

Many will say * to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast

out devils? and in thy name done many wonderful works?

* But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only, Matt. xxiv. 36. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day, Isa. ii. 11. And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low : and the Lord alone shall be exalted in that day, 17. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels ; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not, Mal. iii. 17, 18. But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city, Luke x. 12. But ye, brethren, are not in darkness, that that day should overtake you as a thief, 1 Thess. v. 4. When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day, 2 Thess. i. 10. For the which cause I also suffer these things : nevertheless I am not ashamed : for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day, 2 Tim. i. 12. The Lord grant unto him that he may find mercy of the Lord in that day : and in how many things he ministered unto me at Ephesus, thou knowest very well, 18. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day : and not to me only, but unto all them also that love his appearing, iv. 8.

^b These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not : But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils : freely ye have received, freely give,

Matt. x. 5—8. He hath said, which heard the words of God, which saw the vision of the Almighty, falling into a trance, but having his eyes open, Numb. xxiv. 4. Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets, Luke xiii. 26. And this spake he not of himself: but being high-priest that year, he prophesied that Jesus should die for that nation, John xi. 51. Though I speak with the tongues of men and of angels, and have not clarity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not clarity, I am nothing, 1 Cor. xiii. 1, 2. For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted of the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame, Heb. vi. 4—6.

VER. 23.

Καὶ τότε ὁμολογήσω αὐτοῖς, ὅτι οὐδέποτε ἔγνω ὑμεῖς ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ ἐγκαζόμενοι τὴν ἀνομίαν.

And then will ^a I profess unto them, I never knew you: ^b depart from me, ye that work iniquity.

^a But he answered and said, Verily I say unto you, I know you not, Matt. xxv. 12. I am the good shepherd, and know my sheep, and am known of mine, John x. 14. My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one, 27—30. Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity, 2 Tim. ii. 19.

^b Then shall he say also unto them

on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels, Matt. xxv. 41. The foolish shall not stand in thy sight: thou hatest all workers of iniquity, Ps. v. 5. Depart from me, all ye workers of iniquity; for the Lord hath heard the voice of my weeping, vi. 8. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity, Luke xiii. 27.

VER. 24.

Πᾶς οὖν ὅστις ἀκούει μου τοὺς λόγους τούτους, καὶ ποιῇ αὐτοὺς, ὁμοιάσω αὐτὸν ἀντὶ φρουρίου, ὅστις ἀκοδόμησε τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν πέτραν.

Therefore ^a whosoever heareth these sayings of mine, and doeth them, ^b I will liken him unto a wise man, ^c which built his house upon a rock:

^a Blessed are the poor in spirit; for theirs is the kingdom of heaven, Matt. v. 3. For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses, vi. 14, 15. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened, vii. 7, 8. Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it, 13, 14. For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother, xii. 50. Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like: He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock. But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently,

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and immediately it fell; and the ruin of that house was great, Luke vi. 47—49. But he said, Yea, rather, blessed are they that hear the word of God, and keep it, xi. 28. If ye know these things, happy are ye if ye do them, John xiii. 17. If ye love me, keep my commandments, xiv. 15. Judas saith unto him (not Iscariot), Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me, 22—24. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love, xv. 10. Ye are my friends, if ye do whatsoever I command you, 14. Who will render to every man according to his deeds: To them who by patient continuance in well-doing seek for glory and honour and immortality, eternal life: But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile, Rom. ii. 6—9. For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love. Ye did run well; who did binder you that ye should not obey the truth? Gal. v. 6, 7. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting, vi. 7, 8. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man

he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unsponsored from the world, James i. 21—27. Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God; thou doest well: The devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? For as the body without the spirit is dead, so faith without works is dead also, ii. 17—26. And hereby we do know that we know him, if we keep his commandments, 1 John ii. 3. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us, iii. 22—24. For this is the love of God, that we keep his commandments: and his commandments are not grievous. For whatsoever is born of God over-

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cometh the world: and this is the victory that overcometh the world, *even* our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? v. 3—5. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie, Rev. xxi. 14, 15.

^b And unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding, Job xxviii. 28. The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth for ever, Ps. cxi. 10. The wise in heart will receive commandments: but a prating fool shall fall, Prov. x. 8. The wisdom of the prudent is to understand his way: but the folly of fools is deceit, xiv. 8. Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace, James iii. 13—18.

^c Ascribe ye greatness unto our God. He is the rock, his work is perfect, Deut. xxxii. 3, 4. The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust, Ps. xviii. 2. For who is God save the Lord? and who is a rock save our God? 31. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it, Matt. xvi. 18. According to the grace of God which is given unto me, as a wise master-builder, I have laid the founda-

tion, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ, 1 Cor. iii. 10, 11.

VER. 25.

Καὶ κατίβη ἡ βροχὴ, καὶ ἔλθεν οἱ ποταμοί, καὶ ἔκρουσαν οἱ ἀνέμοι, καὶ προσέπιπεν τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἔπεσε· τετρηματώσατο γὰρ ἐπὶ τὴν πέτραν.

And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

^a Say unto them which dabb it with untempered mortar, that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend it, Ez. xiii. 11, &c. And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness, Mal. iii. 3. Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God, Acts xiv. 22. Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire, 1 Cor. iii. 13—15. Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him, James i. 12. That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ, 1 Pet. i. 7.

^b And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it, Matt. xvi. 18. They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever. As

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the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever, Ps. cxxv. 1, 2. That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, Eph. iii. 17. Rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving, Col. ii. 7. Who are kept by the power of God through faith unto salvation, 1 Pet. i. 5. They went out from us, but they were not of us; for if they had been of us, they would *no doubt* have continued with us: but they went out, that they might be made manifest that they were not all of us, 1 John ii. 19.

VER. 26.

Καὶ πῶς ὁ ἀκούων μου τοὺς λόγους τούτους, καὶ μὴ ποῶν αὐτούς, ἐμιασθήσεται ἀνδρὶ μωρῷ, ὅστις οὐκοῦμα σέ τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν ἄμμου.

And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

Every wise woman buildeth her house: but the foolish plucketh it down with her hands, Prov. xiv. 1. But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great, Luke vi. 49. But wilt thou know, O vain man, that faith without works is dead? James ii. 20.

VER. 27.

Καὶ κατέβη ἡ βροχὴ, καὶ ἦλθεν ὁ ποταμός, καὶ ἐπνευσαν οἱ ἄνεμοι, καὶ προσέκοψαν τὴν οἰκίαν ἐκείνην, καὶ ἐπέπεσε· καὶ ἦν ἡ πτώσις αὐτῆς μεγάλη.

And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than him-

self, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation, Matt. xii. 43—45. When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way-side. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful, xiii. 19—22. Because, even because they have seduced my people, saying, Peace; and there was no peace; and one built up a wall, and, lo, others daubed it with untempered mortar: Say unto them which daub it with untempered mortar, that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend it. Lo, when the wall is fallen, shall it not be said unto you, Where is the daubing wherewith ye have daubed it? Therefore thus saith the Lord God; I will even rend it with a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and great hailstones in my fury to consume it. So will I break down the wall that ye have daubed with untempered mortar, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof: and ye shall know that I am the Lord. Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered mortar, and will say unto you, The wall is no more, neither they that daubed it; To wit, the prophets of Israel which prophesy concerning Jerusalem, and which see visions of peace for her, and there is no peace, saith the Lord God, Ez. xiii. 10—16. For if we sin wilfully after that we have received the know-

ledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God, Heb. x. 26—31. For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again, and the sow that was washed to her wallowing in the mire, 2 Pet. ii. 20—22.

VER. 28.

Καὶ ἐγένετο ὅτε συντέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, ἐξεπηλίσσαντο οἱ ὄχλοι ἐπὶ τῇ διδαχῇ αὐτοῦ·

And it came to pass, when Jesus had ended these sayings, ^a the people were astonished at his doctrine:

^a And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works? Matt. xiii. 54. Thou art fairer than the children of men; grace is poured into thy lips: therefore God hath blessed thee for ever, Ps. xlv. 2. And they were astonished at his doctrine: for he taught them as one that had authority, and not as the Scribes, Mark i. 22. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth.

And they said, Is not this Joseph's son? Luke iv. 22. And could not find what they might do: for all the people were very attentive to hear him, xix. 48. And the Jews marvelled, saying, How knoweth this man letters, having never learned? The officers answered, Never man spake like this man, John vii. 15. 46.

VER. 29.

Ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ Γραμματεῖς.

For he taught them as one ^a having authority, ^b and not as the Scribes.

^a For I say unto you, That except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery already with her in his heart. But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you, Matt. v. 20. 28. 32. 44. And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority dost thou these things? and who gave thee this authority? And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things. The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? But if we shall say, Of men; We fear the people; for all hold John as a prophet. And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things, xxi. 23—27. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth, xxviii. 18. I will raise them up a Prophet

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from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them, all that I shall command him. And it shall come to pass, *that* whosoever will not hearken unto my words which he shall speak in my name, I will require it of him, Deut. xviii. 18, 19. Where the word of a king is, there is power: and who may say unto him, What doest thou? Eccles. viii. 4. The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned, Isa. l. 4. But truly I am full of power by the spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin, Mic. iii. 8. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, *that* every soul, which will not hear that prophet, shall be destroyed from among the people, Acts iii. 22, 23. And they were not able to resist the wisdom and the spirit by which he spake, vi. 10. For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do, Heb. iv. 12, 13.

^b Then came to Jesus Scribes and Pharisees, which were of Jerusalem, saying, Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death. But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; And

honour not his father or his mother, *he shall be free.* Thus have ye made the commandment of God of none effect by your tradition. Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men, Matt. xv. 1—9. Saying, The Scribes and the Pharisees sit in Moses' seat: All therefore whatsoever they bid you observe, *that* observe and do; but do not ye after their works: for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they *themselves* will not move them with one of their fingers. But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments. And love the uppermost rooms at feasts, and the chief seats in the synagogues, xxiii. 2—6. Woe unto you, Scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him two-fold more the child of hell than yourselves. Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift? Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon. Woe unto you, Scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier *matters* of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Ye blind

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guides, which strain at a gnat, and swallow a camel, 15—24. Then the Pharisees and Scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashed hands? He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with *their lips*, but their heart is far from me. Howbeit in vain do they worship me, teaching *for* doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do. And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition. For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death: But ye say, If a man shall say to his father or mother, *It is Corban*, that is to say, a gift, by whatsoever thou mightest be profited by me; *he shall be free*. And ye suffer him no more to do ought for his father or his mother; Making the word of God of none effect through your tradition, which ye have delivered: And many such like things do ye, Mark vii. 5—13.

CHAP. VIII. VER. 1.

Καταβάντι δὲ αὐτῷ ἀπὸ τοῦ ὄρους, ἠκολούθησαν αὐτῷ ὄχλοι πολλοί.

When he was ^a come down from the mountain, ^b great multitudes followed him.

^a See parallels 'on clause 2, ver. 1. chap. v.

^b See parallels on clause 1, ver. 25. chap. iv.

VER. 2.

Καὶ ἰδὼν, λεπρὸς ἐλθὼν προσεκύνει αὐτῷ, λέγων· Κύριε, ἐὰν θέλῃς, δύνασαι με καθαρίσαι.

And, ^a behold, there came ^b a leper and ^c worshipped him, saying, ^d Lord, if thou wilt, thou canst make me clean.

^a And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean,

Mark i. 40. And it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Jesus fell on *his face*, and besought him, saying, Lord, if thou wilt, thou canst make me clean, Luke v. 12.

^b Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give, Matt. x. 8. He is a leprous man, he is unclean: the priest shall pronounce him utterly unclean; his plague *is* in his head. And the leper in whom the plague *is*, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean. All the days wherein the plague *shall be* in him he shall be defiled; he is unclean: he shall dwell alone; without the camp *shall his habitation be*, Lev. xiii. 44—46. Command the children of Israel, that they put out of the camp every leper, and every one that hath an issue, and whosoever is defiled by the dead: Both male and female shall ye put out, without the camp shall ye put them; that they defile not their camps, in the midst whereof I dwell, Numb. v. 2, 3. Take heed in the plague of leprosy, that thou observe diligently, and do according to all that the priests the Levites shall teach you: as I commanded them, *so* ye shall observe to do. Remember what the Lord thy God did unto Miriam by the way, after that ye were come forth out of Egypt, Deut. xxiv. 8, 9. Then Uzziah was wroth, and *had* a censer in his hand to burn incense: and while he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the Lord, from beside the incense altar. And Azariah the chief priest, and all the priests, looked upon him, and, behold, he *was* leprous in his forehead, and they thrust him out from thence; yea himself hasted also to go out, because the Lord had smitten him. And Uzziah the king was a leper unto the day of his death, and dwelt in a several house, *being* a leper; for he was cut off from the house of the Lord: and Jotham his son *was* over the king's house, judging the people of the land, 2 Chron. xxvi. 19—21. And as he entered into a certain village, there met him ten men that

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were lepers, which stood afar off, Luke xvii. 12.

^c See parallels on last clause, ver. 2. chap. ii.

^d And when he was come into the house, the blind men came to him: and Jesus saith unto them, believe ye that I am able to do this? they said, unto him, Yea, Lord. Then touched he their eyes, saying, According to your faith be it unto you, Matt. ix. 28, 29. And he did not many mighty works there because of their unbelief, xiii. 58. And oft-times it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us. Jesus said unto him, If thou canst believe, all things are possible to him that believeth. And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief, Mark ix. 22—24.

VER. 3.

Καὶ ἐκτείνας τὴν χεῖρα, ἥψατο αὐτοῦ ὁ Ἰησοῦς, λέγων· Θέλω, καθαρίσθῃσι. Καὶ εὐθὺς ἐκαθαρίσθη αὐτοῦ ἡ λέπρα.

And Jesus ^a put forth his hand, and touched him, saying, ^b I will; be thou clean. ^c And immediately his leprosy was cleansed.

^a But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper. 2 Kings v. 11.

^b And God said, Let there be light: and there was light, Gen. i. 3. For he spake, and it was done: he commanded, and it stood fast, Psal. xxxiii. 9. And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean, Mark i. 41. And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm, iv. 39. And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise, v. 41. And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand up-

on him, vii. 32. And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened, 34. When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him, ix. 25. And he put forth his hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him, Luke v. 13. And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise, vii. 14. For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will, John v. 21. And when he thus had spoken, he cried with a loud voice, Lazarus, come forth, xi. 43. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father, xv. 24.

^c Jesus answered and said unto them, Go, and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them, Matt. xi. 4, 5. Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean, 2 Kings v. 14. And when he saw them, he said unto them, Go, shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, Luke xvii. 14, 15.

VER. 4.

Καὶ λέγει αὐτῷ ὁ Ἰησοῦς· Ὅσα μὲν ἐῖπες· ἀλλὰ ὑπάγε, σεαυτὸν δειξόν τῷ ἱερεῖ, καὶ προσένεγκε τὸ δῶρον ὃ προσέταξε Μωϋσῆς, εἰς μαρτύριον αὐτοῖς.

And Jesus saith unto him, ^a See thou tell no man; but go thy way, ^b shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

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^a Take heed that ye do not your alms before men, to be seen of them : otherwise ye have no reward of your Father which is in heaven, Matt. vi. 1. And their eyes were opened ; and Jesus straitly charged them, saying, See that no man know it, ix. 30. And charged them that you should not make him known : That it might be fulfilled which was spoken by Esaias the prophet, saying, Behold my servant, whom I have chosen ; my beloved, in whom my soul is well pleased : I will put my spirit upon him, and he shall shew judgment to the Gentiles. He shall not strive, nor cry ; neither shall any man hear his voice in the streets, xii. 16—19. Then charged he his disciples that they should tell no man that he was Jesus the Christ, xvi. 20. And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead, xvii. 9. And he straitly charged him, and forthwith sent him away ; and saith unto him, See thou say nothing to any man : but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them, Mark i. 43, 44. And he charged them that they should tell no man : but the more he charged them, so much the more a great deal they published it, vii. 36. And he charged him to tell no man : but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them, Luke v. 14. I receive not honour from men, John v. 41. He that speaketh of himself seeketh his own glory : but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him, vii. 18. And I seek not mine own glory : there is one that seeketh and judgeth, viii. 50.

^b And Jesus answering said unto him, Suffer it to be so now : for thus it becometh us to fulfil all righteousness. Then he suffered him, iii. 15. Think not that I am come to destroy the law or the prophets : I am not come to destroy, but to fulfil, v. 17. The Lord is well pleased for his righteousness sake ; he will magnify the

law, and make it honourable, Is. xlii. 21. And when he saw them, he said unto them, Go, shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

VER. 5.

Εἰσελθόντι δὲ τῷ Ἰησοῦ εἰς Καπερναοῦμ, προσήλθεν αὐτῷ ἑκατόνταρχος παρακαλῶν αὐτόν,

And when Jesus was entered into Capernaum, there came unto him ^a a centurion, beseeching him,

^a And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea-coast, on the borders of Zabulon and Nephthali, Matt. iv. 13. And he entered into a ship, and passed over, and came into his own city, ix. 1. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell : for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day, xi. 23. And again he entered into Capernaum after some days ; and it was noised that he was in the house, Mark ii. 1. Now when he had ended all his sayings in the audience of the people, he entered into Capernaum, Luke vii. 1.

^b Now when the centurion, and they that were with him, watching Jesus saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God, Matt. xxvii. 54. And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God, Mark xv. 39. And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned? Acts xxi. 25. Then Paul called one of the centurions unto him, and said, Bring this young man unto the chief captain : for he hath a certain thing to tell him. And he called unto him two centurions, saying, Make ready two hundred soldiers to go to Caesarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night, xxiii. 17, 23. And when it was determined that we should sail into Italy, they delivered Paul and certain other

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prisoners unto *one* named Julius, a centurion of Augustus' band, xxvii. 1. Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved, 31. But the centurion, willing to save Paul, kept them from *their* purpose; and commanded that they which could swim should cast *themselves* first into the sea, and get to land, 43.

VER. 6.

Καὶ λέγων Κύριε, ὁ παῖς μου βέβηκται ἐν τῇ οἰκίᾳ, παραλυτικός, δεινῶς βασανίζμενος.

And saying, Lord, ^amy servant lieth at home sick of the ^bpalsy, grievously tormented.

^a If I did despise the cause of my manservant or of my maidservant, when they contended with me; what then shall I do when God riseth up? and when he visiteth, what shall I answer him? Job xxxi. 13, 14. Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all, Col. iii. 11. Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven, iv. 1. And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved partakers of the benefit. These things teach and exhort, 1 Tim. vi. 2. Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord? Philem. 16.

^b And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them, iv. 24. And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer, thy sins be forgiven thee, ix. 2. And straightway many were gathered together, inasmuch that there was no room to receive them, no, not so much as about the door: and he preached the word

unto them. And they come unto him, bringing one sick of the palsy, Mark ii. 2, 3. For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed, Acts viii. 7. And there he found a certain man named Æneas, which had kept his bed eight years, and was sick of the palsy, ix. 33.

VER. 7.

Καὶ λέγει αὐτῷ ὁ Ἰησοῦς· Ἐγὼ ἰθὺν θεραπεύσω αὐτόν·

And Jesus saith unto him, ^aI will come and heal him.

^a While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live. And Jesus arose, and followed him, and so did his disciples, Matt. ix. 18, 19. And besought him greatly, saying, My little daughter lieth at the point of death: I pray thee, come and lay thy hands on her, that she may be healed; and she shall live. And Jesus went with him; and much people followed him, and thronged him, Mark v. 23, 24. Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldst enter under my roof, Luke vii. 6.

VER. 8.

Καὶ ἀποκριθεὶς ὁ ἐκατόνταρχος ἔφη· Κύριε, οὐκ εἰμὶ ἱκανὸς ἵνα μου ὑπὸ τῆς στέγης εἰσελθῶς· ἀλλὰ μόνον εἰπὶ λόγον, καὶ ἰαθήσεται ὁ παῖς μου.

The centurion answered and said, Lord, ^aI am not worthy that thou shouldst come under my roof: ^bbut speak the word only, and my servant shall be healed.

^a I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? Matt. iii. 11, 14. But he answered and said, It is not meet to take the children's bread, and to cast it to dogs.

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And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their master's table, xv. 26, 27. I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands, Gen. xxxii. 10. When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord, Luke v. 8. Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldst enter under my roof: Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed, vii. 6, 7. He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose, John i. 27. Then cometh he to Simon Peter: and Peter said unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do, thou knowest not now; but thou shalt know hereafter. Petersaith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me, xiii. 6—8.

^b See parallels on clause 2, ver. 3.

VER. 9.

Καὶ γὰρ ἐγὼ ἀνθρώπος εἰμι ὑπὸ ἐξουσίαν,
ἔχων ὑπ' ἐμαυτὸν στρατιώτας· καὶ λίγω
τούτῳ· Πορεύθητι, καὶ πορεύεται, καὶ ἄλλω·
ἔρχου, καὶ ἔρχεται· καὶ τῷ δούλῳ μου·
Ποίησον τοῦτο, καὶ ποιῇ.

^a For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and unto my servant, Do this, and he doeth it.

^a Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee? Canst thou send lightnings, that they may go, and say unto thee, Here we are? Job xxxviii. 34, 35. For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof. They mount up to the heavens, they go down again to the depths: their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are

at their wit's end. Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still, Ps. cvii. 25—29. They continue this day according to thine ordinances: for all are thy servants, cxix. 91. Fire, and hail; snow, and vapours; stormy wind fulfilling his word, cxlviii. 8. O thou sword of the Lord, how long wilt it be ere thou be quiet; put up thyself into thy scabbard, rest, and be still. How can it be quiet, seeing the Lord hath given it a charge against Ashkelon, and against the sea-shore? there hath he appointed it, Jer. xlvii. 6, 7. Or if I bring a sword upon that land, and say, Sword go through the land; so that I cut off man and beast from it: Though these three men were in it, as I live, saith the Lord God, they shall deliver neither sons nor daughters, but they only shall be delivered themselves. Or if I send a pestilence into that land, and pour out my fury upon it in blood, so cut off from it man and beast: Though Noah, Daniel, and Job, were in it, as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness. For thus saith the Lord God, How much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast? Ezek. xiv. 17—21. And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. And he said unto them, Why are ye so fearful? How is it that ye have no faith? And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and sea obey him, Mark iv. 39—41. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not. And they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out, Luke iv. 35, 36. And he stood over her, and rebuked the fever;

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and it left her: and immediately she arose and ministered unto them, 39.

^b Servants, be obedient to them that are *your* masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; Not with eyeservice, as men-pleasers; but as the servants of Christ, doing the will of God from the heart. Eph. vi. 5, 6. Servants, obey in all things *your* masters according to the flesh; not with eyeservice, as men-pleasers; but in singleness of heart, fearing God, Col. iii. 22. *Εἰς* *ἡμέτεροι* servants to be obedient unto their own masters, and to please *them* well in all things; not answering again; Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things, Tit. ii. 10.

VER. 10.

Ἀκούσας δὲ ὁ Ἰησοῦς ἐθαύμασε, καὶ εἶπε τοῖς ἀκολουθεῖσιν· Ἀμήν λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὑρον.

When Jesus heard it, he marvelled, and said to them that followed, *Verily I say unto you,* ^a I have not found so great faith, *no, not in Israel.*

^a Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour, Matt. xv. 28. And when he saw their faith, he said unto him, Man, thy sins are forgiven thee, Luke v. 20. And he said to the woman, Thy faith hath saved thee; go in peace, vii. 50.

VER. 11.

Λέγων δὲ ὑμῖν, ὅτι πολλοὶ ἀπὸ ἀνατολῶν καὶ δυσμῶν ἔρχονται, καὶ ἀνακλιθῇσονται μετὰ Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ, ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.

And I say unto you, ^a That many shall come from the east and west, and shall ^b sit down with Abraham, and Isaac, and Jacob, ^c in the kingdom of heaven.

^a And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other, Matt. xxiv. 31. And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed, Gen. xii. 3. And in thy seed shall all nations of the earth be blessed; because thou hast

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obeyed my voice, xxii. 18. And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed, xxviii. 14. The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be, xlix. 10. All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee, Ps. xxii. 27. He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God, xcvi. 3. And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem, Is. ii. 2, 3. The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God, lii. 10. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever, Dan. ii. 44. But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem, Mic. iv. 1, 2. Thus saith the Lord of hosts; *It shall yet come to pass, that there shall come people, and the inhabitants of many cities: And the inhabitants of one city shall go to*

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another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also. Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. Thus saith the Lord of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you, Zech. viii. 20—23. For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts, Mal. i. 11. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God, Luke xiii. 29. And the Lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper, xiv. 23, 24. See also on last clause, of ver. 18. ch. xii.

^b Blessed are those servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them, Luke xii. 37. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried, xvi. 22. Behold, I stand at the door, and knock: If any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne, Rev. iii. 20, 21.

^c There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out, Luke xiii. 28. Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through

much tribulation enter into the kingdom of God, Acts xiv. 22. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, 1 Cor. vi. 9. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption, xv. 50. Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer, 2 Thes. i. 5.

VER. 12.

Οἱ δὲ υἱοὶ τῆς βασιλείας ἐκκληθήσονται εἰς τὸ σκότος τὸ ἐξώτερον ἐκεῖ ἴσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

But ^a the children of the kingdom shall ^b be cast out into outer darkness: there shall be weeping and gnashing of teeth.

^a And think not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire, Matt. iii. 9, 10. Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof, xxi. 43. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed, Acts iii. 25. Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen, Rom. ix. 4, 5.

^b And shall cast them into a furnace of fire: there shall be weeping and gnashing of teeth. And shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth, Matt. xiii. 42, 50. And he saith unto him, Friend, how comest thou in hither not having a wedding-

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garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth, xxii. 12, 13. And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth, xxiv. 51. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth, xxv. 30. For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment, 2 Pet. ii. 4. These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever, 17. Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever, Jude 13.

VER. 13.

Καὶ εἶπεν ὁ Ἰησοῦς τῷ ἑκατοντάρχῳ· Ὕπαγε, καὶ ὡς ἐπιστεύσας γενήσῃ σοι· καὶ ἰάθῃ ὁ παῖς αὐτοῦ ἐν τῇ ὥρᾳ ἐκείνῃ.

And Jesus said unto the centurion, Go thy way; ^a and as thou hast believed, so be it done unto thee. ^b And his servant was healed in the self-same hour.

^a See parallels on ver. 28. chap. xv.

^b Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth: And himself believed, and his whole house, John iv. 52, 53.

VER. 14.

Καὶ ἔλθων ὁ Ἰησοῦς εἰς τὴν οἰκίαν Πέτρου, εἶδε τὴν πενθερὰν αὐτοῦ βεβλημένην καὶ πυρίσσοσαν.

And when Jesus was come ^a into Peter's house, he saw his ^b wife's mother laid, and sick of a fever.

^a And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head, ver. 20. And forthwith, when they were come out of the synagogue, they entered into the house of Simon and

Andrew, with James and John, Mark i. 29. And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her. And he stood over her, and rebuked the fever; and it left her: and immediately she arose, and ministered unto them, Luke iv. 38, 39.

^b Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas? 1 Cor. ix. 5. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach, 1 Tim. iii. 2. Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth, iv. 3. Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge, Heb. xiii. 3.

VER. 15.

Καὶ ἥψατο τῆς χειρὸς αὐτῆς, καὶ ἀφῆκεν αὐτὴν ὁ πυρετός· καὶ ἐγέρθη, καὶ διηκόνει αὐτοῖς.

And he ^a touched her hand, and the fever left her: and she arose, and ministered unto them.

^a And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed, Matt. viii. 3. And, behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment, ix. 20. Then touched he their eyes, saying, According to your faith be it unto you, 29. And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole, xiv. 36. So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him, xx. 34. And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged, Isa. vi. 7. And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean, Mark i. 41. And he put them all out, and took her by the hand, and called, say-

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ing, Maid, arise, Luke viii. 54. And God wrought special miracles by the hands of Paul: So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them. Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth, Acts xix. 11—13.

VER. 16.

Ὁφίας δὲ γενομένης προσήνεγκαν αὐτῷ δαιμονιζομένους πολλούς· καὶ ἐξέβαλε τὰ πνεύματα λόγῳ, καὶ πάντας τοὺς κακῶς ἔχοντας ἰδεράπευσεν·

When ^a the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and ^b healed all that were sick:

^a And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them, Matt. iv. 24. As they went out, behold, they brought to him a dumb man possessed with a devil. And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel, ix. 32, 33. Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, inasmuch that the blind and dumb both spake and saw, xii. 22. Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil, xv. 22. And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils. And all the city was gathered together at the door. And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him, Mark i. 32—34. And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice, saying, Let us alone: what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us?

I know thee who thou art; the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not, Luke iv. 33—35. Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth. And there were seven sons of one Scæva, a Jew, and chief of the priests, which did so. And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? Acts xix. 13—16.

^b And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick, Matt. xiv. 14. And said, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee, Exod. xv. 26. See also on clause 4. ver. 23. ch. iv.

VER. 17.

Ὅπως πληρωθῇ τὸ ῥηὶν διὰ Ἠσαίου τοῦ προφήτου, λέγοντος· Αὐτὸς τὰς ἀσθενίας ἡμῶν ἔλαβε, καὶ τὰς νόστους ἱεράσασεν.

^a That it might be fulfilled which was spoken by Esaias the prophet, saying, ^b Himself took our infirmities, and bare our sicknesses.

^a See parallels on ver. 22. chap. i.

^b Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted, Isa. liii. 4.

VER. 18.

Ἰδὼν δὲ ὁ Ἰησοῦς πολλοὺς ὄχλους περὶ αὐτόν, ἐκέλευσεν ἀπελθεῖν εἰς τὴν ἑτέραν.

Now when Jesus saw ^a a great multitudes about him, he gave commandment to depart unto the other side.

^a And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed. And Simon and they that were with him followed after him. And when they had found

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him, they said unto him, All men seek for thee. And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth, Mark i. 35—38. And straightway he constrained his disciples to get into the ship, and to go unto the other side before unto Bethsaida, while he sent away the people, vi. 45. And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed him that he should not depart from them. And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent, Luke iv. 42, 43. When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone, John vi. 15.

VER. 19.

Καὶ προσελθὼν εἰς Γραμματεὺς, εἶπεν αὐτῷ· Διδάσκαλε, ἀκολουθήσω σοι ὅπου ἐὰν ἀπέρῃς.

And a certain ^a Scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.

^a See parallels on clause 2. ver. 4. chap. ii.

VER. 20.

Καὶ λέγει αὐτῷ ὁ Ἰησοῦς· Αἱ ἀλώπεκες φωλέους ἔχουσιν, καὶ τὰ πτερινὰ τοῦ οὐρανοῦ κατασκευάζουσιν· ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει πού τιν κεφαλὴν κλίνει.

And Jesus saith unto him, ^a The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.

^a But I am poor and needy, yet the Lord thinketh upon me: thou art my help and my deliverer; make no tarrying, O my God, Psal. xl. 17. For I am poor and needy, and my heart is wounded within me, cix. 22. For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; ^a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not, Isa. liii. 2, 3. And she brought forth her first-

born son, and wrapped him in swaddling-clothes, and laid him in a manger; because there was no room for them in the inn, Luke ii. 7. And this shall be a sign unto you; ye shall find the babe wrapped in swaddling-clothes, lying in a manger, 12. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger, 16. And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance, viii. 3. For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich, 2 Cor. viii. 9.

VER. 21.

Ἄλλος δὲ τῶν μαθητῶν αὐτοῦ εἶπεν αὐτῷ· Κύριε, ἐπίτεφόν μοι πρῶτον ἀπελθεῖν, καὶ θάψαι τὸν πατέρα μου.

^a And another of his disciples said unto him, Lord, suffer me first to go and bury my father.

^a And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God. And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house. And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God, Luke ix. 59—62.

VER. 22.

Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· Ἀκολουθεῖ μοι, καὶ ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκροὺς.

But Jesus said unto him, ^a Follow me; ^b and let the dead bury their dead.

^a And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him. And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets: and he called them. And they

immediately left the ship and their father, and followed him, Matt. iv. 18—22. And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom : and he saith unto him, Follow me. And he arose, and followed him, ix. 9. The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me, John i. 43. Wherefore henceforth know we no man after the flesh : yea, though we have known Christ after the flesh, yet now henceforth know we him no more, 2 Cor. v. 16.

^b It was meet that we should make merry, and be glad : for this thy brother was dead, and is alive again ; and was lost, and is found, Luke xv. 32. And you *hath he quickened*, who were dead in trespasses and sins, Ephes. ii. 1. Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved ;) 5. But she that liveth in pleasure is dead while she liveth, 1 Tim. v. 6.

VER. 23.

Καὶ ἐμῶντι αὐτῷ εἰς τὸ πλοῖον, ἠκολούθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ.

And when he was entered into a ship, his disciples followed him.

VER. 24.

Καὶ ἰδοῦ, σεισμὸς μέγας ἐγένετο ἐν τῇ θαλάσσῃ, ὥστε τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν κυμάτων αὐτὸς δὲ ἐκάθευδε.

^a And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves : but he was asleep.

^a And there arose a great storm of wind, and the waves beat into the ship, so that it was now full. And he was in the hinder part of the ship, asleep on a pillow : and they awake him, and say unto him, Master, carest thou not that we perish ? Mark iv. 37, 38.

VER. 25.

Καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἤγειραν αὐτὸν, λέγοντες· Κύριε, σῶσον ἡμᾶς, ἀπολλύμεθα.

And his disciples came to him, and awoke him, saying, Lord, save us : we perish.

Why standest thou afar off, O Lord ? why hidest thou thyself in

times of trouble ? Psal. x. 1. Yea, for thy sake are we killed all the day long ; we are counted as sheep for the slaughter. Awake, why sleepest thou, O Lord ? arise, cast us not off for ever, xlv. 22, 23. Behold, the Lord God will help me ; who is he that shall condemn me ? lo, they all shall wax old as a garment ; the moth shall eat them up. Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light ? let him trust in the name of the Lord, and stay upon his God, Isa. l. 9, 10. And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water : and they ceased, and there was a calm, Luke viii. 24.

VER. 26.

Καὶ λέγει αὐτοῖς· Τί δειοὶ ἐστέ, ὀλιγόπιστοι ; Τότε ἐγερθεὶς ἐπέειπεν τοῖς ἀνέμοις, καὶ τῇ θαλάσσῃ· καὶ ἤνετο γαλῆν μεγάλην.

And he saith unto them, *Why are ye fearful, O ye of little faith ?* ^a Then he arose, and rebuked the winds and the sea ; and there was a great calm.

^a But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him ! Matt. viii. 27. Or who shut up the sea with doors, when it brake forth, as if it had issued out of the womb ? When I made the cloud the garment thereof, and thick darkness a swaddling-band for it, And brake up for it my decreed place, and set bars and doors, And said, Hitherto shalt thou come, but no farther : and here shall thy proud waves be stayed ? Job xxxviii. 8—11. Which stilleth the noise of the seas, the noise of their waves, and the tumult of the people, Psal. lxxv. 7. Thou rulest the raging of the sea : when the waves thereof arise, thou stillest them, lxxxix. 9. The floods have lifted up, O Lord, the floods have lifted up their voice ; the floods lift up their waves. The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea, xciii. 3, 4. Thou coveredst it with the deep as with a garment : the waters stood above the mountains. At

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thy rebuke they fled; at the voice of thy thunder they hasted away. They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them. Thou hast set a bound that they may not pass over; that they turn not again to cover the earth, civ. 6—9. Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so he bringeth them unto their desired haven, cvii. 28—30. The sea saw it, and fled: Jordan was driven back. The mountains skipped like rams, and the little hills like lambs. What ailed thee, O thou sea, that thou fleddest? thou Jordan, that thou wast driven back? Ye mountains, that ye skipped like rams; and ye little hills, like lambs? Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob, cxiv. 3—7. When he established the clouds above: when he strengthened the fountains of the deep: When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth, Prov. viii. 28, 29. Wherefore, when I came, was there no man? when I called, was there none to answer? Is my hand shortened at all, that it cannot redeem? or have I no power to deliver? behold, at my rebuke I dry up the sea, I make the rivers a wilderness: their fish stinketh, because there is no water, and dieth for thirst. I clothe the heavens with blackness, and I make sackcloth their covering. The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned, Isa. i. 2—4. He rebuketh the sea, and maketh it dry, and drieth up all the rivers: Bashan languisheth, and Carmel, and the flower of Libanon languisheth, Nah. i. 4. And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed

by them. But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out: For they all saw him, and were troubled. And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid. And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered, Mark vi. 48—51. And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth, Rev. x. 2.

VER. 27.

Οἱ δὲ ἄνθρωποι ἐθαύμασαν, λέγοντες. Ποταπός ἐστιν οὗτος, ὅτι καὶ οἱ ἄνθρωποι καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ;

^a But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

^a Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God, Matt. xiv. 33. And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him? Mark iv. 41.

VER. 28.

Καὶ ἐλθόντι αὐτῷ εἰς τὸ πέραν εἰς τὴν χώραν τῶν Γεργεσηνῶν, ὑπνέτησαν αὐτῷ δύο δαιμονιζόμενοι, ἐκ τῶν μνημείων ἐξερχόμενοι, χαλεποὶ λίαν, ὥστε μὴ ἰσχύειν τινα παρελθεῖν διὰ τῆς ὁδοῦ ἐκείνης.

And ^a when he was come to the other side into the country of the ^b Gergesenes, there met him two ^c possessed with devils, ^d coming out of the tombs, exceeding fierce, so that no man might pass by that way.

^a And they came over unto the other side of the sea, into the country of the Gadarenes, Mark v. 1. And they arrived at the country of the Gadarenes, which is over-against Galilee, Luke viii. 26.

^b When the Lord thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou, Deut. vii. 1.

^c See parallels on clause 4. ver. 24. ch. iv.

^d And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit, Who had his dwelling among the tombs; and no man could bind him, no, not with chains: Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him. And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones, Mark v. 2—5. And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in any house, but in the tombs, Luke viii. 27. For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness, 29.

VER. 29.

Καὶ ἰδὼν, ἐκράξαν λέγοντες· Τί ἡμῖν καὶ σοί, Ἰησοῦ υἱοῦ τοῦ Θεοῦ; ἄλλως ὥδε πορ καίρου βασανίσαι ἡμᾶς;

And, behold, they cried out, saying, ^a What have we to do with thee, Jesus, ^b thou Son of God? ^c art thou come hither to torment us before the time?

^a Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God, Mark i. 24. And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not, v. 7. Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God, Luke iv. 34. When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not, viii. 28.

^b And when the tempter came to him, he said, If thou be the Son of God,

command that these stones be made bread, Matt. iv. 3. And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God, Mark iii. 11. And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them suffered them not to speak: for they knew that he was Christ, Luke iv. 41. The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation, Acts xvi. 17. Thou believest that there is one God; thou doest well: the devils also believe, and tremble, Jam. ii. 19.

^c For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment, 2 Pet. ii. 4. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day, Jude 6.

VER. 30.

Ἦν δὲ μακρὰν ἀπ' αὐτῶν ἀγέλη χοίρων πολλῶν βοσκόμενην.

And there was a good way off from them ^a an herd of many swine feeding.

^a And the swine, because it divideth the hoof, yet cheweth not the cud: it is unclean unto you: ye shall not eat of their flesh, nor touch their dead carcass, Deut. xiv. 8. Which remain among the graves, and lodge in the monuments, which eat swine's flesh, and broth of abominable things is in their vessels, Isa. lxx. 4. Now there was there nigh unto the mountains a great herd of swine feeding, Mark v. 11. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him, Luke xv. 15, 16.

VER. 31.

Οἱ δὲ δαίμονες παρεκάλουν αὐτὸν, λέγοντες· Εἰ ἐκβάλλεις ἡμᾶς, ἐπιτρέψον ἡμῖν ἀπελθεῖν εἰς τὴν ἀγέλην τῶν χοίρων.

So ^a the devils besought him, saying,

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If thou cast us out, suffer us to go away into the herd of swine.

^a And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not. And all the devils besought him, saying, Send us into the swine, that we may enter into them, Mark v. 7. 12. And Jesus asked him, saying, What is thy name? And he said Legion: because many devils were entered into him. And they besought him that he would not command them to go out into the deep. And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them. Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked, Luke viii. 30—33.

VER. 32.

Καὶ εἶπεν αὐτοῖς· Ὑπάγετε. Οἱ δὲ, ἐξελησθέντες ἀπὸ τοῦ ἐκείνου εἰς τὴν ἀγέλην τῶν χοίρων· καὶ ἰδοὺ, ὤρμησε πᾶσα ἡ ἀγέλη τῶν χοίρων κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν, καὶ ἀπῆλθον ἐν τοῖς ὕδατιν.

And he said unto them, ^a Go. And when they were come out, they went into the herd of swine: and, behold, ^b the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

^a Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face. And the Lord said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand, Job i. 10—12. And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause. And Satan answered the Lord, and said, Skin for skin, yea,

all that a man hath will he give for his life: But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face. And the Lord said unto Satan, Behold, he is in thine hand; but save his life, ii. 3—6. For to do whatsoever thy hand and thy counsel determined before to be done, Acts iv. 28.

^b And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea, Mark v. 13.

VER. 33.

Οἱ δὲ βόσκοντες ἔφυγον· καὶ ἀπελθόντες εἰς τὴν πόλιν, ἀπήγγειλαν πάντα, καὶ τὰ τῶν δαιμονιζομένων.

^a And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils.

^a And they that fed the swine fled, and told it in the city, and in the country. And they went out to see what it was that was done. And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid. And they that saw it told them how it befel to him that was possessed with the devil, and also concerning the swine, Mark v. 14—16. When they that fed them saw what was done, they fled, and went and told it in the city, and in the country. Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid. They also which saw it told them by what means he that was possessed of the devils was healed, Luke viii. 34—36.

VER. 34.

Καὶ ἰδοὺ, πᾶσα ἡ πόλις ἐξῆλθεν εἰς συνάντησιν τῷ Ἰησοῦ· καὶ ἰδόντες αὐτὸν, παρεκάλεσαν ὅπως μέταβῃ ἀπὸ τῶν ὄρων αὐτῶν.

^a And, behold, the whole city came out to meet Jesus: and when they saw him, they besought him that he would depart out of their coasts.

^a And they began to pray him to de-

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part out of their coasts. And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him, Mark v. 17—18. Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear: and he went up into the ship and returned back again. Now the man out of whom the devils were departed besought him that he might be with him: but Jesus sent him away, saying, Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him, Luke viii. 37—39.

CHAP. IX.—VER. 1.

Καὶ ἔμβας εἰς τὸ πλοῖον, διεπέρασε, καὶ ἦλθεν εἰς τὴν ἰδίαν πόλιν.

And ^a he entered into a ship, and passed over, and came ^b into his own city.

^a Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again, Luke viii. 37.

^b And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea-coast, in the borders of Zabulon and Nephthalim, Matt. iv. 13.

VER. 2.

Καὶ ἰδοὺ, προσέφερον αὐτῷ παραλυτικὸν ἐπὶ κλίνῃ βεβλημένον καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν, εἰπετὶ παραλυτικῷ· Θάρσει τέκνον, ἀφεόνται σοι αἱ ἁμαρτίαι σου.

And, behold, ^a they brought to him a man sick of the palsy, lying on a bed: and Jesus ^b seeing their faith, said unto the sick of the palsy; ^c Son, ^d be of good cheer; thy sins be forgiven thee.

^a And again he entered into Capernaum after some days; and it was noised that he was in the house. And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and he preached the word unto them. And they come unto him bringing one sick of the palsy, which was borne of four, Mark ii. 1—3. And, behold, men brought

in a bed a man which was taken with a palsy: and they sought means to bring him in, and to lay him before him. And when they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling, with his couch, into the midst before Jesus, Luke v. 18, 19.

^b And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay. When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee, Mark ii. 4, 5. And when he saw their faith, he said unto him, Man, thy sins are forgiven thee, Luke v. 20.

^c But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole, ver. 22. And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague, Mark v. 34. Then Jesus saith unto them, Children, have ye any meat? They answered him, No, John xxi. 5.

^d Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose Spirit there is no guile, Ps. xxxii. 1, 2. Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works, Ec. ix. 7. Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins, Isa. xl. 1, 2. I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee, xlv. 22. But this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord:

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for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their sin no more, Jer. xxxi. 33, 34. And when he saw their faith, he said unto him, Man, thy sins are forgiven thee, Luke v. 20. Wherefore I say unto thee, *His* sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little. And he said unto her, Thy sins are forgiven. And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also? And he said to the woman, Thy faith hath saved thee; go in peace, vii. 47-50. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: And by him, all that believe are justified from all things, from which ye could not be justified by the law of Moses, Acts xiii. 38, 39. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, *Saying*, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin, Rom. iv. 6-8. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement, v. 11. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you, Eph. iv. 32. Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: In whom we have redemption through his blood, *even* the forgiveness of sins, Col. i. 12-14. Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye, iii. 13.

VER. 3.

Καὶ ἰδὼν, τινὲς τῶν γραμματέων εἶπον ἐν αὐτοῖς· Οὗτος βλασφημεῖ.

And, behold, certain of the ^a Scribes said within themselves, ^b This man blasphemeth.

^a See parallels on clause 2, ver. 4. chap. ii.

^b But there were certain of the Scribes sitting there, and reasoning in their hearts, Why doth this man thus speak blasphemies? who can forgive sins but God only? Mark ii. 6, 7. And the Scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone? Luke v. 21.

VER. 4.

Καὶ ἰδὼν ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν, εἶπεν· Ἰναὶ ὑμεῖς ἐνθυμεῖσθε πονηρὰ ἐν ταῖς καρδίαις ὑμῶν;

And Jesus ^a knowing their thoughts said, ^b Wherefore think ye evil in your hearts?

^a And Jesus knew their thoughts, and said unto them, Every kingdom^c divided against itself is brought to desolation; and every city or house divided against itself shall not stand, Matt. xii. 25. And they reasoned among themselves, saying, *It is because we have taken no bread.* Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread? xvi. 7, 8. For thou only knowest the hearts of the children of men, 2 Chron. vi. 30. Shall not God search this out? for he knoweth the secrets of the heart, Ps. xlv. 21. Thou knowest my down-sitting and mine up-rising, thou understandest my thought afar off, cxxxix. 2. And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts? Mark ii. 8. And they reasoned among themselves, saying, *It is because we have no bread.* And when Jesus knew it, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened? viii. 16, 17. Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see it, xii. 15. But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose

and stood forth, Luke vi. 4. Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman *this* is that toucheth him : for she is a sinner, vii. 39. Then there arose a reasoning among them, which of them should be greatest. And Jesus, perceiving the thought of their heart, took a child, and set him by him, ix. 46, 47. But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation ; and a house divided against a house falleth, xi. 17. But Jesus did not commit himself unto them, because he knew all *men*, And needed not that any should testify of man : for he knew what was in man, John ii. 24, 25. When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you ? But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him, vi. 61. 64. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me : and again, a little while, and ye shall see me ? xvi. 19. Now are we sure that thou knowest all things, and needest not that any man should ask thee : by this we believe that thou camest forth from God, 30. He saith unto him the third time, Simon, son of Jonas, lovest thou me ? Peter was grieved because he said unto him the third time, Lovest thou me ? And he said unto him, Lord, thou knowest all things ; thou knowest that I love thee, xxi. 17. For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight : but all things are naked and opened unto the eyes of him with whom we have to do, Heb. iv. 12, 13. And I will kill her children with death ; and all the churches shall know that I am he which searcheth the reins and

hearts : and I will give unto every one of you according to your works, Rev. ii. 23.

^b Thus saith the Lord God, It shall also come to pass, *that* at the same time shall things come into thy mind, and thou shalt think an evil thought, Ez. xxxviii. 10. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back *part* of the price of the land ? While it remained, was it not thine own ? and after it was sold, was it not in thine own power ? Why hast thou conceived this thing in thine heart ? Thou hast not lied unto men, but unto God. Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord ? Behold, the feet of them which have buried thy husband *are* at the door, and shall carry thee out, Acts v. 3, 4, 9. But Peter said unto him, Thymoney perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter : for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee, viii. 20—22.

VER. 5.

τίγάρ ἐστιν εὐκολώτερον, εἰπεῖν ἢ ἀφαινοῦνταί σοι αἱ ἁμαρτίαι· ἢ εἰπεῖν Ἐγείραι καὶ περπατᾷς ;

For ^a whether is easier, to say, Thy sins be forgiven thee ; or to say, ^b Arise, and walk ?

^a Whether is it easier to say to the sick of the palsy, *Thy sins be forgiven thee* ; or to say, Arise, and take up thy bed, and walk ? But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) I say unto thee, Arise, and take up thy bed, and go thy way into thine house. And immediately he arose, took up the bed, and went forth before them all : inasmuch that they were all amazed, and glorified God, saying, We never saw it on this fashion, Mark ii. 9—12. See also, parallels on last clause of ver. 2.

^b Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the

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lame man leap as an hart, and the tongue of the dumb sing : for in the wilderness shall waters break out, and streams in the desert, Isa. xxxv. 5, 6. Jesus saith unto him, Rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed, and walked : and on the same day was the sabbath, John v. 8, 9. If we this day be examined of the good deed done to the impotent man, by what means he is made whole ; Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* by him doth this man stand here before you whole, Acts iv. 9, 10. And Peter said unto him, Aeneas, Jesus Christ maketh thee whole : arise, and make thy bed. And he arose immediately, ix. 34.

VER. 6.

Ἰνα δὲ εἰδῶτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφίναί ἀμαρτίας· (τότε λέγει τῷ παραλυτικῷ) Ἐγερθεὶς ἄρον σου τὴν κλίνην, καὶ ἕπαγε εἰς τὸν οἶκόν σου.

But that ye may know that the Son of man hath power on earth to ^a forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.

^a See parallels on last clause of ver. 2.

VER. 7.

Καὶ ἐγερθεὶς, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ.

And he arose, and departed to his house.

VER. 8.

Ἰδόντες δὲ οἱ ὄχλοι ἐθαύμασαν, καὶ ἰδὲξασαν τὸν Θεόν, τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις.

But ^a when the multitudes saw it, they marvelled, ^b and glorified God, which had given such power unto men.

^a And all the people were amazed, and said, Is not this the Son of David ? Matt. xii. 23. Inasmuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see : and they glorified the God of Israel, xv 31. And immediately he arose, took up the bed, and went forth before them all ; inasmuch that they

were all amazed, and glorified God, saying, We never saw it on this fashion, Mark ii. 12. And were beyond measure astonished, saying, He hath done all things well : he maketh both the deaf to hear, and the dumb to speak, vii. 37. And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to-day, Luke v. 26. And there came a fear on all : and they glorified God, saying, That a great prophet is risen up among us ; and, That God hath visited his people, vii. 16.

^b And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God, Luke v. 25. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, xvii. 15. Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man, xxiii. 47. So when they had farther threatened them, they let them go, finding nothing how they might punish them, because of the people : for all men glorified God for that which was done, Acts iv. 21.

VER. 9.

Καὶ παράγων ὁ Ἰησοῦς ἐκείθεν, εἶδεν ἄνθρωπον καθήμενον ἐπὶ τοῦ τελωνίου, Ματθαῖον λεγόμενον· καὶ λέγει αὐτῷ· Ἀκολούθει μοι· καὶ ἄναστας ἠκολούθησεν αὐτῷ.

And as Jesus passed forth from thence, he saw ^a a man, named Matthew, sitting at the receipt of custom : and he saith unto him, Follow me. ^b And he arose, and followed him.

^a Whether of them twain did the will of his father ? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not : but the publicans and the harlots believed him : and ye, when ye had seen *it*, repented not afterward, that ye might believe him, Matt. xxi. 31, 32. And as he passed by, he saw Levi the son of Alphaeus, sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him, Mark ii. 14. And after these things he went forth, and saw a publican,

named Levi, sitting at the receipt of custom : and he said unto him, Follow me. And he left all, rose up, and followed him, Luke v. 27, 28. And, behold, *there was* a man named Zacchæus, which was the chief among the publicans, and he was rich, xix. 2.

^b See parallels on ver. 20. chap. iv.

VER. 10.

Καὶ ἐγένετο αὐτοῦ ἀνακείμενου ἐν τῇ οἰκίᾳ, καὶ ἰδοὺ, πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ ἐλθόντες, συνένεικνεν τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ.

And it came to pass, ^a as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.

^a And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples : for there were many, and they followed him. And when the Scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners? Mark ii. 15, 16. And Levi made him a great feast in his own house : and there was a great company of publicans and of others that sat down with them, Luke v. 29.

VER. 11.

Καὶ ἰδόντες οἱ Φαρισαῖοι, εἶπον τοῖς μαθηταῖς αὐτοῦ· Διατί μετὰ τῶν τελῶν καὶ ἁμαρτωλῶν ἐσθίει ὁ διδάσκαλος ἡμῶν;

And when the ^a Pharisees saw it, they said unto his disciples, ^b Why eateth your Master with publicans and sinners?

^a See parallels on clause 1. v. 7. ch. iii.

^b The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children, Matt. xi. 19. Which say, Stand by thyself, come not near to me ; for I am holier than thou. These are a smoke in my nose, a fire that burneth all the day, Is. lxxv. 5. But their Scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners? Luke v. 30. Then drew near unto him all the publicans and sinners for to hear him. And the Pharisees and Scribes murmured, saying, This man receiveth sinners, and eateth with them, xv. 1, 2. And when they saw it, they all

murmured, saying, That he was gone to be guest with a man that is a sinner, xix. 7. I wrote unto you in an epistle not to company with fornicators : Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters ; for then must ye needs go out of the world. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner ; with such an one not to eat, 1 Cor. v. 9, 11.

VER. 12.

Ὁ δὲ Ἰησοῦς ἀκούσας εἶπεν αὐτοῖς· Οὐ χρεῖαν ἔχουσιν οἱ ἰσχυρότεροι ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες.

But when Jesus heard that, he said unto them, ^a They that be whole need not a physician, but they that are sick.

^a Have mercy upon me, O Lord ; for I am weak : O Lord, heal me ; for my bones are vexed, Ps. vi. 2. Who have said, With our tongue will we prevail ; our lips are our own : who is lord over us? xii. 4. He healeth the broken in heart, and bindeth up their wounds, cxlvii. 3. Heal me, O Lord, and I shall be healed ; save me, and I shall be saved : for thou art my praise, Jer. xvii. 14. For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord ; because they called thee an Outcast, saying, This is Zion, whom no man seeketh after, xxx. 17. Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth, xxxiii. 6. I will heal their backsliding, I will love them freely : for mine anger is turned away from him, Hos. xiv. 4. When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick : I came not to call the righteous, but sinners to repentance, Mark ii. 17. And Jesus answering said unto them, They that are whole need not a physician ; but they that are sick, Luke v. 31. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I pos-

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sess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner, xviii. 11. 13. For I was alive without the law once: but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. For we know that the law is spiritual: but I am carnal, sold under sin. For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh), dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that when I would do good, evil is present with me. For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? Rom. vii. 9--24. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see, Rev. iii. 17, 18.

VER. 13.

Περσυσθέντος δὲ μάρτυρε τί ἔστιν; Ἐλεον θέλω, καὶ οὐ θυσίαν· οὐ γὰρ ἤλθον καλεῖσθαι δικαίους, ἀλλ' ἁμαρτωλοὺς εἰς μετάνοιαν.

But ^a go ye and learn what that meaneth, ^b I will have mercy, and not sacrifice: for I am not come ^c to call the righteous, but sinners to ^d repentance.

^a But he said unto them, Have ye not read what David did, when he was an hundred, and they that were with him; Or, have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless? But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless, Matt. xii. 3. 5. 7. Jesus saith unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? xxi. 42. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living, xxii. 31, 32. And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? Mark xii. 26. He said unto him, What is written in the law? how readest thou? Luke x. 26. Jesus answered them, Is it not written in your law, I said, Ye are gods? John x. 34.

^b To do justice and judgment is more acceptable to the Lord than sacrifice, Prov. xxi. 3. For I desired mercy, and not sacrifice; and the knowledge of God more than burnt-offerings, Hos. vi. 6. Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt-offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? He hath shewed thee, O man, what is good; and what

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doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? Mic. vi. 6—8.

^c For the Son of man is come to save that which was lost. How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray, Matt. xviii. 11—13. I came not to call the righteous, but sinners to repentance, Luke v. 32. And he spake this parable unto them, saying, What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth, xv. 3—10. For the Son of man is come to seek and to save that which was lost, xix. 10. As it is written, There is none righteous, no, not one, Rom. iii. 10. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are

sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God, 1 Cor. vi. 9—11. Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief. And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting, 1 Tim. i. 13—16.

^d See parallels on clause 1, ver. 2. chap. iii.

VER. 14.

Τότε προσέρχονται αὐτῷ οἱ μαθηταὶ Ἰωάννου, λέγοντες· Διὰ τί ἡμεῖς καὶ οἱ Φαρισαῖοι νηστεύομεν πολλὰ, οἱ δὲ μαθηταὶ σου οὐ νηστεύουσιν;

Then came to him ^a the disciples of John, saying, ^b Why do we and the Pharisees fast oft, but thy disciples fast not?

^a Now when John had heard in the prison the works of Christ, he sent two of his disciples, Matt. xi. 2. Then there arose a question between some of John's disciples and the Jews about purifying, John iii. 25. When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, iv. 1.

^b Moreover, when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward, Matt. vi. 16. For John came neither eating nor drinking, and they say, He hath a devil. The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children, xi. 18, 19. And the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not? And Jesus said unto them, Can the children of the bridechamber fast, while the bride-

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groom is with them? as long as they have the bridegroom with them, they cannot fast. But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days. No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse. And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles, Mark ii. 18—22. And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a Publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican. I fast twice in the week, I give tithes of all that I possess, Luke xviii. 9—12.

VER. 15.

Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· Μὴ δύναται οἱ υἱοὶ τοῦ νυμφῶνος πένθειν, ἐφ' ὅσον μετ' αὐτῶν ἐστὶν ὁ νυμφίος; ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύουσιν.

And Jesus said unto them, ^aCan the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, ^bwhen the bridegroom shall be taken from them, ^cand then shall they fast.

^aThen shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us

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and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut, Matt. xxv. 1—10. She shall be brought unto the king in raiment of needlework: the virgins her companions that follow her shall be brought unto thee. With gladness and rejoicing shall they be brought: they shall enter into the king's palace, Ps. xlv. 14, 15. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: This my joy therefore is fulfilled, John iii. 29. And he saith unto me, Write, Blessed are they which are called unto the marriage-supper of the Lamb. And he saith unto me, These are the true sayings of God, Rev. xix. 9. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband, xxi. 2.

^bAnd, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. But their eyes were holden that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? And the one of them, whose name was Cleopas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: And how the Chief Priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and beside all this, to-day is the third day since these things were done, Luke xxiv. 13—21.

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But because I have said these things unto you, sorrow hath filled your heart, John xvi. 6. Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you, 20—22. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel, Acts i. 9, 10.

^c Now there were in the church that was at Antioch certain prophets and teachers: as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away, Acts xiii. 1—3. And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed, xiv. 23. In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness, 2 Cor. xi. 27.

VER. 16.

Οὐδὲς δὲ ἐπιβάλλει ἐπίβλημα ῥάκου ἀγνάφου ἐπὶ ἱματίῳ παλαιῷ· αἶρει γὰρ τὸ πλῆγμα αὐτοῦ ἀπὸ τοῦ ἱματίου, καὶ χεῖρον σχίσμα γίνεται.

No man putteth a piece of new cloth unto an old garment: ^a for that which is put in to fill it up taketh from the garment, and the rent is made worse.

^a Let my Lord, I pray thee, pass over before his servant: and I will lead on softly, according as the cattle that goeth before me and the children be able to endure, until I come unto

my lord unto Seir, Gen. xxxiii. 14. For the rod of the wicked shall not rest upon the lot of the righteous; lest the righteous put forth their hands unto iniquity, Ps. cxxv. 3. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young, Is. xl. 11. I have yet many things to say unto you, but ye cannot bear them now, John xvi. 12. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? 1 Cor. iii. 2, 3.

VER. 17.

Οὐδὲ βάλλουσιν οἶνον νέον εἰς ἀσκούς παλαιούς· εἰ δὲ μέγε, ῥήγνυνται οἱ ἀσκοί, καὶ ὁ οἶνος ἐκχυνταί, καὶ οἱ ἀσκοὶ ἀπολύνονται· ἀλλὰ βάλλουσιν οἶνον νέον εἰς ἀσκούς καινοὺς, καὶ ἀμφοτέρω συντηροῦνται.

Neither do men put new wine into ^a old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

^a They did work wilily, and went and made as if they had been ambassadors, and took old sacks upon their asses, and wine bottles, old, and rent, and bound up, Josh. ix. 4.

VER. 18.

Ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς, ἰδοὺ, ἄρχων ἐλθὼν προσεκύνει αὐτῷ, λέγων· Ὅτι ἡ θυγάτηρ μου ἔστι τετελευτησέν· ἀλλὰ ἐλθὼν ἐπίθες τὴν χεῖρά σου ἐπ' αὐτήν, καὶ ζήσεται.

While he spake these things unto them, ^a behold, there came a certain ruler, and ^b worshipped him, saying, ^c My daughter is even now dead: but come and lay thy hand upon her, and she shall live.

^a And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet, Mark v. 22. And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house, Luke viii. 41. While he yet spake, there cometh one from the

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ruler of the synagogue's house, saying to him, Thy daughter is dead; trouble not the Master, 49. And after the reading of the Law and the Prophets the rulers of the synagogue sent unto them, saying, *Ye men and brethren, if ye have any word of exhortation for the people, say on, Acts xiii. 15.*

^b See parallels on last clause of ver. 2. chap. ii.

^c The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof: but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say to this *man*, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it, Matt. viii. 9, 10. But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper, 2 Kings v. 11. Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died, John xi. 21. Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died, 32.

VER. 19.

Καὶ ἐγερθεὶς ὁ Ἰησοῦς ἠκολούθησεν αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ.

And Jesus ^a arose, and followed him, and so did his disciples.

^a And Jesus saith unto him, I will come and heal him, Matt. viii. 7. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory, xii. 20. Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work, John iv. 34. How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him, Acts x. 38. And let us not be weary in well-doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto

them who are of the household of faith, Gal. vi. 9, 10.

VER. 20.

(Καὶ ἰδοὺ, γυνὴ αἱμοῦρροῦσα δώδεκα ἔτη, προσελθοῦσα ὀπίσθεν, ἤψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ.

And, ^a behold, a woman, which was diseased with ^b an issue of blood twelve years, ^c came behind him, and touched the hem of his garment:

^a And a certain woman, which had an issue of blood twelve years, Mark v. 25. And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any, Luke viii. 43.

^b And if a woman have an issue of her blood many days out of the time of her separation, or if it run beyond the time of her separation; all the days of the issue of her uncleanness shall be as the days of her separation: she shall be unclean, Lev. xv. 25.

^c And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole, Matt. xiv. 36. For she said, If I may touch but his clothes, I shall be whole, Mark v. 28. And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole, vi. 56. Came behind him, and touched the border of his garment: and immediately her issue of blood stanch'd, Luke viii. 44.

VER. 21.

Ἐλεγε γὰρ ἐν ἑαυτῇ· Ἐὰν μόνον ἄψωμαι τοῦ ἱματίου αὐτοῦ, σωθήσομαι.

For she said within herself, If I may but touch his garment, I shall be whole.

VER. 22.

Ὁ δὲ Ἰησοῦς ἐπιστραφεὶς, καὶ ἰδὼν αὐτήν, εἶπε· Θάρσει θυγάτηρ· ἡ πίστις σου σόωσάκί σε. Καὶ ἐσάθη ἡ γυνὴ ἀπὸ τῆς ὥρας ἐκείνης.)

But Jesus turned him about, and when he saw her, he said, ^a Daughter, be of good comfort; ^b thy faith hath made thee whole. And the woman was made whole from that hour.

^a And he said unto her, Daughter,

thy faith hath made thee whole; go in peace, and be whole of thy plague, Mark v. 34. And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace, Luke viii. 48.

^b See on last clause of ver. 28. chap. xv.

VER. 23.

Καὶ ἔλθων ὁ Ἰησοῦς εἰς τὴν οἰκίαν τοῦ ἀρχοντος, καὶ ἰδὼν τοὺς αὐλητὰς, καὶ τὸν ὄχλον θορυβούμενον, λέγει αὐτοῖς·

And when Jesus came into the ruler's house, and saw ^a the minstrels and the people making a noise,

^a And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented, Matt. xi. 17. And Jeremiah lamented for Josiah: and all the singing-men and the singing-women spake of Josiah in their lamentations to this day, and made them an ordinance in Israel: and, behold, they are written in the Lamentations, 2 Chron. xxxv. 25. And he cometh to the house of the ruler of the synagogue, and seeth the tunult, and them that wept and wailed greatly. And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth. And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying, Mark v. 38—40. They are like unto children sitting in the market-place, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept, Luke vii. 32. Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them, Acts ix. 39.

VER. 24.

Ἀναχωρεῖτε· οὐ γὰρ ἀπὸ θανάτου ἐστὶν ὁ κοράσιος, ἀλλὰ καθεύδει. Καὶ κατεγέλωσεν αὐτοῦ.

He saith unto them, Give place: for the maid is ^a not dead, but sleepeth. And they laughed him to scorn.

^a When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby, John xi. 4. These things said he: and after he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. Then said his disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death: but they thought he had spoken of taking of rest in sleep. Then said Jesus unto them plainly, Lazarus is dead, 11—14.

VER. 25.

Ὅτε δὲ ἐξεβλήθη ὁ ὄχλος, εἰσελθὼν ἐκράτησε τῆς χειρὸς αὐτῆς· καὶ ἤγειρε τὸ κοράσιον.

But when the people were put forth, he went in, ^a and took her by the hand, and the maid arose.

^a He came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them, Mark i. 31. And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise, v. 41. And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw aught? viii. 23. But Jesus took him by the hand, and lifted him up; and he arose, ix. 27. And he put them all out, and took her by the hand, and called, saying, Maid, arise, Luke viii. 54.

VER. 26.

Καὶ ἐξῆλθεν ἡ φήμη αὐτοῦ εἰς ὅλην τὴν γῆν ἐκείνην.

And the ^a fame hereof went abroad into all that land.

^a And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them, Matt. iv. 24. At that time Herod the tetrarch heard of the fame of Jesus, and said unto his servants, This is John the Baptist: he is risen from the dead; and therefore mighty works do shew forth themselves in him, xiv. 1, 2. But he went

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out, and began to publish it much, and to blaze abroad the matter, inasmuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter, Mark i. 45. And king Herod heard of him: (for his name was spread abroad;) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him, vi. 14. For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are bidden from him; for this thing was not done in a corner, Acts xxvi. 26.

VER. 27.

Καὶ παρὰγοντι ἐκεῖθεν τῷ Ἰησοῦ, ἡκολούθησαν αὐτῷ δύο τυφλοὶ κρᾶζοντες, καὶ λέγοντες· Ἐλέησον ἡμᾶς, υἱὲ Δαβὶδ.

And when Jesus departed thence, ^a two blind men followed him, crying, and saying, ^b Thou Son of David, ^c have mercy on us.

^a And, behold, two blind men sitting by the way-side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou Son of David, Matt. xx. 30. And he cometh to Bethsaida, and they bring a blind man unto him, and besought him to touch him. And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought, Mark viii. 22, 23. And in the same hour, he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight, Luke vii. 21.

^b See parallels on clause 2, ver. 1. chap. i.

^c Lord, have mercy on my son: for he is knatrick and sore vexed: for oftentimes he fallth into the fire, and oft into the water, Matt. xvii. 15. And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us, Mark ix. 22. And they lifted up their voices, and said, Jesus, Master, have mercy on us, Luke xvii. 13.

VER. 28.

Ἐλθόντι δὲ εἰς τὴν οἰκίαν, προσήλθον

αὐτῷ οἱ τυφλοὶ, καὶ λέγει αὐτοῖς ὁ Ἰησοῦς· Πιστεύετε ὅτι δύναμαι τοῦτο ποιῆσαι; Λέγουσιν αὐτῷ· Ναὶ Κύριε.

And when he was come into the house, the blind men came to him: and Jesus saith unto them, ^a Believe ye that I am able to do this? They say unto him, Yea, Lord.

^a And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean, Matt. viii. 2. And he did not many mighty works there because of their unbelief, xiii. 58. Jesus said unto him, If thou canst believe, all things are possible to him that believeth, Mark ix. 23, 24. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. The nobleman saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way, John iv. 48—50. And whosoever liveth and believeth in me shall never die. Believest thou this? xi. 26. Jesus saith unto her, Said I not unto thee, that, if thou wouldst believe, thou shouldest see the glory of God? 40.

VER. 29.

Τότε ἤφατο τῶν ὀφθαλμῶν αὐτῶν, λέγων· Κατὰ τὴν πίστιν ὑμῶν γενήθω, ὑμῖν.

Then ^a touched he their eyes, saying, ^b According to your faith be it unto you.

^a See parallels on ver. 15. ch. viii.

^b See parallels on last clause of ver. 28. ch. xv.

VER. 30.

Καὶ ἀνεῴχθησαν αὐτῶν οἱ ὀφθαλμοί· καὶ ἐνεβριμήσατο αὐτοῖς ὁ Ἰησοῦς, λέγων· Ὁρᾶτε μηδεὶς γινώσκῃ τιν.

And ^a their eyes were opened; and Jesus ^b straightly charged them, saying, See that no man know it.

^a The Lord openeth the eyes of the blind: the Lord raiseth them that are bowed down: the Lord loveth the righteous, Ps. cxlvi. 8. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped, Isa. xxxv. 5. To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the

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prison-house, xlii. 7. The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged? Some said, This is he: others said, He is like him: but he said, I am he. Therefore said they unto him, How were thine eyes opened? He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight. Then said they unto him, Where is he? He said, I know not. They brought to the Pharisees him that aforetime was blind. And it was the sabbath-day when Jesus made the clay, and opened his eyes. Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see, John ix. 8—15.

^b See parallels on clause 1, ver. 4. ch. viii.

VER. 31.

Οἱ δὲ ἐξεληθόντες διεφύμισαν αὐτὸν ἐν ὅλῃ τῇ γῇ ἐκείνῃ.

But they, when they were departed, spread abroad his fame in all that country.

^a And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the Priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them. But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter, Mark i. 44, 45. And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it, vii. 36.

VER. 32.

Αὐτῶν δὲ ἐξερχομένων ἰδοὺ, προσήνεγκαν αὐτῷ ἄνθρωπον κωφὸν δαίμονιζόμενον

As they went out, behold, they brought to him ^a a dumb man possessed with a devil.

^a Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake

and saw. And all the people were amazed, and said, Is not this the son of David? Matt. xii. 22, 23. And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit; And wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not. He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me. And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming. And he asked his father, How long is it ago since this came unto him? And he said, Of a child. And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us. Jesus said unto him, If thou canst believe, all things are possible to him that believeth. And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief. When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him. And the spirit cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead. But Jesus took him by the hand, and lifted him up; and he arose, Mark ix. 17—27. See also on clause 4, ver. 24. ch. iv.

VER. 33.

Καὶ ἐκβληθέντος τοῦ δαιμονίου ἐλάλησεν ὁ κωφός· καὶ ἐθαύμασαν οἱ ὄχλοι, λέγοντες· Ὅτι οὐδέποτε ἐφάνη οὕτως ἐν τῇ Ἰσραὴλ.

And when the devil was cast out, ^a the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.

^a And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them: Insomuch that the multitude wondered, when

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they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel, Matt. xv. 30, 31. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert, Isa. xxxv. 6. And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered, Luke xi. 14.

VER. 34.

Οἱ δὲ Φαρισαῖοι ἔλεγον· Ἐν τῷ ᾧ ἔρχονται τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.

But^a the Pharisees said, *He casteth out devils through the prince of the devils.*

^a And all the people were amazed, and said, Is not this the son of David? But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils, Matt. xii. 23, 24. And the Scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils, Mark iii. 23. But some of them said, He casteth out devils through Beelzebub the chief of the devils, Luke xi. 15. For every one that doeth evil hateth the light, neither cometh he to the light, lest his deeds should be reproved, John iii. 20.

VER. 35.

Καὶ περιῆγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κώμας, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας, καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ.

And^a Jesus went about all the cities and villages, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing every sickness and every disease among the people.

^a And Jesus went about all Galilee, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people, Matt. iv. 23. And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities, xi. 1. And he said unto them, I must preach the king-

dom of God to other cities also: for therefore am I sent. And he preached in the synagogues of Galilee, Luke iv. 43, 44. And he went through the cities and villages, teaching, and journeying towards Jerusalem, xiii. 22. Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles, and wonders, and signs, which God did by him in the midst of you, as ye yourselves also know, Acts ii. 22. How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him, x. 38. See also on ver. 23. ch. iv.

VER. 36.

Ἰδὼν δὲ τοὺς ὄχλους, ἐσπλαγχνίσθη περὶ αὐτῶν, ὅτι ὥσαν ἐκλελυμένοι καὶ ἐρημμένοι ὡσεὶ πρόβατα μὴ ἔχοντα ποιμένα.

But when^a he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, ^b as sheep having no shepherd.

^a And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick, Matt. xiv. 14. Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way, xv. 32. And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things, Mark vi. 34. For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin, Heb. iv. 15. Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity, v. 2.

^b But go rather to the lost sheep of the house of Israel, Matt. x. 6. But he answered and said, I am not sent but unto the lost sheep of the house of Israel, xv. 24. Which may go out before them, and which may go in before them, and which may lead them

out, and which may bring them in ; that the congregation of the Lord be not as sheep which have no shepherd, Num. xxvii. 17. And he said, I saw all Israel scattered upon the hills, as sheep that have not a shepherd : and the Lord said, These have no master : let them return every man to his house in peace, 1 Kings xxii. 17. All ye beasts of the field, come to devour, yea, all ye beasts in the forest. His watchmen are blind : they are all ignorant, they are all dumb dogs, they cannot bark ; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand : they all look to their own way, every one for his gain, from his quarter, Isa. lvi. 9—11. My people hath been lost sheep : their shepherds have caused them to go astray, they have turned them away on the mountains : they have gone from mountain to hill, they have forgotten their resting-place, Jer. i. 6. Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed : but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost ; but with force and with cruelty have ye ruled them. And they were scattered, because there is no shepherd : and they became meat to all the beasts of the field, when they were scattered. My sheep wandered through all the mountains, and upon every high hill : yea, my flock was scattered upon all the face of the earth, and none did search or seek after them, Ezek. xxxiv. 3—6. For the idols have spoken vanity, and the diviners have seen a lie, and have told false dreams ; they comfort in vain : therefore they went their way as a flock, they were troubled, because there was no shepherd, Zech. x. 2. For, lo, I will raise up a shepherd in the land, which shall not visit those that be cut off, neither shall seek the young one, nor heal that that is broken, nor feed that that standeth still : but he shall eat the flesh of the fat, and tear their claws in pieces, xi. 16. Awake, O sword, against my shepherd, and

against the man that is my fellow, saith the Lord of Hosts : smite the shepherd, and the sheep shall be scattered : and I will turn mine hand upon the little ones. And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die ; but the third shall be left therein, xiii. 7, 8. For ye were as sheep going astray ; but are now returned unto the Shepherd and Bishop of your souls, 1 Pet. ii. 25.

VER. 37.

Τότε λέγει τοῖς μαθηταῖς αὐτοῦ· Ὁ μὲν θερισμὸς πολὺς, αἱ δὲ ἐργάται ὀλίγοι.

Then saith he unto his disciples, ^a The harvest truly is plenteous, ^b but the labourers are few ;

^a Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, Matt. xxviii. 19. And he said unto them, Go ye into all the world, and preach the gospel to every creature, Mark xvi. 15. Therefore said he unto them, The harvest truly is great, but the labourers are few : pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest, Luke x. 2. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem, xxiv. 47. Say not ye, There are yet four months, and then cometh harvest ? behold, I say unto you, Lift up your eyes, and look on the fields ; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal : that both he that soweth and he that reapeth may rejoice together, John iv. 35, 36. And a vision appeared to Paul in the night ; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us. And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them, Acts xvi. 9, 10. For I am with thee, and no man shall set on thee to hurt thee : for I have much people in this city, xviii. 10.

^b For we are labourers together with God : ye are God's husbandry, ye are God's building, 1 Cor. iii. 9. We then

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as workers together with him, beseech you also that ye receive not the grace of God in vain, 2 Cor. vi. 1. But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state. For I have no man like-minded, who will naturally care for your state. For all seek their own, not the things which are Jesus Christ's, Phil. ii. 19—21. And Jesus, which is called Justus, who are of the circumcision. These only are my fellow-workers unto the kingdom of God, which have been a comfort unto me, Col. iv. 11. And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; And to esteem them very highly in love for their work's sake. And be at peace among yourselves, 1 Thess. v. 12, 13. Let the elders that rule well be accounted worthy of double honour, especially they who labour in the word and doctrine, 1 Tim. v. 17.

VER. 38.

Διήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ, ὅπως ἐκβάλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ.

^a Pray ye therefore ^b the Lord of the harvest, ^c that he will send forth labourers into his harvest.

^a See parallels on clause 1, v. 5. ch. vi.

^b And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease, Matt. x. 1. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you, John xx. 21. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers, Eph. iv. 11.

^c The Lord gave the word: great was the company of those that published it, Ps. lxxviii. 11. Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them, 18. And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding, Jer. iii. 15. And the remnant of Jacob shall be in the midst

of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men, Mic. v. 7. After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest, Luke x. 1, 2. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them, Acts xiii. 2. So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus, 4. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues, 1 Cor. xii. 28.

CHAP. X.—VER. 1.

Καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ, ἔδωκεν αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων, ὥστε ἐκβάλλειν αὐτὰ, καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν.

And when he had ^a called unto him his twelve disciples, ^b he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

^a And Jesus said unto them, Verily I say unto you, That ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel, Matt. xix. 28. Now when the even was come, he sat down with the twelve, xxvi. 20. And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people, 47. And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him. And he ordained twelve, that they should be with him, and that he might send them forth to preach, Mark iii. 13, 14. And he called unto him the twelve, and began to send them forth by two and two; and

gave them power over unclean spirits, vi. 7. And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles, Luke vi. 13. Jesus answered them, Have not I chosen you twelve, and one of you is a devil? John vi. 70. And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars, Rev. xii. 1. And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel: On the east three gates; on the north three gates; on the south three gates; and on the west three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb, xxi. 12—14.

^b And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen, Matt. vi. 13. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, xxviii. 18, 19. And to have power to heal sicknesses, and to cast out devils, Mark iii. 15. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover, xvi. 17, 18. Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases, Luke ix. 1. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you, x. 19. For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist, xxi. 15. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high, xxiv. 49. John answered and said, A man can receive nothing,

except it be given him from heaven, John iii. 27. The Father loveth the Son, and hath given all things into his hand, 35. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him, xvii. 2. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained, xx. 21—23. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth, Acts i. 8. And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all, iii. 15, 16. And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? xix. 15.

VER. 2.

Τῶν δὲ δώδεκα ἀποστόλων τὰ ὀνόματα ἔστι ταῦτα· πρῶτος, Σίμων ὁ λεγόμενος Πέτρος, καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ.

Now the names of the twelve ^aapostles are these; The first ^bSimon, who is called Peter, and ^cAndrew his brother; ^dJames the son of Zebedee, and John his brother;

^a And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles, Acts i. 26. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers, Eph. iv. 11. Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High-Priest of our profession, Christ Jesus, Heb. iii. 1.

^b And Simon he surnamed Peter, Mark iii. 16. Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew, Luke vi. 14. One of the two which heard John speak, and follow-

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ed him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ. And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone, John i. 40—42. Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ, 2 Pet. i. 1.

^cOne of his disciples, Andrew, Simon Peter's brother, saith unto him, John vi. 8.

^dAnd going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them, Matt. iv. 21. And James the son of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder, Mark iii. 17.

VER. 3.

Ἰάκωβος ὁ τοῦ Ζεβεδαίου, καὶ Ἰωάννης ὁ ἀδελφὸς αὐτοῦ· Φίλιππος, καὶ Βαρθολομαῖος· Θωμᾶς, καὶ Ματθαῖος ὁ τελώνης· Ἰάκωβος ὁ τοῦ Ἀλφραίου, καὶ Λεββαῖος ὁ ἐπικληθεὶς Θαδδαῖος.

^a Philip, and Bartholomew; ^b Thomas, and ^c Matthew the publican; ^d James the son of Alphaeus; ^e and Lebbaeus, whose surname was Thaddæus;

^aThe day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me. Now Philip was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see, John i. 43—46. The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus, xii. 21, 22.

^bMatthew and Thomas, James the son of Alphaeus, and Simon called Zelotes, Luke vi. 15. Then said Thomas,

which is called Didymus, unto his fellow-disciples, Let us also go, that we may die with him, John xi. 16.

^cSee parallels on ver. 9. ch. ix.

^dAnd Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddæus, and Simon the Canaanite, Mark iii. 18. And after they had held their peace, James answered, saying, Men and brethren, hearken unto me, Acts xv. 13.

^eAnd Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddæus, and Simon the Canaanite, Mark iii. 18. Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called, Jude 1.

VER. 4.

Σίμων ὁ Κανανίτης, καὶ Ἰούδας ὁ Ἰσκαριώτης, ὁ καὶ παραδούς αὐτόν.

^a Simon the Canaanite; ^b and Judas Iscariot, who also betrayed him.

^aAnd Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddæus, and Simon the Canaanite, Mark iii. 18. Matthew and Thomas, James the son of Alphaeus, and Simon called Zelotes, Luke vi. 15.

^bThen one of the twelve, called Judas Iscariot, went unto the chief priests, Matt. xxvi. 14. And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people, 47. Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, xxvii. 3. And Judas Iscariot, which also betrayed him: and they went into an house, Mark iii. 19. And Judas the brother of James, and Judas Iscariot, which also was the traitor, Luke vi. 16. Judas then; having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. Jesus therefore, knowing all things that should come upon him, went forth and said unto them, Whom seek ye? They answered him, Jesus of Nazareth.

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Jesus saith unto them, I am *he*. And Judas also, which betrayed him, stood with them, John xviii. 3-5.

VER. 5.

Τούτους τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς, παραγγίλλας αὐτοῖς, λέγων· Εἰς ὅδὲν ἰθὺν μὴ ἀπέλθῃτε, καὶ εἰς πόλιν Σαμαρείτῶν μὴ εἰσέλθῃτε.

These twelve Jesus ^asent forth, and commanded them, saying, ^bGo not into the way of the Gentiles, and into any city ^cof the Samaritans enter ye not:

^aAnd sent forth his servants to call them that were bidden to the wedding: and they would not come, Matt. xxii. 3. And he sent them to preach the kingdom of God, and to heal the sick, Luke ix. 2. After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come, x. 1. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you, John xx. 21.

^bThen said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles? John vii. 35.

^cAnd the king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof, 2 Kings xvii. 24. And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem. And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? Luke ix. 52-54. Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans, John iv. 9. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Fa-

ther in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth, 22-24. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth, Acts i. 8.

VER. 6.

Παρεῖσθε δὲ μᾶλλον πρὸς τὰ πικρὰ τὰ ἀπολωλὸτα οἶκον Ἰσραὴλ.

But ^ago rather to ^bthe lost sheep of the house of Israel.

^aBut he answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not meet to take the children's bread, and to cast it to dogs, Matt. xv. 24-26. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem, Luke xxiv. 47. Unto you first, God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities, Acts iii. 26. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles, xiii. 46. And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles, xviii. 6. But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance, xxvi. 20. And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: For the heart of this people is waxed gross, and their ears

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are dull of hearing, and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them. Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and *that* they will hear it, xxviii. 25—28.

^b See parallels on clause 2, ver. 36, chap. ix.

VER. 7.

Πορεύμενοι δὲ κηρύσσετε, λέγοντες, "Ὅτι ἤγγικεν ἡ βασιλεία τῶν οὐρανῶν.

And as ye go, ^a preach, saying, ^b The kingdom of heaven is at hand.

^a Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee, Jonah iii. 2. And they went out, and preached that men should repent, Mark vi. 12. Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God, Luke ix. 60. The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it, xvi. 16. Being grieved that they taught the people, and preached through Jesus the resurrection from the dead, Acts iv. 2.

^b See parallels on clause 2, ver. 2, chap. iii.

VER. 8.

Ἀσθενοῦντας θεραπεύετε, λεπροὺς καθαρίζετε, νεκροὺς ἐγείρετε, δαιμόνια ἐκβάλλετε· δωρεὰν ἐλάβετε, δωρεὰν δότε.

^a Heal the sick, cleanse the lepers, raise the dead, cast out devils: ^b freely ye have received, freely give.

^a And when he called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease, Matt. x. 1. They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover, Mark xvi. 18. And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you, Luke x. 9. If we this day be examined of the good deed done to the impotent man, by what means he is made whole; Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of

Nazareth, whom ye crucified, whom God raised from the dead, *even* by him doth this man stand here before you whole, Acts iv. 9, 10. By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus, 30. And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch. And of the rest durst no man join himself to them: but the people magnified them. And believers were the more added to the Lord, multitudes both of men and women.) Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them, v. 12—15.

^b Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk, Acts iii. 6. Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity, viii. 19—23. I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive, xx. 33—35.

VER. 9.

Μὴ κτήσθε χρυσόν, μηδὲ ἀργύρον, μηδὲ χαλκὸν εἰς τὰς ζώνας ὑμῶν.

Provide ^a neither gold, nor silver, nor brass in your purses,

^a And commanded them that they should take nothing for *their* journey,

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save a staff only; no scrip, no bread, no money in *their* purse, Mark vi. 8. And he said unto them, Take nothing for *your* journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece, Luke ix. 3. Carry neither purse, nor scrip, nor shoes: and salute no man by the way, x. 4. And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye anything? And they said, Nothing, *xxii. 35.*

VER. 10.

Μὴ στίραν εἰς ὁδόν, μὴδὲ δύο χιτῶνας, μὴδὲ ὑποδήματα, μὴδὲ βάβδον ἄξιός γάρ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ ἐστίν.

Nor ^a a scrip for your journey, neither ^b two coats, neither shoes, nor yet staves: ^c for the workman is worthy of his meat.

^a And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip; and his sling was in his hand: and he drew near to the Philistine, 1 Sam. xvii. 40.

^b He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise, Luke iii. 11.

^c And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house, Luke x. 7. Have we not power to eat and to drink? Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas? Or I only and Barnabas, have not we power to forbear working? Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. If we have

sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ. Do ye not know that they which minister about holy things, live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel, 1 Cor. ix. 4—14. Let him that is taught in the word communicate unto him that teacheth in all good things. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap, Gal. vi. 6, 7. Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward, 1 Tim. v. 17, 18.

VER. 11.

Εἰς ἣν δ' ἂν πόλιν ἢ κώμην εἰσελθῆτε, ἐρετάσατε τίς ἐν αὐτῇ ἀξίός ἐστι κἀκεῖ μείνατε ἕως ἂν ἐξελθῆτε.

And into whatsoever city or town ye shall enter, ^ainquire who in it is worthy; and there abide till ye go thence.

^a And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us, Acts xvi. 15. After these things Paul departed from Athens, and came to Corinth; and found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome :) and came unto them. And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tent-makers, xviii. 1—3.

^b And he said unto them, in what place soever ye enter into an house, there abide till ye depart from that place, Mark vi. 10. And whatsoever house ye enter into, there abide, and thence depart, Luke ix. 4. And in the same house remain, eating and

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drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you, x. 7, 8.

VER. 12.

Εἰσερχόμενοι δις εἰς τὴν οἰκίαν, ἀσπάσα-
θε αὐτήν.

And when ye come into an house,
a salute it.

a And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again, Luke x. 5. 6. The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) Acts x. 36. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God, 2 Cor. v. 20. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless, 2 Pet. iii. 14.

VER. 13.

Καὶ ἐὰν μὲν ἡ οἰκία ἀξία, ἐλθέτω ἡ εἰρήνη ὑμῶν ἐπ' αὐτήν· ἐὰν δὲ μὴ ἡ ἀξία, ἡ εἰρήνη ὑμῶν σπρίσ ὑμᾶς ἐπιστραφύτω.

And if the house be worthy, let your peace come upon it: but if it be not worthy, a let your peace return to you.

a But as for me, when they were sick, my clothing was sackcloth: I humbled my soul with fasting; and my prayer returned into mine own bosom, Ps. xxxv. 13. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again, Luke x. 6. To the one we are the saviour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things? 2 Cor. ii. 16.

VER. 14.

Καὶ ὅς ἐὰν μὴ διζηται ὑμᾶς, μὴδὲ ἀκούσῃ τοὺς λόγους ὑμῶν, ἐξερχόμενοι τῆς οἰκίας ἢ τῆς πόλεως ἐκεῖνης, ἐκτινάξατε τὸν κονιορτὸν τῶν ποδῶν ὑμῶν.

And a whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, b shake off the dust of your feet.

a He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward, Matt. x. 40, 41. And whoso shall receive one such little child in my name receiveth me, xviii. 5. And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city, Mark vi. 11. Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me, ix. 37. And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them, Luke ix. 5. And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples, 43. But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you, x. 10, 11. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me, John xiii. 20. He therefore that despiseth, despiseth not man, but God, who hath also given unto us his Holy Spirit, 1 Thess. iv. 8.

b But they shook off the dust of their feet against them, and came unto Iconium, Acts xiii. 51. And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles, xviii. 6.

VER. 15.

Ἄμην λέγω ὑμῖν, ἀνεκτότερον ἔσται γῆ Σοδόμων καὶ Γομόρρων ἐν ἡμέρᾳ κρίσεως, ἢ τῇ πόλει ἐκείνῃ.

Verily I say unto you, ^a It shall be more tolerable for the land of Sodom and Gomorrha ^b in the day of judgment, than for that city.

^a But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day, Matt. xi. 22—24. As I live, saith the Lord God, Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters. Behold, this was the iniquity of thy sister Sodom, pride, fullness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination before me: therefore I took them away as I saw good. Neither hath Samaria committed half of thy sins; but thou hast multiplied thine abominations more than they, and hast justified thy sisters in all thine abominations which thou hast done. Thou also, which hast judged thy sisters, bear thine own shame for thy sins which thou hast committed more abominable than they: they are more righteous than thou: yea, be thou confounded also, and bear thy shame, in that thou hast justified thy sisters. When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them: That thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art a comfort unto them. When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate. For thy sister Sodom was not mentioned by thy mouth in the day of thy pride, Ezek. xvi. 48—56. And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I

say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city, Mark vi. 11. Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you. But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city, Luke x. 11, 12. If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father, John xv. 22—24.

^b But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment, xii. 36. The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished, 2 Pet. ii. 9. But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men, iii. 7. Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world, 1 John iv. 17. See also on clause 1, ver. 22. chap. vii.

VER. 16.

Ἰδοὺ, ἐγὼ ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν μέσσοις λύκων· γίνεσθε οὖν φρονίμοι ὡς οἱ ὄφεις, καὶ ἀκίραιοι ὡς αἱ περιστέραι.

Behold, I send you forth ^a as sheep in the midst of wolves: be ye therefore ^b wise as serpents, ^c and harmless as doves.

^a For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock, Acts xx. 29.

^b Now the serpent was more subtle than any beast of the field which the Lord God hath made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? Gen. iii. 1. And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled

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me, and I did eat, 13. For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist, Luke xxi. 15. Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men, 1 Cor. xiv. 20. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ, 2 Cor. xi. 3. And no marvel; for Satan himself is transformed into an angel of light, 14. See then that ye walk circumspectly, not as fools, but as wise, Redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is, Eph. v. 15—17. For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding, Col. i. 9. Walk in wisdom toward them that are without, redeeming the time, iv. 5.

^c For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple. For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil, Rom. xvi. 18, 19. For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward, 2 Cor. i. 12. Avoiding this, that no man should blame us in this abundance which is administered by us, viii. 20. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ, xi. 3. That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world, Phil. ii. 15. Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believed, 1 Thess. ii.

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10. Abstain from all appearance of evil, v. 22.

VER. 17.

Προσέχετε δὲ ἀπὸ τῶν ἀνθρώπων· παρα-
δόσουσι γὰρ ὑμᾶς εἰς συνέδρια, καὶ ἐν ταῖς
συναγωγαῖς αὐτῶν μαρτυρήσουσιν ὑμᾶς.

But ^a beware of men: ^b for they will deliver you up to the councils, and they will ^c scourge you in their synagogues;

^a Trust ye not in a friend, put ye not confidence in a guide: keep the doors of thy mouth from her that lieth in thy bosom, Mic. vii. 5. But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them, Mark xiii. 9. Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death, 12. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren, 2 Cor. xi. 24—26. Of whom be thou ware also; for he hath greatly withstood our words, 2 Tim. iv. 15.

^b Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another, Matt. xxiv. 9, 10. But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them, Mark xiii. 9. But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. And it shall turn to you for a testimony, Luke xxi. 12, 13. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth

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God service, John xvi. 2. And Annas the high-priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high-priest, were gathered together at Jerusalem, Acts iv. 6. Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned, v. 26. And Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day, xxiii. 1.

^c And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again, Matt. xx. 19. Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city, xxiii. 34. And it shall be, if the wicked man be worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number. Forty stripes he may give him, and not exceed: lest, if he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee, Deut. xxv. 2, 3. And to him they agreed: and when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go, Acts v. 40. And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee, xxii. 19. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep, 2 Cor. xi. 24, 25. And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment, Heb. xi. 36.

VER. 18.

Καὶ ἐπὶ ἡγεμόνας δὲ καὶ βασιλεῖς ἀχθήσασθε ἕνεκεν ἑμοῦ· εἰς μαρτύριον αὐτοῖς καὶ τοῖς ἔθνεσιν.

And ye shall ^a be brought before governors and kings ^b for my sake, for a testimony against them and the Gentiles.

^a Why do the heathen rage, and

the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my king upon my holy hill of Zion, Ps. ii. 1—6. Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people. Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned. And when they had brought them, they set them before the council: and the high-priest asked them, Acts v. 25—27. Now about that time Herod the king stretched forth his hands to vex certain of the church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded farther to take Peter also. (Then were the days of unleavened bread.) And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people, xii. 1—4.

^b And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them, Matt. viii. 4. But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them, Mark xiii. 9. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God, 2 Tim. i. 8. I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ, Rev. i. 9.

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And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held, vi. 9. And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them, xi. 7.

VER. 19.

Ὅταν δὲ παραδιδώσιν ὑμᾶς, μὴ μεριμνῆσθε πῶς, ἢ τί λαλήσετε· δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τί λαλήσετε.

But ^a when they deliver you up, take no thought how or what ye shall speak: for ^b it shall be given you in that same hour what ye shall speak.

^a But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost, Mark xiii. 11. And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say, Luke xii. 11. Settle it therefore in your hearts, not to meditate before what ye shall answer: xxi. 14.

^b Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say, Exod. iv. 12. And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do, 15. But the Lord said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord. Then the Lord put forth his hand, and touched my mouth. And the Lord said unto me, Behold, I have put my words in thy mouth, Jer. i. 7—9. And they were not able to resist the wisdom and the Spirit by which he spake, Acts vi. 10. Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion, 2 Tim. iv. 17.

VER. 20.

Οὐ γὰρ ὑμεῖς ἐστέ οἱ λαλοῦντες, ἀλλὰ τὸ Πνεῦμα τοῦ πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν.

For it is not ye that speak, ^a but the Spirit of ^b your Father which speaketh in you.

^a The Spirit of the Lord spake by me, and his word was in my tongue, 2 Sam. xxiii. 2. For David himself said by the Holy Ghost, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool, Mark xii. 36. If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him? Luke xi. 13. For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist, xxi. 15. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance, Acts ii. 4. Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, iv. 8. And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, xrviii. 25. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into, 1 Pet. i. 12. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost, 2 Pet. i. 21.

^b See parallels on clause 3, ver. 16. chap. v.

VER. 21.

Παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον, καὶ πατὴρ τέκνον· καὶ ἐπανάσθουσιν αὐτούς.

^a And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death.

* Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law, Matt. x. 34, 35. And then shall many be offended, and shall betray one another, and shall hate one another, xxiv. 10. Trust ye not in a friend, put ye not confidence in a guide: keep the doors of thy mouth from her that lieth in thy bosom. For the son dishonoureth the father, the daughter riseth up against her mother, the daughter in law against her mother in law; a man's enemies are the men of his own house, Mic. vii. 5, 6. And it shall come to pass, that when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the Lord: and his father and his mother that begat him shall thrust him through when he prophesieth, Zech. xiii. 3. Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved. Mark xiii. 12, 13. Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: For from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against the daughter in law, and the daughter in law against her mother in law, Luke xii. 51—53. And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for my name's sake, xxi. 16, 17.

VER. 22.

καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου· ὃ δὲ ὑπομένων εἰς τέλος, ὅστος σωθήσεται.

And ye shall be hated of all men

for my name's sake: but he that endureth to the end shall be saved.

* Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake, Matt. xxiv. 9. Hear the word of the Lord, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed. A voice of noise from the city, a voice from the temple, a voice of the Lord that rendereth recompence to his enemies, Is. lxvi. 5, 6. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake, Luke vi. 22. The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil, John vii. 7. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you, xv. 18, 19. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world, xvii. 14. Marvel not, my brethren, if the world hate you, 1 John iii. 13.

* See parallels on clause 1, ver. 10. chap. v.

* But he that shall endure unto the end, the same shall be saved, Matt. xxiv. 13. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days, Dan. xii. 12, 13. And ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved, Mark xiii. 13. But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience, Luke viii. 15. To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life, Rom. ii. 7. And let us not be weary in well doing: for in due season we shall reap, if we faint not, Gal. vi. 9. For we are made partakers

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of Christ, if we hold the beginning of our confidence steadfast unto the end, Heb. iii. 14. And we desire that every one of you, do shew the same diligence to the full assurance of hope unto the end, vi. 11. Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him, Jam. i. 12. But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life, Jude 20, 21. He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God, Rev. ii. 7. Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life, 10. He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it, 17. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations, 26. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne, iii. 21. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be, xxii. 12.

VER. 23.

Ὅταν διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε εἰς τὴν ἄλλην· Ἀμὴν γὰρ λέγω ὑμῖν, οὐ μὴ τελήσῃτε τὰς πόλεις τοῦ Ἰσραὴλ, ἕως ἃν ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου.

But *when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, ^b till the Son of man be come,

*Then the Pharisees went out, and held a council against him, how they might destroy him. But when Jesus

knew it, he withdrew himself from thence: and great multitudes followed him, and he healed them all, Matt. xii. 14, 15. And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. But he passing through the midst of them went his way, And came down to Capernaum, a city of Galilee, and taught them on the sabbath-days, Luke iv. 29—31. After these things Jesus walked in Galilee: for he would not walk in Jewry; because the Jews sought to kill him, John vii. 1. Therefore they sought again to take him: but he escaped out of their hand, And went away again beyond Jordan into the place where John at first baptized; and there he abode. And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true. And many believed on him there, x. 39—42. Then from that day forth they took counsel together for to put him to death. Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples, xi. 53, 54. And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles, Acts viii. 1. But their laying await was known of Saul. And they watched the gates day and night to kill him. Then the disciples took him by night, and let him down by the wall in a basket, ix. 24, 25. But the Jews stirred up the devout and honourable women, and the chief men in the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts. But they shook off the dust of their feet against them, and came unto Iconium, xiii. 50, 51. They were ware of it, and fled into Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about: and there they preached the Gospel, xiv. 6, 7. And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul,

drew him out of the city, supposing he had been dead. Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe, 19, 20. And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither went into the synagogue of the Jews. And then immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timothy abode there still, xvii. 10, 14. And after the uproar was ceased, Paul called unto him the disciples, and embraced them, and departed for to go into Macedonia, xx. 1.

^b Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom, Matt. xvi. 28. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be, xxiv. 27. And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory, 30. But and if that evil servant shall say in his heart, My lord delayeth his coming, 48. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh, xxv. 13. Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven, xxvi. 64. And then shall they see the Son of man coming in the clouds with great power and glory, Mark xiii. 26. I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth? Luke xviii. 8. And then shall they see the Son of man coming in a cloud with power and great glory, xxi. 27.

VER. 24.

Οὐκ ἔστι μαθητὴς ὑπὲρ τὸν διδάσκαλον, οὐδὲ δούλος ὑπὲρ τὸν κύριον αὐτοῦ.

The ^adisciple is not above his master, nor the servant above his lord.

^a And Uriah said unto David, The ark, and Israel, and Judah, abide in tents; and my lord Joab, and the

servants of my lord, are encamped in the open fields; shall I then go into mine house, to eat and to drink, and to lie with my wife? as thou livest, and as thy soul liveth, I will not do this thing, 2 Sam. xi. 11. The disciple is not above his master: but every one that is perfect shall be as his master, Luke vi. 40. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him, John xiii. 16. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me, xv. 20, 21. Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin, Heb. xii. 2—4.

VER. 25.

Ἀρκετὸν τῷ μαθητῇ ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ, καὶ ὁ δούλος ὡς ὁ κύριος αὐτοῦ. Εἰ τὸν οἰκοδομοῦντι Βεελζεβὺλ ἐκάλουν, πόσω μᾶλλον τοὺς οἰκιστοὺς αὐτοῦ;

It is enough for the disciple that he be as his master, and the servant as his lord. ^a If they have called the Master of the house, Beelzebub, how much more shall they call them of his household?

^a But the Pharisees said, He casteth out devils through the prince of the devils, Matt. ix. 34. But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils, xii. 24. And the Scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils, Mark iii. 22. But some of them said, He casteth out devils through Beelzebub the chief of the devils, Luke xi. 15. The people answered and said, Thou hast a devil: who goeth about to kill thee? John vii. 20. Then answered the Jews,

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and said unto him, Say we not well that thou art a Samaritan, and hast a devil? viii. 48. Then said the Jews unto him, Now we know that thou hast a devil, 52. And many of them said, He hath a devil, and is mad; why hear ye him? x. 20.

VER. 26.

Μη οὖν φοβηθῆτε αὐτούς· οὐδὲν γὰρ ἐστὶ κεκαλυμμένον, ὃ οὐκ ἀποκαλυφθήσεται· καὶ κρυπτόν, ὃ οὐ γνωσθήσεται.

^a *Fear them not therefore: ^bfor there is nothing covered, that shall not be revealed; and hid, that shall not be known.*

^a And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell, ver. 28. The wicked flee when no man pursueth: but the righteous are bold as a lion, Prov. xxviii. 1. The fear of man bringeth a snare, but whose putteth his trust in the Lord shall be safe, xxix. 25. Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy redeemer, the Holy One of Israel, Isa. xli. 10. 14. But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters; I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee, xliii. 1, 2. Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation, li. 7, 8. 1, even I, am he that comforteth you: who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man which shall be made as grass; And forgettest the Lord thy maker,

that hath stretched forth the heavens and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? and where is the fury of the oppressor? 12, 13. Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord, Jer. i. 8. Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at their faces, lest I confound thee before them. For, behold, I have made thee this day a defended city, and an iron pillar, and brazen walls against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land, 17, 18. And thou, son of man, be not afraid of them, neither be afraid of their words, though briers and thorns be with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house, Ezek. ii. 6. Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus, Acts iv. 13. But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye, 19. But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled, 1 Pet. iii. 14. But the fearful—shall have their part in the lake which burneth with fire and brimstone, which is the second death, Rev. xxi. 8.

^b For there is nothing hid, which shall not be manifested; neither was anything kept secret, but that it should come abroad, Mark iv. 22. For nothing is secret, that shall not be made manifest; neither anything hid, that shall not be known and come abroad, Luke viii. 17. For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. Therefore whatsoever ye have spoken in darkness shall be heard in the light, and that which ye have spoken in the ear in closets shall be proclaimed upon the house-tops, xii. 2, 3.

VER. 27.

“Ο λόγος ὑμῶν ἐν τῇ σκοτίᾳ, εἴπατε ἐν τῷ φωτί· καὶ ὃ εἰς τὸ οὐς ἀκούετε, κηρύξατε ἐπὶ τῶν δαυμάτων.”

What ^a I tell you in darkness, that speak ye in light : and what ye hear in the ear, ^b that preach ye upon the house-tops.

^a He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance : but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables : because they seeing see not ; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand ; and seeing ye shall see, and shall not perceive : For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed ; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. But blessed are your eyes, for they see : and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them ; and to hear those things which ye hear, and have not heard them, Matt. xiii. 11—17. All these things spake Jesus unto the multitude in parables ; and without a parable spake he not unto them : That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables ; I will utter things which have been kept secret from the foundation of the world, 34, 35. And he said, Unto you it is given to know the mysteries of the kingdom of God : but to others in parables ; that seeing they might not see, and hearing they might not understand, Luke viii. 10. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth : for he shall not speak of him-

self ; but whatsoever he shall hear, that shall he speak : and he will shew you things to come, John xvi. 12, 13. These things have I spoken unto you in proverbs : but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father, 25. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb, 29. Seeing then that we have such hope, we use great plainness of speech, 2 Cor. iii. 12.

^b Wisdom crieth without ; she uttereth her voice in the streets : She crieth in the chief place of concourse, in the openings of the gates : in the city she uttereth her words, saying, How long, ye simple ones, will ye love simplicity ? and the scornors delight in their scorning, and fools hate knowledge ? Turn you at my reproof : behold, I will pour out my Spirit unto you, I will make known my words unto you, Prov. i. 20—23. Doth not wisdom cry ? and understanding put forth her voice ? She standeth in the top of high places, by the way in the places of the paths. She crieth at the gates, at the entry of the city, at the coming in at the doors. Unto you, O men, I call ; and my voice is to the sons of man. O ye simple, understand wisdom : and ye fools, be ye of an understanding heart, viii. 1—5. Go, stand and speak in the temple to the people all the words of this life, Acts v. 20. Did not we straitly command you that ye should not teach in this name ? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us, 28. Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him, xvii. 17.

VER. 28.

Καὶ μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτείνοντων τὸ σῶμα, τὴν δὲ ψυχὴν μὴ δυναμένων ἀποκτείνειν· φοβηθῆτε δὲ μᾶλλον τὸν δυνάμενον καὶ ψυχὴν καὶ σῶμα ἀπολῆσαι ἐν γένει.”

And ^a fear not them which kill the body, but are not able to kill the soul : but rather ^b fear him which is ^c able to destroy both soul and body in hell.

^a Fear them not therefore : for there

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is nothing covered, that shall not be revealed; and hid, that shall not be known, Matt. x. 26. Say ye not, A confederacy, to all *them* to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread, Isa. viii. 12, 13. I, even I, am he that comforteth you: who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man which shall be made as grass, li. 12. And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him, Luke xii. 4, 5. Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the Gospel of the grace of God, Acts xx. 23, 24. Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus, xxi. 13. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord, Rom. viii. 35-39. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous

judge, shall give me at that day: and not to me only, but unto all them also that love his appearing, 2 Tim. iv. 6-8. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection, Heb. xi. 35. Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life, Rev. ii. 10.

^b My flesh trembleth for fear of thee; and I am afraid of thy judgments, Psal. cxix. 120. For in the multitude of dreams and many words, there are also divers vanities: but fear thou God, Eccles. v. 7. Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him: But it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow; because he feareth not before God, viii. 12, 13. For all those things hath mine hand made, and all those things have been, saith the Lord: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word, Isa. lxvi. 2. Fear ye not me? saith the Lord: will ye not tremble at my presence, which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it? Jer. v. 22. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: For our God is a consuming fire, Heb. xii. 28, 29.

^c See parallels on last clause of ver. 22. chap. v.

VER. 29.

Οὐχὶ δύο στρούθια ἀσπαρίου πωλεῖται;
καὶ ἐν ἑκτῶν οὐ πωλεῖται ἐπὶ τὴν γῆν, ἀνευ
τοῦ πατρὸς ἡμῶν;

Are not ^a two sparrows sold for a farthing? ^b and one of them shall not fall on the ground without your Father.

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^a Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows, Luke xii. 6, 7.

^b These wait all upon thee; that thou mayest give them their meat in due season. *That* thou givest them they gather: thou openest thine hand, they are filled with good. Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust. Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth, Ps. civ. 27—30.

VER. 30.

Ἰμῶν δὲ καὶ αἱ τρίχες τῆς κεφαλῆς πάντα ἡριθμημέναι εἰσὶ.

But ^a the very hairs of your head are all numbered.

^a And the people said unto Saul, Shall Jonathan die, who hath wrought this great salvation in Israel? God forbid: as the Lord liveth, there shall not one hair of his head fall to the ground; for he hath wrought with God this day. So the people rescued Jonathan that he died not, 1 Sam. xiv. 45. Then said she, I pray thee, let the king remember the Lord thy God, that thou wouldst not suffer the revengers of blood to destroy any more, lest they destroy my son. And he said, As the Lord liveth, there shall not one hair of thy son fall to the earth, 2 Sam. xiv. 11. And Solomon said, If he will shew himself a worthy man, there shall not an hair of him fall to the earth: but if wickedness shall be found in him, he shall die, 1 Kings i. 52. But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows, Luke xii. 7. But there shall not an hair of your head perish, xxi. 18. Wherefore I pray you to take *some* meat: for this is for your health: for there shall not an hair fall from the head of any of you, Acts xxvii. 34.

VER. 31.

Μὴ οὖν φοβεσθῆτε πολλῶν στροβιῶν διαφέρετε ὑμᾶς.

Fear ye not therefore, ^a ye are of more value than many sparrows.

^a Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Matt. vi. 26. And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath-day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath-days, xii. 11, 12. For thou hast made him a little lower than the angels, and hast crowned him with glory and honour, Ps. viii. 5. Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls? Luke xii. 24. The Lord then answered him, and said, *Thou hypocrite*, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath-day? xiii. 15, 16. For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he it altogether for our sakes? For our sakes, no doubt, *this* is written: that he that ploweth should plow in hope; and that he thresheth in hope should be partaker of his hope, 1 Cor. ix. 9, 10.

VER. 32.

Πᾶς οὖν ὅστις ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, ὁμολογήσω παρὰ ἐν αὐτῷ ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς.

Whoever therefore shall ^a confess me before men, ^b him will I confess also before ^c my Father ^d which is in heaven.

^a I will speak of thy testimonies also before kings, and will not be ashamed, Ps. cxix. 46. Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: But he that denieth me before men shall be denied before the angels of God, Luke xii. 8, 9. These words spake his parents, because they feared the Jews: for the Jews had agreed

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already, that if any man did confess that he was Christ, he should be put out of the synagogue, John ix. 22. That if thou shalt confess with thy mouth the Lord Jesus, and shall believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation, Rom. x. 9, 10. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession, 1 Tim. vi. 12, 13. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the Gospel according to the power of God, 2 Tim. i. 8. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God, 1 John iv. 15. I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth, Rev. ii. 13.

^b Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, Mat. xxv. 34. Wherefore the Lord God of Israel saith, I said indeed that thy house, and the house of thy father, should walk before me for ever: but now the Lord saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed, 1 Sam. ii. 30. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels, Rev. iii. 5.

^c See parallels on clause 4. ver. 21. chap. vii.

^d See parallels on last clause of ver. 16. chap. v.

VER. 33.

"Ὅστις δ' ἂν ἀρνήσεται με ἔμπροσθεν τῶν

ἀνθρώπων, ἀρνήσομαι αὐτὸν κατὰ ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς.

But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

^a But he denied before them all, saying, I know not what thou sayest. And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth. And again he denied with an oath, I do not know the man. And after a while came unto him they that stood by; and said to Peter, Surely thou also art one of them; for thy speech bewrayeth thee. Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew. And Peter remembered the word of Jesus, which said unto him, Before the cock crew, thou shalt deny me thrice. And he went out, and wept bitterly, Matt. xxvi. 70-75. For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels, Luke ix. 26. But he that denieth me before men shall be denied before the angels of God, xii. 9. If we suffer, we shall also reign with him: if we deny him, he also will deny us: If we believe not, yet he abideth faithful: he cannot deny himself, 2 Tim. ii. 12, 13. But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction, 2 Pet. ii. 1. Whosoever denieth the Son, the same hath not the Father: [but] he that acknowledgeth the Son hath the Father also, 1 John ii. 23,

VER. 34.

Μὴ νομίζετε ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ τὴν γῆν· οὐκ ἦλθον βαλεῖν εἰρήνην, ἀλλὰ μάχαιραν.

Think not that I am come to send peace on earth: I came not to send peace, but a sword.

^a Woe is me, my mother, that thou hast born me a man of strife and a man of contention to the whole earth! I have neither lent on usury, nor men

have lent to me on usury; yet every one of them doth curse me, Jer. xv. 10. I am come to send fire on the earth; and what will I, if it be already kindled? But I have a baptism to be baptized with; and how am I straitened till it be accomplished! Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: For from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law, Luke xii. 49—53. Many of the people therefore, when they heard this saying, said, Of a truth this is the prophet. Others said, This is the Christ. But some said, Shall Christ come out of Galilee? Hath not the Scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was? So there was a division among the people because of him. And some of them would have taken him; but no man laid hands on him. Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him? The officers answered, Never man spake like this man. Then answered them the Pharisees, Are ye also deceived? Have any of the rulers or of the Pharisees believed on him? But this people who knoweth not the law are cursed. Nicodemus saith unto them (he that came to Jesus by night, being one of them), Doth our law judge any man, before it hear him, and know what he doeth? They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet, John vii. 40—52. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo,

we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed. And the word of the Lord was published throughout all the region. But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts, Acts xiii. 45—50. But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren. But the multitude of the city was divided: and part held with the Jews, and part with the apostles, xiv. 2. 4.

VER. 35.

Ἦλθον γὰρ διχάσαι ἄνθρωπον κατὰ τοῦ πατρὸς αὐτοῦ, καὶ θυγατέρας κατὰ τῆς μητρὸς αὐτῆς, καὶ νύμφην κατὰ τῆς πενθερᾶς αὐτῆς.

For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.

^a See parallels on ver. 21.

VER. 36.

Καὶ ἑχθροὶ τοῦ ἀνθρώπου, οἱ οἰκιακοὶ αὐτοῦ.

And a man's foes shall be they of his own household.

^a And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him. And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper? And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground, Gen. iv. 8—10. And Eliab his eldest brother heard when he spake unto the men; and Eliab's anger was kindled against David, and he said, Why comest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart: for thou art come down that thou mightest see the battle, 1 Sam. xvii. 28. And David said to Abishai, and to all his

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servants, Behold, my son, which came forth of my bowels, seeketh my life: how much more now *may this* Benjamite do it? let him alone, and let him curse; for the Lord hath bidden him. 2 Sam. xvi. 11. He hath put my brethren far from me, and mine acquaintance are verily estranged from me. My kinsfolk have failed, and my familiar friends have forgotten me. They that dwell in mine house, and my maids, count me for a stranger: I am an alien in their sight. I called my servant, and he gave me no answer; I entreated him with my mouth. My breath is strange to my wife, though I entreated for the children's sake of mine own body. Yea, young children despised me; I arose, and they spake against me. All my inward friends abhorred me: and they whom I loved are turned against me, Job xix. 13—19. Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me, Ps. xli. 9. But it was thou, a man mine equal, my guide, and mine acquaintance, lv. 13. For even thy brethren, and the house of thy father, even they have dealt treacherously with thee; yea, they have called a multitude after thee: believe them not, though they speak fair words unto thee, Jer. xii. 6. For I heard the defaming of many, fear on every side. Report, say they, and we will report it. All my familiars watched for my halting, saying, Peradventure he will be enticed, and we shall prevail against him, and we shall take our revenge on him, xx. 10. I speak not of you all: I know whom I have chosen: but that the Scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me, John xiii. 18.

VER. 37.

Ὁ φίλων πατέρα ἢ μητέρα ὑπὲρ ἐμαί, οὐκ ἔστι μου ἀξίος· καὶ ὁ φίλων υἱὸν ἢ θυγατέρα ὑπὲρ ἐμαί, οὐκ ἔστι μου ἀξίος.

He ^a that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is ^b not worthy of me.

^a Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, Matt. xxii. 37. Who

said unto his father and to his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children: for they have observed thy word, and kept thy covenant, Deut. xxxiii. 9. If any man come to me, and hate not his father, and mother, and wife, and childreū, and brethren, and sisters, yea, and his own life also, he cannot be my disciple, Luke xiv. 26. That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him, John v. 23. So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep, xxi. 15—17. Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial; or what part hath he that believeth with an infidel, 2 Cor. vi. 14, 15. But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith, Phil. iii. 7—9.

^b Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy, Matt. xxii. 3. But they which shall be accounted worthy to obtain that world, and the resurrection from the dead,

neither marry, nor are given in marriage, Luke xx. 35. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man, xxi. 36. Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer: Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, 2 Thes. i. 5—7. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy, Rev. iii. 4.

VER. 38.

Καὶ ὁ σοὺ λαμβάνει τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθεῖ ὡπῶς μου, οὐκ ἔστι μου ἄξιος.

And he that ^a taketh not his cross, and followeth after me, is not worthy of me.

^a Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me, Matt. xvi. 24. And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me, Mark viii. 34. Then Jesus beholding him, loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up thy cross, and follow me, x. 21. And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it, Luke ix. 23, 24. And whosoever doth not hear his cross, and come after me, cannot be my disciple, xiv. 27.

VER. 39.

Ὁ εὗρον τὴν ψυχὴν αὐτοῦ, ἀπολίσσει αὐτήν· καὶ ὁ ἀπολίσας τὴν ψυχὴν αὐτοῦ ἐνεκεν ἐμοῦ, εὕρσει αὐτήν.

He that ^a findeth his life shall lose it: and he that loseth his life for my sake shall find it.

^a For whosoever will save his life, shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? Matt. xvi. 25, 26. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the Gospel's, the same shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Mark viii. 35, 36. Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it, Luke xvii. 33. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal, John xii. 25. According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death. For to me to live is Christ, and to die is gain, Phil. i. 20, 21. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing, 2 Tim. iv. 6—8. Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life, Rev. ii. 10.

VER. 40.

Ὁ δεχόμενος ὑμᾶς, ἐμὲ δέχεται· καὶ ὁ ἐμὲ δεχόμενος, δέχεται τὸν ἀποστείλαντά με.

He ^a that receiveth you receiveth me, ^b and he that receiveth me receiveth him that sent me.

^a And whoso shall receive one such little child in my name receiveth me, Matt. xviii. 5. And said unto them, Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least

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among you all, the same shall be great, Luke ix. 48. He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me, x. 16. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me, John xiii. 20. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you, xx. 21. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God, 2 Cor. v. 20. And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus, Gal. iv. 14. He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit, 1 Thes. iv. 8.

^b That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him, John v. 23. Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me seeth him that sent me. I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak, xii. 44—49. That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father, Phil. ii. 10, 11. Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: [but] he that acknowledgeth the Son hath the Father also,

1 John ii. 22, 23. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son, 2 John 9.

VER. 41.

Ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου, μισθὸν προφήτου λήψεται^a καὶ ὁ δεχόμενος δίκαιον εἰς ὄνομα δίκαιου, μισθὸν δίκαιου λήψεται.

He ^a that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive ^b a righteous man's reward.

^a Now therefore restore the man his wife; for he is a prophet, and he shall pray for thee, and thou shalt live: and if thou restore her not, know thou that thou shalt surely die, thou, and all that are thine, Gen. xx. 7. Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee. So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman was there gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink. And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand. And she said, As the Lord thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die. And Elijah said unto her, Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son. For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth. And she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days, 1 Kings xvii. 9—15. And he cried unto the Lord, and said, O Lord my God, hast thou also brought evil upon

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the widow with whom I sojourn, by slaying her son? And he stretched himself upon the child three times, and cried unto the Lord, and said, O Lord my God, I pray thee, let this child's soul come into him again. And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived. And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth. And the woman said to Elijah, Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth, 20—24. And it fell on a day, that Elisha passed to Shunem, where was a great woman; and she constrained him to eat bread. And so it was, that as oft as he passed by, he turned in thither to eat bread. And she said unto her husband, Behold now, I perceive that this is an holy man of God, which passeth by us continually. Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither, 2 Kings iv. 8—10. And he said, About this season, according to the time of life, thou shalt embrace a son. And she said, Nay, my lord, thou man of God, do not lie unto thine handmaid. And the woman conceived, and bare a son at that season that Elisha had said unto her, according to the time of life, 16, 17. And when Elisha was come into the house, behold, the child was dead, and laid upon his bed. He went in therefore and shut the door upon them twain, and prayed unto the Lord. And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child; and the flesh of the child waxed warm. Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes. And he called Gehazi, and said, Call this Shunamite. So he called her. And when she was come in unto him, he said,

Take up thy son. Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out, 32—37. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us, Acts xvi. 15. I commend unto you Phœbe our sister, which is a servant of the church which is at Cenchrea: That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also. Greet Priscilla and Aquila my helpers in Christ Jesus: Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles, Rom. xvi. 1—4. Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother, 23. The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain: But, when he was in Rome, he sought me out very diligently, and found me. The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well, 2 Tim. i. 16—18. Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers; which have borne witness of thy charity before the church: whom if thou bring forward on their journey after a godly sort, thou shalt do well: Because that for his name's sake they went forth, taking nothing of the Gentiles. We therefore ought to receive such, that we might be fellow-helpers to the truth, 3 John 5—8.

^b Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven, Matt. vi. 1. That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly, 4. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly, 6.

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That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly, 18. For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works, xvi. 27. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee. And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me, xxv. 34—40. Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings, Isa. iii. 10. But when thou makest a feast, call the poor, the maimed, the lame, the blind: And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just, Luke xiv. 13, 14. For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the Gospel is committed unto me, 1 Cor. ix. 17. Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, 2 Thes. i. 6, 7. Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward, 2 John 8.

VER. 42.

Καὶ ὅς ἐὰν ποτίσῃ ἕνα τῶν μικρῶν τούτων σποτήριον ὑδατος, εἰς ὄνομα μαθητοῦ, ἂμην λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.

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And whosoever shall give to drink unto ^a one of these little ones, ^b a cup of cold water only in the name of a disciple, verily I say unto you, ^c He shall in no wise lose his reward.

^a And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea, Matt. xviii. 3—6. Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven, 10. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish, 14. Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones, Zech. xiii. 7. And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea, Mark ix. 42. It were better for him that a millstone were hanged about his neck, and he cast into the sea; than that he should offend one of these little ones, Luke xvii. 2. For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; And through thy knowledge shall the weak brother perish, for whom Christ died? But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend, 1 Cor. viii. 10—13.

^b For whosoever shall give you a cup of water to drink in my name,

because ye belong to Christ, verily I say unto you, He shall not lose his reward. Mark ix. 41. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury, xii. 42, 43. For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always. She hath done what she could: she is come aforehand to anoint my body to the burying, xiv. 7, 8. For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not, 2 Cor. viii. 12.

^c So shall the knowledge of wisdom be unto thy soul: when thou hast found it, then there shall be a reward, and thy expectation shall not be cut off, Prov. xxiv. 14. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil, Luke vi. 35. But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work: (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever. Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness;) Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God. For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God; Whiles by the experiment of this ministration they glorify God for your professed subjection unto the Gospel of Christ, and for

your liberal distribution unto them, and unto all men; And by their prayer for you, which long after you for the exceeding grace of God in you. Thanks be unto God for his unspeakable gift, 2 Cor. ix. 6—15. Now, ye Philipians, know also, that in the beginning of the Gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity. Not because I desire a gift: but I desire fruit that may abound to your account. But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God. But my God shall supply all your need according to his riches in glory by Christ Jesus, Phil. iv. 15—19. For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister, Heb. vi. 10.

CHAP. XI.—VER. 1.

Καὶ ἐγένετο ὅτε ἐπέλεσεν ὁ Ἰησοῦς διατάσσειν τοὺς δώδεκα μαθηταὶς αὐτοῦ, μετὰ τὴν ἐκείθεν, τοῦ διδάσκειν καὶ κηρύσσειν ἐν ταῖς πόλεσιν αὐτῶν.

And it came to pass, when Jesus had made an end of commanding his twelve disciples, ^a he departed thence to teach and to preach in their cities.

^a See parallels on ver. 35, chap. ix.

VER. 2.

Ὁ δὲ Ἰωάννης ἀκούσας ἐν τῷ δεσμωτηρίῳ τὰ ἔργα τοῦ Χριστοῦ, πέμφας δύο τῶν μαθητῶν αὐτοῦ,

Now ^a when John had heard ^b in the prison the works of Christ, he sent two of his disciples,

^a And the disciples of John shewed him of all these things. And John calling unto him two of his disciples sent them to Jesus, saying, Art thou he that should come? or look we for another? When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another? And in the same hour he cured many of their infirmities and

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plagues, and of evil spirits; and unto many *that were blind* he gave sight. Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. And blessed is *he*, whosoever shall not be offended in me, Luke vii. 18—23.

Now when Jesus had heard that John was cast into prison, he departed unto Galilee, Matt. iv. 12. For Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife, xiv. 3. For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her. For John had said unto Herod, It is not lawful for thee to have thy brother's wife, Mark vi. 17, 18. But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done, added yet this above all, that he shut up John in prison, Luke iii. 19, 20. For John was not yet cast into prison, John iii. 24.

VER. 3.

Εἶπεν αὐτῷ· Σὺ εἶ ὁ ἐρχόμενος, ἢ ἐρεῶν
προσδοκῶμεν;

And said unto him, ^a Art thou he that should come, or do we look for another?

^a Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and Scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judæa: for thus it is written by the prophet, And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel, Matt. ii. 2—6. Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. And the multitudes that went before, and

that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest: xxi. 5. 9. And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head; and thou shalt bruise his heel, Gen. iii. 15. And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed, xii. 3. The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be, xlix. 10. I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth, Num. xxiv. 17. The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; According to all that thou desiredst of the Lord thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the Lord my God, neither let me see this great fire any more that I die not. And the Lord said unto me, They have well spoken that which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him, Deut. xviii. 15—18. The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek. The Lord at thy right hand shall strike through kings in the day of his wrath, Ps. cx. 1—5. Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel, Is. vii. 14. For unto us a child is born, unto us a son

is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace *there shall be no end*, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this, ix. 6, 7. Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS, Jer. xxiii. 5, 6. And I will set up one shepherd over them, and he shall feed them, *even my servant David*; he shall feed them, and he shall be their shepherd. And I the LORD will be their God, and my servant David a prince among them; I the LORD have spoken it, Ezek. xxxiv. 23, 24. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, *that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the streets shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined*, Dan. ix. 24—26. Afterward shall the children of Israel return, and seek the LORD their God, and David their king; and shall fear the LORD and his goodness in the latter days, Hos. iii. 5. And it shall come to pass afterward, *that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy,*

your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my Spirit. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come. And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said; and in the remnant whom the LORD shall call, Joel ii. 28—32. In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old: That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the LORD that doeth this, Am. ix. 11, 12. And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the LORD's, Obad. 21. But thou, Beth-lehem Ephratah, *though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting*, Mic. v. 2. And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the LORD of hosts, Hag. ii. 7. Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass, Zech. ix. 9. Behold, I will send my messenger, and he shall prepare the way before me: and the LORD, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts, Mal. iii. 1. But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall, iv. 2. The woman saith unto him, I know that Messiah cometh, which is called

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Christ: when he is come, he will tell us all things, John iv. 25. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world, vi. 14. And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done? vii. 31. Others said, This is the Christ. But some said, Shall Christ come out of Galilee? Hath not the Scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was? 41, 42.

VER. 4.

Καὶ ἀποκριθεὶς ὁ Ἰησοῦς, εἶπεν αὐτοῖς· Πορευθέντες ἀπαγγέilate ἰωάννῃ ὅ ἀκούετε καὶ βλέπετε·

Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:

VER. 5.

Τυφλοὶ ἀναδέλπουσι, καὶ χωλοὶ περιπατοῦσι, λεπροὶ καθαρίζονται, καὶ κωφοὶ ἀκούουσιν, νεκροὶ ἐγείρονται, καὶ πτωχοὶ ἐπαγγέλιζονται·

The ^ablind receive their sight, ^band the lame walk, ^cthe lepers are cleansed, ^dand the deaf hear, ^ethe dead are raised up, ^fand the poor have the Gospel preached to them.

^a And their eyes were opened; and Jesus straitly charged them, saying, See that no man know it, Matt. ix. 30. The Lord openeth the eyes of the blind: the Lord raiseth them that are bowed down: the Lord loveth the righteous, Ps. cxlvi. 8. And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness, Is. xxix. 18. Say to them that are of a fearful heart, Be strong, fear not; behold, your God will come with vengeance, even God with a recompence; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert, xxxv. 4—6. I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for

a covenant of the people, for a light of the Gentiles; To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house, xlii. 6, 7. The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, Luke iv. 18. And in the same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight. Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached, vii. 21, 22.

^b And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them: Inasmuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel, Matt. xv. 30, 31. And the blind and the lame came to him in the temple; and he healed them, xxi. 14. And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple; Who seeing Peter and John about to go into the temple asked an alms. And Peter, fastening his eyes upon him with John, said, Look on us. And he gave heed unto them, expecting to receive something of them. Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk. And he took him by the right hand, and lifted him up: and immediately his feet and ankle-bones received strength. And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God, Acts iii. 2-8.

^c See on clause 2. ver. 2. chap. viii.

^d Bring forth the blind people that

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have eyes, and the deaf that have ears, Is. xliii. 8. And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak, Mark vii. 37. When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, *Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him*, ix. 25.

^e He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand, and the maid arose, Matt. ix. 24, 25. And he came and touched the bier: and they that bare *him* stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And he delivered him to his mother. And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people, Luke vii. 14—16. Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached, 22. And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with grave-clothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go, John xi. 43, 44.

^f Blessed are the poor in spirit: for their's is the kingdom of heaven, Matt. v. 3. The meek shall eat and be satisfied: they shall praise the Lord that seek him: your heart shall live for ever, Ps. xxii. 26. For he shall deliver the needy when he crieth; the poor also, and *him* that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy, lxxii. 12, 13. The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to *them* that are bound; To proclaim the ac-

ceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified, Is. lxi. 1—3. For all those *things* hath mine hand made, and all those *things* have been, saith the Lord: but to *this man* will I look, *even to him that is poor* and of a contrite spirit, and trembleth at my word, lxxvi. 2. And I will feed the flock of slaughter, *even you*, O poor of the flock. And I took unto me two staves; the one I called Beauty, and the other I called Bands; and I fed the flock, Zech. xi. 7. The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, Luke iv. 18. Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? Jam. ii. 5.

VER. 6.

Καὶ μακάριός ἐστιν ὁ εἰς μὴ σκανδαλισθῆν ἐν ἐμοί.

And ^a blessed is he, ^b whosoever shall not be offended in me.

^a See on clause 1. ver. 3. chap. v.

^b Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? And his sisters, are they not all with us? Whence then hath *this man* all these things? And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house, Matt. xiii. 55—57. Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying? But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up. Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch, xv. 12—14. Woe

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unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! xviii. 7. And then shall many be offended, and shall betray one another, and shall hate one another, xxiv. 10. Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad, xxvi. 31. And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken, Is. viii. 14, 15. And Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against, Luke ii. 34. And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country. And he said, Verily I say unto you, No prophet is accepted in his own country. But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian. And all they in the synagogue, when they heard these things, were filled with wrath, And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong, iv. 23—29. Many therefore of his disciples, when they had heard *this*, said, This is an hard saying; who can hear it? When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? John vi. 60, 61. From that *time* many of his disciples went back, and walked no more with him, 66. Others said, This

is the Christ. But some said, Shall Christ come out of Galilee? Hath not the Scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was? vii. 41, 42. Wherefore? Because *they sought it not* by faith, but as it were by the works of the law. For they stumbled at that stumbling stone; As it is written, Behold, I lay in Sion a stumbling-stone and rock of offence: and whosoever believeth on him shall not be ashamed, Rom. ix. 32, 33. But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness, 1 Cor. i. 23. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned, ii. 14. And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased, Gal. v. 11. And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word being disobedient: whereunto also they were appointed, 1 Pet. ii. 8.

VER. 7.

Τούτων δὲ παρεπιπομένων, ἤρξατο ὁ Ἰησοῦς λέγειν τοῖς ὄχλοις περὶ Ἰερουσαλὴμ· τί ἐξήλθετε εἰς τὴν ἔρημον δεῖσάσθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον;

And as they departed, Jesus began to say unto the multitudes concerning John, ^a What went ye out into the wilderness to see? ^b A reed shaken with the wind?

^a The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. And there went out unto him all the land of Judæa, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins, Mark i. 3—5. And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts. But what went ye out for to see? A prophet?

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Yea, I say unto you, and much more than a prophet. This is *he*, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he. And all the people that heard *him*, and the Publicans, justified God, being baptized with the baptism of John. But the Pharisees and Lawyers rejected the counsel of God against themselves, being not baptized of him, Luke vii. 24—30.

^b Unstable as water, thou shalt not excel; because thou wentest up to thy father's bed; then defiledst thou it: he went up to my couch, Gen. xlix. 4. When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea-yea, and nay-nay? But as God is true, our word toward you was not yea and nay, 2 Cor. i. 17, 18. That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive, Eph. iv. 14. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed, Jam. i. 6.

VER. 8.

Ἀλλὰ τί ἐξήλθετε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἡμφιεσμένον; ἰδοὺ, οἱ τὰ μαλακὰ φοροῦντες, ἐν τοῖς οἰκοῖς τῶν βασιλείων εἰσὶν.

But what went ye out for to see? ^a A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses.

^a See on clause 1. ver. 4. ch. iii.

VER. 9.

Ἀλλὰ τί ἐξήλθετε ἰδεῖν; πρεσβήτην; ναί, λέγω ὑμῖν, καὶ περισσώτερον προφήτου.

But what went ye out for to see? ^a A prophet? yea, I say unto you, and more than a prophet.

^a For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias, which was for to come, Matt. xi. 13, 14. And when he

would have put him to death, he feared the multitude, because they counted him as a prophet, xiv. 5. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist, xvii. 12, 13. And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in likewise will tell you by what authority I do these things. The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? But if we shall say, Of men; we fear the people; for all hold John as a prophet, xxi. 24—26. And they asked him, saying, Why say the Scribes that Elias must first come? And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought. But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him, Mark ix. 11—13. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord, Luke i. 15—19. And thou, child, shalt be called the prophet of the highest: for thou shalt go before the face of the Lord to prepare his ways; 76.

VER. 10.

Οὗτος γάρ ἐστι περὶ οὗ γέγραπται· Ἰδοὺ, ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδὸν σου ἡμπερὸς σου.

For this is *he*, ^a of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

^a The voice of him that crieth in the

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wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God, Isa. xl. 3. Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts, Mal. iii. 1.

VER. 11.

Ἀμὲν λέγω ὑμῖν, οὐκ ἐγγύστεται ἐν γεννητοῖς γυναικῶν μείζων Ἰωάννου τοῦ Βαπτιστοῦ· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν, μείζων αὐτοῦ ἐστίν.

Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.

^a For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb, Luke i. 15. For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he, vii. 28. He was a burning and a shining light: and ye were willing for a season to rejoice in his light, John v. 35.

^b Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound, Is. xxx. 26. In that day shall the Lord defend the inhabitants of Jerusalem, and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the Lord before them, Zech. xii. 8. See also on clause 2. ver. 2, ch. iii.

^c (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.) John vii. 39. And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true, x. 41. Now to him that is of power to establish you according to my gospel, and the preaching of Jesus Christ,

according to the revelation of the mystery, which was kept secret since the world began, But now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith, Rom. xvi. 25, 26. Even the mystery which hath been hid from ages and from generations, but now is made manifest to the saints: To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory, Col. i. 26, 27. But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel, 2 Tim. i. 10. God having provided some better thing for us, that they without us should not be made perfect, Heb. xi. 40. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you, 1 Pet. i. 10.

VER. 12.

Ἀπὸ δὲ τῶν ἡμερῶν Ἰωάννου τοῦ Βαπτιστοῦ ἕως ἄρτι, ἡ βασιλεία τῶν οὐρανῶν βιάζεται, καὶ βιάσεται ἄρᾳ ἕως οὗ αὐτὴν.

And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.

^a Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able, Luke xiii. 24. The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth unto it, xvi. 16. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed, John vi. 27. Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling, Phil. ii. 12.

VER. 13.

Πάντες γὰρ οἱ προφῆται καὶ ὁ νόμος ἕως Ἰωάννου προσέφητισαν.

For all the prophets and the law prophesied until John.

VER. 14.

Και εἰ θέλητε δεῖσθαι, αὐτός ἐστιν
Ἠλίας ὁ μέλλων ἐρχέσθαι.

And ^a if ye will receive it, ^b this is
Elias which was for to come.

^a And they, whether they will hear, or whether they will forbear, (for they are a rebellious house,) yet shall know that there hath been a prophet among them, Ezek. ii. 5. Moreover he said unto me, Son of man, all my words that I shall speak unto thee receive in thine heart, and hear with thine ears. And go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, Thus saith the Lord God; whether they will hear, or whether they will forbear, iii. 10, 11. I have yet many things to say unto you, but ye cannot bear them now, John xvi. 12. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able, 1 Cor. iii. 2.

^b And his disciples asked him, saying, Why then say the Scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist, Matt. xvii. 10—13. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: Mal. iv. 5. And they asked him, saying, Why say the Scribes that Elias must first come? And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought. But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him, Mark ix. 11—13. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord, Luke i. 17.

VER. 15.

Ὁ ἔχων ὅτα ἀκούειν, ἀκούτω.

He ^a that hath ears to hear, let him hear.

Who hath ears to hear, let him hear, Matt. xiii. 9. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear, 43. And he said unto them, He that hath ears to hear, let him hear, Mark iv. 9. If any man have ears to hear, let him hear, 23. If any man have ears to hear, let him hear, vii. 16. And other fell on good ground, and sprang up, and bare fruit an hundred-fold. And when he had said these things, he cried, He that hath ears to hear, let him hear, Luke viii. 8. He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God, Rev. ii. 7. He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death, 11. He that hath an ear, let him hear what the Spirit saith unto the churches. To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it. 17. He that hath an ear, let him hear what the Spirit saith unto the churches, 29. He that hath an ear, let him hear what the Spirit saith unto the churches, iii. 6. He that hath an ear, let him hear what the Spirit saith unto the churches, 13. He that hath an ear, let him hear what the Spirit saith unto the churches, 22.

VER. 16.

Τίνι δὲ ὁμοιάσω τὴν γενεὰν ταύτην; ὁμοία ἐστὶ παιδαρίοις ἐν ἀγοραῖς, καθημέ-
ροις, καὶ προσφωνοῦσι τοῖς ἐταῖροις αὐτῶν,

But, ^a whereunto shall I liken ^b this generation? ^c It is like unto children sitting in the markets, and calling unto their fellows,

^a What thing shall I take to witness for thee? what thing shall I liken to thee, O daughter of Jerusalem? what shall I equal to thee, that I may comfort thee, O virgin daughter of Zion? for thy breach is great like the sea:

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who can heal thee? Lam. ii. 13. And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it? Mark iv. 30. Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it? Luke xiii. 18.

^b O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh, Matt. xii. 34. Verily I say unto you, All these things shall come upon this generation, xxiii. 36. Verily I say unto you, this generation shall not pass, till all these things be fulfilled, xxiv. 34.

^c And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like? They are like unto children sitting in the market-place, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept. For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil. The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners! But wisdom is justified of all her children, Luke vii. 31—35.

VER. 17.

Καὶ λέγουσιν· Ἡλιόσμεν ὑμῖν, καὶ οὐκ ὀρχήσασθε· ἐθρηνόσαμεν ὑμῖν, καὶ οὐκ ἐκέψασθε.

And saying, ^a We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.

^a And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast, Matt. ix. 15. And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, 23.

VER. 18.

Ἦλθεν γὰρ Ἰωάννης μὴτε ἐσθίειν, μὴτε πίνειν· καὶ λέγουσι· Δαιμόνιον ἔχει.

For ^a John came neither eating nor drinking, and they say, ^b He hath a devil.

^a And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat

was locusts and wild honey, Matt. iii. 4. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb, Luke i. 15.

^b It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household? Matt. x. 25. Then Jehu came forth to the servants of his lord: one said unto him, Is all well? wherefore came this mad fellow to thee? And he said unto them, Ye know the man, and his communication, 2 Kings ix. 11. The Lord hath made thee priest in the stead of Jehoiada the priest, that ye should be officers in the house of the Lord, for every man that is mad, and maketh himself a prophet, that thou shouldest put him in prison, and in the stocks, Jer. xxix. 26. The days of visitation are come, the days of recompence are come; Israel shall know it: the prophet is a fool, the spiritual man is mad, for the multitude of thine iniquity, and the great hatred, Hos. ix. 7. The people answered and said, Thou hast a devil: who goeth about to kill thee? John vii. 20. Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil? viii. 48. And many of them said, He hath a devil, and is mad; why hear ye him? x. 20. And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad, Acts xxvi. 24.

VER. 19.

Ἦλθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων, καὶ πίνων· καὶ λέγουσιν· Ἰδοὺ, ἀνθρώπος φάγος καὶ οἰνοπότης, τελωνῶν φίλος καὶ αἰματωλῶν· καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς.

The Son of man ^a came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, ^b a friend of publicans and sinners. ^c But wisdom is justified of her children.

^a And Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them. But their Scribes and Pharisees murmured

against his disciples, saying, Why do ye eat and drink with publicans and sinners? Luke v. 29, 30. The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners! And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat, vii. 34, 36. And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath-day, that they watched him, xiv. 1. There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him, John xii. 2. Let every one of us please his neighbour for good to edification, Rom. xv. 2.

^b And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners? Matt. ix. 10, 11. And the Pharisees and Scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake this parable unto them, saying, Luke xv. 2, 3. And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner, xix. 7.

^c And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John, Luke vii. 29. But wisdom is justified of all her children, 35. But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh; not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in his presence, 1 Cor. i. 24—29.

Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, Eph. iii. 8—10. And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever, Rev. v. 11—14. Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen, vii. 12.

VER. 20.

Τότε ἤρξατο ὀνειδίζειν τὰς πόλεις ἐν αἷς ἐγένοντο αἱ πλεῖσται διὰ μαίεσθαι αὐτοῦ, ὅτι οὐ μετενόησαν·

Then ^a began he to upbraid the cities wherein most of his mighty works were done, ^b because they repented not:

^a But my people would not hearken to my voice; and Israel would none of me. So I gave them up unto their own heart's lust: and they walked in their own counsels. Oh that my people had hearkened unto me, and Israel had walked in my ways! Ps. lxxxi. 11—13. Hear, O heavens, and give ear, O earth: for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib:

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but Israel doth not know, my people doth not consider. Ah sinful nation, a people laden with iniquity, a seed of evil-doers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward. Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint, Isa. i. 2—5. Hear ye now what the Lord saith; Arise, contend thou before the mountains, and let the hills hear thy voice. Hear ye, O mountains, the Lord's controversy, and ye strong foundations of the earth: for the Lord hath a controversy with his people, and he will plead with Israel. O my people, what have I done unto thee? and wherein have I wearied thee? testify against me. For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam. O my people, remember now what Balak king of Moab consulted, and what Balaam the son of Beor answered him from Shittim unto Gilgal; that ye may know the righteousness of the Lord, Mic. vi. 1—5. He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me, Mark ix. 19. Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen, xvi. 14. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him, Jam. i. 5.

^b The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here, Matt. xii. 41. See also on clause 1. ver. 2. ch. iii.

VER. 21.

Οὐαὶ σοὶ Χορραζὶν, οὐαὶ σοὶ Βηθσαΐδα· ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶν ἐγένοντο αἱ δυνάμεις αἱ γινόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ μετενόησαν.

^a Woe unto thee, Chorazin! woe un-

to thee, Bethsaida! ^b for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

^a Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! Matt. xviii. 7. The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born, xxvi. 24. Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gauisaying of Core, Jude 11.

^b The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here. The queen of the south shall rise up in the judgment with this generation; and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here, Matt. xii. 41, 42. Not to many people of a strange speech and of an hard language, whose words thou canst not understand. Surely, had I sent thee to them, they would have hearkened unto thee. But the house of Israel will not hearken unto thee; for they will not hearken unto me: for all the house of Israel are impudent and hardhearted, Ezek. iii. 6, 7. And the next sabbath day came almost the whole city together to hear the word of God. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth. And when the Gentiles heard this, they were glad, and glori-

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sified the word of the Lord : and as many as were ordained to eternal life believed, Acts xiii. 44—48. And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers. Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand ; and seeing ye shall see, and not perceive : for the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed ; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them. Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and *that* they will hear it, xviii. 25—28.

c Wherefore I abhor *myself*, and repent in dust and ashes, Job xlii. 6. So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered *him* with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing : let them not feed nor drink water : But let man and beast be covered with sackcloth, and cry mightily unto God : yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not ? And God saw their works, that they turned from their evil way ; and God repented of the evil, that he had said that he would do unto them ; and he did it not, Jon. iii. 5—10.

VER. 22.

Πάντ λόγῳ ὑμῶν· Τύρω καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κηρύσεως ἢ ὑμῶν·

But I say unto you, ^a It shall be more tolerable ^b for Tyre and Sidon at ^c the day of judgment, than for you.

^a But I say unto you, That it shall

be more tolerable for the land of Sodom in the day of judgment, than for thee, Matt. xi. 24. But it shall be more tolerable for Tyre and Sidon at the judgment than for you, Luke x. 14. And that servant, which knew his Lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall much be required : and to whom men have committed much, of him they will ask the more, xii. 47, 48. How shall we escape, if we neglect so great salvation ; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him*, Heb. ii. 3. For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance ; seeing they crucify to themselves the Son of God afresh, and put *him* to an open shame. For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God : But that which beareth thorns and briars is rejected, and is nigh unto cursing ; whose end is to be burned, vi. 4—8. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses : Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace ? for we know him that hath said, Vengeance be- longeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God, x. 26—31.

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^b And all the kings of Tyrus, and all the kings of Zidon, and the kings of the isles which are beyond the sea, Jer. xxv. 22. (See also Isa. xxiii.) And send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the messengers which come to Jerusalem unto Zedekiah king of Judah, xxvii. 3. Thus saith the Lord; For three transgressions of Tyrus, and for four, I will not turn away the punishment thereof; because they delivered up the whole captivity to Edom, and remembered not the brotherly covenant: But I will send a fire on the wall of Tyrus, which shall devour the palaces thereof, Amos i. 9, 10. And Hamath also shall border thereby; Tyrus, and Zidon, though it be very wise. And Tyrus did build herself a strong hold, and heaped up silver as the dust, and fine gold as the mire of the streets, Zech. ix. 2, 3.

^c See on clause 2. ver. 15. ch. x.

VER. 23.

Καὶ σὺ Καπερναοὺμ, ἡ ὥς τοῦ οὐρανοῦ ὑψωθεῖσα, ἕως ἄδου καταβιβασθήσῃ· ὅτι εἰ ἐν Σοδόμοις ἐγένοντο αἱ δυνάμεις αἱ γινόμεναι ἐν σοὶ, ἔμεναν ἂν μέχρι τῆς σήμερον.

And thou, Capernaum, ^a which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done ^b in Sodom, it would have remained until this day.

^a How hath the Lord covered the daughter of Zion with a cloud in his anger, and cast down from heaven unto the earth the beauty of Israel, and remembered not his footstool in the day of his anger! Lam. ii. 1. Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God; Thou sealest up the sun, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was

prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth; and I have set thee so; thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee. Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more, Exod. xxviii. 12—19. I made the nations to shake at the sound of his fall, when I cast him down to hell with them that descend into the pit: and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth. They also went down into hell with him unto them that he slain with the sword; and they that were his arm, that dwelt under his shadow in the midst of the heathen, xxxi. 16, 17. Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord, Obad. 4. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted, Luke xiv. 11. For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world

of the ungodly; And turning the cities of Sodom and Gomorrha into ashes condemned *them* with an overthrow, making *them* an ensample unto those that after should live ungodly; And delivered just Lot, vexed with the filthy conversation of the wicked; (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;) The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished, 2 Pet. ii. 4—9.

^b But the men of Sodom were wicked, and sinners before the Lord exceedingly, Gen. xiii. 13. Then the Lord rained upon Sodom and upon Gomorrha brimstone and fire from the Lord out of heaven; And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground, xix. 24, 25. As I live saith the Lord God, Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters. Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination before me: therefore I took them away as I saw good, Ezek. xvi. 48—50. Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire, Jude 7. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified, Rev. xi. 8.

VER. 24.

Πλὴν λέγω ὑμῖν, ὅτι γὰρ Σοδόμων ἀνεκ-
τέτερον ἔσται ἐν ἡμέρᾳ κρίσεως, ἢ σοί.

But I say unto you, That it shall be
^a more tolerable for the land of Sodom in
the day of judgment, than for thee.

^a Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city, Matt. x. 15.

And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city, Mark vi. 11. But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city, Luke x. 12.

VER. 25.

Ἐν ἐκείνῳ τῷ καιρῷ ἀποκριθεὶς ὁ Ἰησοῦς,
εἶπεν· Ἐξομολογούμεναι σοί, πάτερ, Κύριε
τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας
ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπέκα-
λυψας αὐτὰ νηπίοις.

At that time ^a Jesus answered and
said, I thank thee, O Father, ^b Lord of
heaven and earth, ^c because thou hast
hid these things from the wise and pru-
dent, ^d and hast revealed them unto
babes.

^a In that hour Jesus rejoiced in spi-
rit, and said, I thank thee, O Father,
Lord of heaven and earth, that thou
hast hid these things from the wise
and prudent, and hast revealed them
unto babes: even so, Father; for so
it seemed good in thy sight, Luke x. 21.
I thank thee, and praise thee, O thou
God of my fathers, who hast given
me wisdom and might, and hast made
known unto me now what we desired
of thee: for thou hast now made known
unto us the king's matter, Dan. ii. 23.
Then they took away the stone from
the place where the dead was laid.
And Jesus lifted up his eyes, and said,
Father, I thank thee that thou hast
heard me, John xi. 41. But we are
bound to give thanks always to God
for you, brethren beloved of the Lord,
because God hath from the beginning
chosen you to salvation through sanc-
tification of the Spirit and belief of the
truth: Whereunto he called you by
our gospel to the obtaining of the
glory of our Lord Jesus Christ, 2 Thes.
ii. 13, 14.

^b And he blessed him, and said,
Blessed be Abram of the most high
God, possessor of heaven and earth:
And Abram said to the king of Sodom,
I have lift up mine hand unto the
Lord, the most high God, the posses-
sor of heaven and earth, Gen. xiv.
19, 22. Behold, the heaven and the

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heaven of heavens is the Lord's thy God, the earth *also*, with all that therein is. Only the Lord had a delight in thy fathers to love them, and he chose their seed after them, *even* you above all people, as it is this day, Deut. x. 14, 15. And Hezekiah prayed before the Lord; and said, O Lord God of Israel, which dwellest *between* the cherubims, thou art the God, *even* thou alone, of all the kingdoms of the earth; thou hast made heaven and earth, 2 Kings xix. 15. Thus saith the Lord, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest? Isa. lvi. 1. And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou? Dan. iv. 35. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands, Acts xvii. 24.

He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them. But blessed are your eyes, for they see; and your ears, for they hear, Matt. xiii. 11—16. Woe unto them that are wise in their own eyes, and prudent in their own sight! Isa. v. 21. For the Lord hath poured out upon you the spirit of deep sleep, and

hath closed your eyes: the prophets and your rulers, the seers hath he covered. And the vision of all is become unto you as the words of a book that is sealed, which *men* deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed. And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned. Wherefore the Lord said, Forasmuch as this people draw near *me* with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: Therefore, behold, I will proceed to do a marvellous work among this people, *even* a marvellous work and a wonder: for the wisdom of their wise *men* shall perish, and the understanding of their prudent *men* shall be hid, xxix. 10—14. And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase *their* joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel, 18, 19. And when he was alone, they that were about him with the twelve asked of him the parable. And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all *these* things are done in parables: That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and *their* sins should be forgiven them, Mark iv. 10—12. Have any of the rulers or of the Pharisees believed on him? But this people who knoweth not the law are cursed, John vii. 48, 49. And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. And *some* of the Pharisees which were with him heard these words, and said unto him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth, ix. 39—41. That the saying of Esaias the prophet might be fulfilled, which he spake,

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Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them, xii. 38—40. (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day. And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them: Let their eyes be darkened, that they may not see, and bow down their back alway, Rom. xi. 8—10. For the preaching of the cross is to them that perish, foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the Scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: But we preach Christ crucified, unto the Jews a stumblingblock; and unto the Greeks foolishness; But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are; That no flesh should glory in his presence, 1 Cor. i. 18—29. Howbeit we speak wisdom among them that are perfect:

yet not the wisdom of this world, nor of the princes of this world, that come to nought: But we speak the wisdom of God in a mystery, *even* the hidden wisdom, which God ordained before the world unto our glory: Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory, ii. 6—8. Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain, iiii. 18—20. But if our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ, 2 Cor. iv. 3—6.

And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven, Matt. xvi. 17. And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven, xviii. 3, 4. And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise? xxi. 16. Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger, Ps. viii. 2. Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations. Then said I,

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Alh, Lord God ! behold, I cannot speak : for I am a child. But the Lord said unto me, Say not, I am a child : for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak, Jer. i. 3—7. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not : for of such is the kingdom of God. Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them, Mark x. 14—16.

VER. 26.

Ναὶ ὁ πατὴρ, ὅτι οὕτως ἔγινετο εὐδοκία ἑμπεροσθὲν σου.

Even so, Father : ^afor so it seemed good in thy sight.

^a Why dost thou strive against him ? for he giveth not account of any of his matters, Job xxxiii. 13. Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure, Isa. xli. 10. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth, Rom. ix. 18. O the depth of the riches both of the wisdom and knowledge of God ! how unsearchable are his judgments, and his ways past finding out ! For who hath known the mind of the Lord ? or who hath been his counsellor ? Or who hath first given to him, and it shall be recompensed unto him again ? For of him, and through him, and to him, are all things : to whom be glory for ever. Amen, xi. 35—36. Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself : In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will, Eph. i. 9. 11. According to the eternal purpose which he purposed in Christ Jesus our Lord, iii. 11. Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which

was given us in Christ Jesus before the world began, 2 Tim. i. 9.

VER. 27.

Πάντα μοι παρεδόθη ὑπὸ τοῦ πατρὸς μου· καὶ οὐδεὶς ἐπιγινώσκει τὸν υἱόν, εἰ μὴ ὁ πατήρ· οὐδ' ἐτὸν πατέρα τὶς ἐπιγινώσκει, εἰ μὴ ὁ υἱός, καὶ ὃ ἐὰν βούληται ὁ υἱός ἀποκαλύψαι.

^a All things are delivered unto me of my Father : and ^bno man knoweth the Son, but the Father ; ^cneither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

^a And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth, Matt. xxviii. 18. The Father loveth the Son, and hath given all things into his hand, John iii. 35. For as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son : that all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation ; but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God : and they that hear shall live. For as the Father hath life in himself ; so hath he given to the Son to have life in himself ; And hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this : for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth ; they that have done good, unto the resurrection of life ; and they that have done evil, unto the resurrection of damnation, v. 21—29. Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God, xiii. 3. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him, xvii. 2. For he must reign, till he

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hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that he is excepted, which did put all things under him, 1 Cor. xv. 25—27. Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all things under his feet, and gave him to be the head over all things to the Church, which is his body, the fulness of him that filleth all in all, Eph. i. 20—23. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father, Phil. ii. 9—11. Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings, Heb. ii. 8—10. Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him, 1 Pet. iii. 22.

^b All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him, Luke x. 22. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep, John x. 15.

^c No man hath seen God at any

time; the only-begotten Son, which is in the bosom of the Father, he hath declared him, John i. 18. Not that any man hath seen the Father, save he which is of God, he hath seen the Father, vi. 46. Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? xiv. 6—9. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent, xvii. 2, 3. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word, 6. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them, 25, 26. Whosoever denieth the Son, the same hath not the Father: [but] he that acknowledgeth the Son hath the Father also, 1 John ii. 23. And we know that we are of God, and the whole world lieth in wickedness. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life, v. 19, 20. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son, 2 John 9.

VER. 28.

Δεῦτε πρὸς με πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι, καὶ ἂν ἀπαύσω ὑμᾶς.

^a Come unto me, ^b all ye that labour

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and are heavy laden, and I will give you rest.

^a Look unto me, and be ye saved, all the ends of the earth: for I am God, and *there* is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear. Surely, shall *one* say, in the Lord have I righteousness and strength: *even* to him shall *men* come; and all that are incensed against him shall be ashamed. In the Lord shall all the seed of Israel be justified, and shall glory, Isa. xlv. 22—25. Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for *that which* is not bread? and your labour for *that which* satisfieth not? hearken diligently unto me, and eat ye *that which* is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, *even* the sure mercies of David, lv. 1—3. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out, John vi. 37. In the last day, that great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink, vii. 37. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely, Rev. xxii. 17.

^b For they bind heavy burdens and grievous to be borne, and lay *them* on men's shoulders; but they *themselves* will not move them with one of their fingers, Matt. xxiii. 4. Yet man is born unto trouble, as the sparks fly upward, Job v. 7. Man *that* is born of a woman is of few days, and full of trouble, xiv. 1. For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer, Ps. xxxii. 4. For mine iniquities are gone over mine head: as an heavy burden they are too heavy for me, xxxviii. 4. For we are consumed by thine anger, and by thy wrath are we

troubled. Thou hast set our iniquities before thee, our secret *sins* in the light of thy countenance. For all our days are passed away in thy wrath: we spend our years as a tale *that* is told. The days of our years are threescore years and ten; and if by reason of strength *they* be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away, xc. 7—10. All things are full of labour; man cannot utter it: the eye is not satisfied with seeing, nor the ear filled with hearing. I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit, Eccl. i. 8. 14. For what hath man of all his labour, and of the vexation of his heart, wherein he hath laboured under the sun? For all his days are sorrows, and his travail grief; yea, his heart taketh not rest in the night. This is also vanity, ii. 22, 23. There is one *alone*, and *there* is not a second; yea, he hath neither child nor brother: yet *is there* no end of all his labour; neither is his eye satisfied with riches; neither *saith he*, For whom do I labour, and bereave my soul of good? This is also vanity, yea, it is a sore travail, iv. 8. Ah sinful nation, a people laden with iniquity, a seed of evil-doers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward, Isa. i. 4. To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified, lxi. 3. For all those *things* hath mine hand made, and all those *things* have been, saith the Lord: but to this *man* will I look, *even* to him that is poor and of a contrite spirit, and trembleth at my word, lxvi. 2. Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt-offerings? with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He hath shewed thee,

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O man, what is good ; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? Mic. vi. 6—8. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? Acts xv. 10. For I delight in the law of God after the inward man : But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am ! who shall deliver me from the body of this death ? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God ; but with the flesh the law of sin, Rom. vii. 22—25. Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage, Gal. v. 1.

^c Take my yoke upon you, and learn of me ; for I am meek and lowly in heart : and ye shall find rest unto your souls, ver. 29. That thou mayest give him rest from the days of adversity, until the pit be digged for the wicked, Ps. xciv. 13. Return unto thy rest, O my soul ; for the LORD hath dealt bountifully with thee, cxvi. 7. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people ; to it shall the Gentiles seek : and his rest shall be glorious, Isa. xi. 10. To whom he said, This is the rest *wherewith* ye may cause the weary to rest ; and this is the refreshing : yet they would not hear, xxviii. 12. Thus saith the LORD, thy Redeemer, the Holy One of Israel ; I am the LORD thy God which teacheth thee to profit, which leadeth thee by the way *that* thou shouldst go. O that thou hadst hearkened to my commandments ! then had thy peace been as a river, and thy righteousness as the waves of the sea, xlviii. 17, 18. Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk *therein*, Jer. vi. 16. And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, 2 Thes.

i. 7. Let us therefore fear, lest, a promise being left *us* of entering into his rest, any of you should seem to come short of it, Heb. iv. 1.

VER. 29.

^a Ἀγατέ τὸν ζυγὸν μου ἐφ' ὑμᾶς, καὶ μάθετε ἀπ' ἐμοῦ, ὅτι πραΰς, εἰμι καὶ ταπεινὸς τῇ καρδίᾳ· καὶ εὐρήσετε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν.

Take ^a my yoke upon you, ^b and learn of me ; ^c for I am meek and lowly in heart : ^d and ye shall find rest unto your souls.

^a Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock, Matt. vii. 24. While he yet spake, behold, a bright cloud overshadowed them : and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased ; hear ye him, xvii. 5. If ye know these things, happy are ye if ye do them, John xiii. 17. He that hath my commandments, and keepeth them, he it is that loveth me : and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judah saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world ? Jesus answered and said unto him, If a man love me, he will keep my words : and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings ; and the word which ye hear is not mine, but the Father's which sent me, xiv. 21—24. If ye keep my commandments, ye shall abide in my love ; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and *that* your joy might be full. This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you, xv. 10—14. To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law, 1 Cor.

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ix. 21. Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ, 2 Cor. x. 5. For ye know what commandments we gave you by the Lord Jesus, 1 Thes. iv. 2. In flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ. 2 Thes. i. 8. And being made perfect, he became the author of eternal salvation unto all them that obey him, Heb. v. 9.

^b All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him, Matt. xi. 27. Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen, xxviii. 20. And why call ye me, Lord, Lord, and do not the things which I say? Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like: He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock, Luke vi. 46—48. Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid, viii. 35. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her, x. 39—42. For I have given you an example, that ye should do as I have done to you, John xiii. 15. For Moses truly said unto the fathers, A prophet shall the Lord your God raise

up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people, Acts iii. 22, 23. This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear, vii. 37. But ye have not so learned Christ; If so be that ye have heard him, and have been taught by him, as the truth is in Jesus: Eph. iv. 20, 21. Let this mind be in you, which was also in Christ Jesus, Phil. ii. 5.

^c He shall not strive, nor cry; neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory, Matt. xii. 19, 20. Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass, xxi. 5. (Now the man Moses was very meek, above all the men which were upon the face of the earth.) Num. xii. 3. Lord, my heart is not haughty, nor mine eyes lofty: neither do I exercise myself in great matters, or in things too high for me, Ps. cxxxi. 1. Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my Spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law, Isa. xlii. 1—4. Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee, he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass, Zech. ix. 9. And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? But he turned, and re-

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buked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save *them*. And they went to another village, Luke ix. 54—56. Now I Paul myself beseech you by the meekness and gentleness of Christ, who in presence *am* hase among you, but being absent *am* bold toward you, 2 Cor. x. 1. But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross, Phil. ii. 7, 8. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: Who did no sin, neither was guile found in his mouth: Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed *himself* to him that judgeth righteously, 1 Pet. ii. 21—23.

^aCome unto me, all ye that labour and are heavy laden, and I will give you rest, Matt. xi. 28. Thus saith the Lord, Stand ye in the ways, and see and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk *therein*, Jer. vi. 16. For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world, Heb. iv. 3.

VER. 30.

‘Ο γὰρ ζυγός μου χρηστός, καὶ τὸ φορτίον μου ἥλαφρόν ἐστιν.

For ^amy yoke is easy, and my ^bburden is light.

^aHer ways are ways of pleasantness, and all her paths are peace, Prov. iii. 17. He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? Mic. vi. 8. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? Acts xv. 10. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these neces-

sary things, 28. Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage, Gal. v. 1. For, brethren, ye have been called unto liberty; only *use* not liberty for an occasion to the flesh, but by love serve one another, 13. For this is the love of God, that we keep his commandments: and his commandments are not grievous, 1 John v. 3.

^bThese things I have spoken unto you, That in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world, John xvi. 33. Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble by the comfort, wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ, 2 Cor. i. 4, 5. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory, iv. 17. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong, xii. 9, 10. I can do all things through Christ which strengtheneth me, Phil. iv. 13.

CHAP. XII.—VER. 1.

Ἐν ταύτῃ τῷ καιρῷ ἐπορεύθη ὁ Ἰησοῦς τοῖς ἀράβας διὰ τῶν σπορίμων· οἱ δὲ μαθηταὶ αὐτοῦ ἐπείνασαν καὶ ᾤρξαντο τίλλειν στάχυν, καὶ ἐσθίειν.

At that time Jesus ^awent on the sabbath-day through the corn; and his disciples were an ^bhungred, and began ^bto pluck the ears of the corn, and to eat.

^aAnd it came to pass, that he went through the corn fields on the sabbath-day, and his disciples began, as they went, to pluck the ears of corn. And the Pharisees said unto him, Behold, Why do they on the sabbath-day that which is not lawful? And he said unto them, Have ye never read what David did, when he had need, and was an hungred, he, and they that

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were with him? How he went into the house of God in the days of Abiathar the High Priest, and did eat the shew-bread, which is not lawful to eat but for the Priests, and gave also to them which were with him? And he said unto them, The sabbath was made for man, and not man for the sabbath: Therefore the Son of man is Lord also of the sabbath, Mark ii. 23—28. And it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands. And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath-days? And Jesus answering them said, Have ye not read so much as this, what David did, when himself was an hungered, and they which were with him; How he went into the house of God, and did take and eat the shew-bread, and gave also to them that were with him; which it is not lawful to eat but for the Priests alone? And he said unto them, That the Son of man is Lord also of the sabbath, Luke vi. 1—5.

^b When thou comest into the standing corn of thy neighbour, then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbour's standing corn, Deut. xxiii. 25.

VER. 2.

Οἱ δὲ φαρισαῖοι ἰδόντες, εἶπον αὐτῷ. Ἰδοὺ, οἱ μαθηταὶ σου ποιῶσιν ὃ οὐκ ἔξεστι ποιεῖν ἐν σαββάτῳ.

But when the Pharisees saw it, they said unto him, ^a Behold, thy disciples do that which is not lawful to do upon the sabbath-day!

^a And, behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath-days? that they might accuse him, Matt. xii. 10. And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath-day. And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation. And they put him in ward, because it was not declared what should be done to him. And the Lord said unto Moses, The man shall be surely

put to death: all the congregation shall stone him with stones without the camp. And all the congregation brought him without the camp, and stoned him with stones, and he died; as the Lord commanded Moses, Num. xv. 32—36. If thou turn away thy foot from the sabbath, *from* doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking *thine own words*, Is. lviii. 13. And they watched him, whether he would heal him on the sabbath-day; that they might accuse him. And he saith unto the man which had the withered hand, Stand forth. And he saith unto them, Is it lawful to do good on the sabbath-days, or to do evil? to save life, or to kill? But they held their peace. And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other, Mark iii. 2—5. And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered. And the Scribes and Pharisees watched him, whether he would heal on the sabbath-day; that they might find an accusation against him. But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth. Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath-days to do good, or to do evil? to save life, or to destroy it? And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other. And they were filled with madness; and communed one with another what they might do to Jesus, Luke vi. 6—11. And he was teaching in one of the synagogues on the sabbath. And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. And when Jesus saw her, he called her to him, and said unto her,

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Woman, thou art loosed from thine infirmity. And he laid *his* hands on her: and immediately she was made straight, and glorified God. And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath-day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath-day. The Lord then answered him, and said, *Thou* hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath-day? And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him, xiii. 10—17. And they returned, and prepared spices and ointments; and rested the sabbath-day according to the commandment, xxiii. 56. And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath. The Jews therefore said unto him that was cured, It is the sabbath-day: it is not lawful for thee to carry *thy* bed. He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk, John v. 9—11. And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath-day. But Jesus answered them, My Father worketh hitherto, and I work, 16, 17. Jesus answered and said unto them, I have done work, and ye all marvel. Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath-day circuncise a man. If a man on the sabbath-day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath-day? Judge not according to the appearance, but judge righteous judgment, vii. 21—24. And it was the sabbath-day when Jesus made the clay, and opened his eyes. Then again the

Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see. Therefore said some of the Pharisees, this man is not of God, because he keepeth not the sabbath-day. Others said, How can a man that is a sinner do such miracles? And there was a division among them, ix. 14—16.

VER. 3.

Ὁ δὲ εἶπεν αὐτοῖς· Οὐκ ἀνέγνωτε τὴν ἐποίησεν Δαβὶδ, ὅτε ἐπείνασεν αὐτὸς, καὶ οἱ μετ' αὐτοῦ;

But he said unto them, ^a Have ye not read ^b what David did, when he was an hungred, and they that were with him;

^a Or have ye not read in the law, how that, on the sabbath-days the priests in the temple profane the sabbath, and are blameless? Matt. xii. 5.

^b Now therefore what is under thine hand? give me five loaves of bread in mine hand, or what there is present. And the priest answered David, and said, There is no common bread under mine hand, but there is hallowed bread; if the young men have kept themselves at least from women. And David answered the priest, and said unto him, Of a truth women have been kept from us about these three days, since I came out, and the vessels of the young men are holy, and the bread is in a manner common, yea, though it were sanctified this day in the vessel. So the priest gave him hallowed bread: for there was no bread there but the shew-bread, that was taken from before the Lord, to put hot bread in the day when it was taken away, 1 Sam. xxi. 3—6. And he said unto them, Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him? How he went into the house of God in the days of Abiathar the High Priest, and did eat the shew-bread, which is not lawful to eat, but for the priests, and gave also to them which were with him? Mark ii. 25, 26.

VER. 4.

Πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ, καὶ τούτους ἄρτους τῆς προθέσεως ἔφαγεν, οὓς οὐκ ἔχον ἢν αὐτῷ φαγαῖν, οὐδὲ τοῖς μετ' αὐτοῦ, εἰ μὴ τοῖς ἱερεῦσι μόνοις;

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MATT. XII. 4-6.

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How he entered into the house of God, and did eat the shew-bread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?

^a And thou shalt set upon the table shew-bread before me alway, *Ex. xxv. 30.* And thou shalt take fine flour, and bake twelve cakes thereof: two tenth deals shall be in one cake. And thou shalt set them in two rows, six on a row, upon the pure table before the *LORD*. And thou shalt put pure frankincense upon each row, that it may be on the bread for a memorial, even an offering made by fire unto the *LORD*. Every sabbath he shall set it in order before the *LORD* continually, being taken from the children of Israel by an everlasting covenant. And it shall be Aaron's and his sons'; and they shall eat in the holy place: for it is most holy unto him of the offerings of the Lord made by fire by a perpetual statute, *Lev. xxiv. 5-9.*

VER. 5.

Ἡ οὖν ἀνίγνωτε ἐν τῷ νόμῳ, ὅτι τοῖς ᾠρίζασιν οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ σάββατον βέλονται, καὶ ἀνάτιοι εἰσι;

Or have ye not read in the law, how that ^a on the sabbath-days the priests in the temple profane the sabbath, and are blameless?

^a And on the sabbath-day two lambs of the first year withoutspot, and two tenth deals of flour for a meat offering, mingled with oil, and the drink offering thereof: This is the burnt offering of every sabbath, beside the continual burnt offering, and his drink offering, *Num. xxviii. 9, 10.* Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath-day circumsise a man. If a man on the sabbath-day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath-day? *John vii. 22, 23.*

VER. 6.

Λέγω δὲ ὑμῖν ὅτι τοῦ ἱεροῦ μαζῶν ἑστὶν ὁδε.

But I say unto you, ^a That in this place is one greater than the temple.

^a The men of Nineveh shall rise in judgment with this generation; and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here! The queen of the south shall rise up in judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here! *Matt. xii. 41, 42.* But will God in very deed dwell with men on the earth? behold, heaven and the heaven of heavens cannot contain thee; how much less this house which I have built! *2 Chron. vi. 18.* And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the *LORD* of hosts. The silver is mine, and the gold is mine, saith the *LORD* of hosts. The glory of this latter house shall be greater than of the former, saith the *LORD* of hosts: and in this place will I give peace, saith the *LORD* of hosts, *Hag. ii. 7-9.* Behold, I will send my messenger, and he shall prepare the way before me: and the *LORD*, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the *LORD* of hosts, *Mal. iii. 1.* Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou raise it up in three days? But he spake of the temple of his body, *John ii. 19-21.* And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit, *Eph. ii. 20-22.* For in him dwelleth all the fulness of the Godhead bodily, *Col. ii. 9.* To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye, also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ, *1 Pet. ii. 4, 5.*

VER. 7.

Εἰ δὲ ἔγνωνε τί ἐστίν· ἔλεον θέλω καὶ οὐ θυσίαν· οὐκ ἂν κατεδικάσατε τοὺς ἀναίτιους.

But ^a if ye had known what this meaneth, I will have mercy, and not sacrifice; ye would not have ^c condemned the guiltless.

^a But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance, Matt. ix. 13. Jesus answered and said unto them, Ye do err, not knowing the Scriptures, nor the power of God, xxii. 29. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath-day, they have fulfilled them in condemning him, Acts xiii. 27.

^b See on clause 2. ver. 13. ch. ix.

^c Also against his three friends was his wrath kindled, because they had found no answer, and yet had condemned, Job xxxii. 3. They gather themselves together against the soul of the righteous, and condemn the innocent blood, Ps. xciv. 21. For he shall stand at the right hand of the poor, to save him from those that condemn his soul, cix. 31. He that justifieth the wicked, and he that condemneth the just, even they both are an abomination to the Lord, Prov. xvii. 15. Ye have condemned and killed the just; and he doth not resist you. Jam. v. 6.

VER. 8.

Κύριος γὰρ ἐστὶ καὶ τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου.

For ^a the Son of man is Lord even of the sabbath-day.

^a And he said unto them, That the Son of man is Lord also of the sabbath, Luke vi. 5. But Jesus answered them, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God. Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what

things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doeth; and he will shew him greater works than these, that ye may marvel. For the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son: That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him, John v. 17—23.

VER. 9.

Καὶ μεταβάς ἐκεῖθεν, ἦλθεν εἰς τὴν συναγωγὴν αὐτῶν.

^a And when he was departed thence, he went into their synagogue:

^a And he entered again into the synagogue; and there was a man there which had a withered hand. And they watched him, whether he would heal him on the sabbath-day; that they might accuse him. And he saith unto the man which had the withered hand, Stand forth. And he saith unto them, Is it lawful to do good on the sabbath-days, or to do evil? to save life, or to kill? But they held their peace. And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other, Mark iii. 1—5. And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered. And the Scribes and Pharisees watched him, whether he would heal on the sabbath-day; that they might find an accusation against him. But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth. Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath-days to do good, or to do evil? to save life, or to destroy it? And looking round about upon them all, he said unto the man, Stretch forth thy hand. And

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he did so : and his hand was restored whole as the other. And they were filled with madness ; and communed one with another what they might do to Jesus, Luke vi. 6—11.

VER. 10.

Καὶ ἰδοὺ, ἄνθρωπος ἦν τὴν χεῖρα ἔχων ἑρπῆν καὶ ἐπηρώτησαν αὐτὸν λέγοντες· Εἰ ἔξεστι τοῖς σάββασι θεράπευειν ; ἵνα κατηγόρῳσιν αὐτοῦ.

And, behold, there was a man ^a which had his hand withered. And they asked him, saying, ^b Is it lawful to heal on the sabbath-days ? ^c that they might accuse him.

^a And it came to pass, when king Jeroboam heard the saying of the man of God, which had cried against the altar in Beth-el, that he put forth his hand from the altar, saying, Lay hold on him. And his hand, which he put forth against him, dried up, so that he could not pull it in again to him. The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the Lord. And the king answered and said unto the man of God, Entreat now the face of the Lord thy God, and pray for me, that my hand may be restored to me again. And the man of God besought the Lord, and the king's hand was restored him again, and became as it was before, 1 Kings xiii. 4—6. Woe to the idle shepherd that leaveth the flock ! the sword shall be upon his arm, and upon his right eye : his arm shall be clean dried up, and his right eye shall be utterly darkened, Zech. xi. 17. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water, John v. 3.

^b The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause ? Matt. xix. 3. Tell us therefore, What thinkest thou ? Is it lawful to give tribute unto Cæsar, or not ? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites ? xxii. 17, 18. And Jesus answering, spake unto the Lawyers and Pharisees, saying, Is it lawful to heal on the sabbath-day ? And they held their peace. And he took him, and healed him, and let him go ;

And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath-day ? And they could not answer him again to these things, Luke xiv. 3—6. Is it lawful for us to give tribute unto Cæsar, or no ? xx. 22. The Jews therefore said unto him that was cured, It is the sabbath-day : it is not lawful for thee to carry *thy* bed, John v. 10.

^c For the vile person will speak villany, and his heart will work iniquity, to practise hypocrisy, and to utter error against the Lord, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail, Isa. xxxii. 6. None calleth for justice, nor any pleadeth for truth : they trust in vanity, and speak lies ; they conceive mischief, and bring forth iniquity, lix. 4. In transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart falsehood, 13. And the Scribes and Pharisees watched him, whether he would heal on the sabbath-day ; that they might find an accusation against him, Luke vi. 7. Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him, xi. 54. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a King, xxiii. 2. Said unto them, Ye have brought this man unto me, as one that perverteth the people : and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him, 14. This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not, John viii. 6.

VER. 11.

Ὁ δὲ ἤκουσεν αὐτοῦ· τίς ἐστὶ ἐξ ὑμῶν ἄνθρωπος, ὃς ἔχει πρῶτον ἴν, καὶ ἐὰν ἐμπέσῃ τούτῳ τοῖς σάββασι εἰς βόθυνον, οὐχὶ κρατήσῃ αὐτὸ καὶ ἐγείρῃ ;

And he said unto them, ^a What man shall there be among you, that shall have one sheep, and if it fall into a pit on

the sabbath-day, will he not lay hold on it, and lift it out?

^a The Lord then answered him, and said, *Thou hypocrite, dost not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath-day? And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him, Luke xiii. 15—17. And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath-day? xiv. 5.*

VER. 12.

Πόσω οὖν διαφέρει ἄνθρωπος προβάτου ; ὥστε ἔξεστι τοῖς σάββασι κακῶς ποιεῖν.

How much then ^a is a man better than a sheep? Wherefore ^b it is lawful to do well on the sabbath-days.

^a Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Matt. vi. 26. Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls? Luke xii. 24.

^b And he saith unto them, Is it lawful to do good on the sabbath-days, or to do evil? to save life, or to kill? But they held their peace, Mark iii. 4. Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath-days to do good, or to do evil? to save life, or to destroy it? Luke vi. 9.

VER. 13.

Τότε λέγει τῷ ἀνθρώπῳ· Ἔκτεινον τὴν χεῖρά σου. καὶ ἔξτείνει, καὶ ἀποκαταστάθῃ ὅλης, ὡς ἡ ἄλλη.

Then saith he to the man, Stretch forth thine hand. And he stretched it forth,^a and it was restored whole, like as the other.

^a And he laid his hands on her: and immediately she was made straight, and glorified God, Luke xiii. 13. And

he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength. And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God, Acts iii. 7, 8.

VER. 14.

Οἱ δὲ Φαρισαῖοι συμβούλιον ἔλαβον κατ' αὐτοῦ ἐξελθόντες, ὥπως αὐτὸν ἀπολέσωσιν.

Then the Pharisees ^a went out, and held a council against him, how they might destroy him.

^a When the morning was come, all the Chief Priests and elders of the people took counsel against Jesus to put him to death, Matt. xxvii. 1. And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him, Mark iii. 6. And they were filled with madness, and communed one with another what they might do to Jesus, Luke vi. 11. Therefore they sought again to take him: but he escaped out of their hand, John x. 39. Then from that day forth they took counsel together for to put him to death. Now both the Chief Priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew it, that they might take him, xi. 53. 57.

VER. 15.

Ὁ δὲ Ἰησοῦς τοὺς ἀνεχώρησεν ἐκείθεν· καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί, καὶ ἰθεράπευσεν αὐτοὺς πάντας.

But when Jesus knew it, ^a he withdrew himself from thence: ^b and great multitudes followed him, and he healed them all;

^a But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come, Matt. x. 23. After these things Jesus walked into Galilee: for he would not walk in Jewry, because the Jews sought to kill him, John vii. 1. Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples, xi. 54.

^b See parallels on ver. 24. chap. iv.

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VER. 16.

Καὶ ἐπετίμησεν αὐτοῖς, ἵνα μὴ φανερόν αὐτὸν ποιήσωσιν.

And ^a charged them that they should not make him known.

^a See on clause 1. ver. 4. chap. viii.

VER. 17.

Ὅπως πληρωθῇ τὸ ῥηθὲν διὰ Ἠσαίου τοῦ προφήτου, λέγοντος·

That ^a it might be fulfilled which was spoken by *Isaiah the prophet, saying,*

^a See parallels on ver. 22. chap. i.

VER. 18.

Ἰδοὺ, ὁ παῖς μου, ὃν ἠρέτισα, ὃ ἀγαπή-
τός μου, εἰς ὃν εὐδόκησεν ἡ ψυχὴ μου θέσαι
τὸ πνεῦμά μου ἐπ' αὐτόν, καὶ κρίσιν τοῖς
ἐθνεσιν ἀπαγγελεῖ.

^a Behold my servant, ^b whom I have chosen ; ^c my Beloved, in whom my soul is well pleased : ^d I will put my Spirit upon him, ^e and he shall shew judgment to the Gentiles.

^a Behold my servant, whom I uphold ; mine elect, in whom my soul delighteth ; I have put my spirit upon him : he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench : he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth : and the isles shall wait for his law, Isa. xlii. 1—4. And now, saith the LORD that formed me from the womb to be his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength. And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel : I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth, xlix. 5, 6. Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high, lii. 13. He shall see of the travail of his soul, and shall be satisfied : by his knowledge shall my righteous servant justify many ; for he shall bear their iniqui-

ties, liii. 11. Hear now, O Joshua the high-priest, thou, and thy fellows that sit before thee : for they are men wondered at : for, behold, I will bring forth my servant the BRANCH, Zech. iii. 8. Who, being in the form of God, thought it not robbery to be equal with God : But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men, Phil. ii. 6, 7.

^b Then thou spakest in vision to thy Holy One, and saidst, I have laid help upon one that is mighty, I have exalted one chosen out of the people, Psal. lxxix. 19. Listen, O isles, unto me ; and hearken, ye people, from far ; The LORD hath called me from the womb ; from the bowels of my mother hath he made mention of my name. And he hath made my mouth like a sharp sword ; in the shadow of his hand hath he hid me, and made me a polished shaft ; in his quiver hath he hid me ; And said unto me, Thou art my servant, O Israel, in whom I will be glorified, Isa. xlix. 1—3. And the people stood beholding : And the rulers also with them derided him, saying, He saved others ; let him save himself, if he be Christ, the chosen of God, Luke xxiii. 35. To whom coming as unto a living stone, disallowed indeed of men, but chosen of God, and precious, 1 Pet. ii. 4.

^c And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased, Matt. iii. 17. While he yet spake, behold, a bright cloud overshadowed them : and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased ; hear ye him, xvii. 5. And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased, Mark i. 11. And there was a cloud that overshadowed them : and a voice came out of the cloud, saying, This is my beloved Son : hear him, ix. 7. And there came a voice out of the cloud, saying, This is my beloved Son : hear him, Luke ix. 35. To the praise of the glory of his grace, wherein he hath made us accepted in the beloved, Eph. i. 6. Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son : Col. i. 13.

For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased, 2 Pet. i. 17.

^d And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him, Matt. iii. 16. And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord, Isa. xi. 2. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever, lix. 20, 21. The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified, lxi. 1—3. And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased, Luke iii. 22. The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, iv. 18. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew

him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost, And I saw, and bare record that this is the Son of God, John i. 32—34. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him, iii. 34. How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him, Acts x. 38.

^e Until the Spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest. Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field, Isa. xxxii. 15, 16. And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth, xlix. 6. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising, lx. 2, 3. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name, lxii. 2. O Lord, my strength, and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit, Jer. xvi. 19. Which thou hast prepared before the face of all people; A light to lighten the Gentiles, and the glory of thy people Israel, Luke ii. 31, 32. When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life, Acts xi. 18. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been

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spoken to you : but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, *saying*, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth. And when the Gentiles heard this, they were glad, and glorified the word of the Lord : and as many as were ordained to eternal life believed, xiii. 46—48. Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God, xiv. 22. Delivering thee from the people, and from the Gentiles, unto whom now I send thee, To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me, xxvi. 17, 18. And that the Gentiles might glorify God for his mercy, as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. And again he saith, Rejoice, ye Gentiles, with his people. And again, Praise the Lord, all ye Gentiles ; and laud him, all ye people. And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles ; in him shall the Gentiles trust, Rom. xv. 9—12. Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands ; That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world : But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ, Eph. ii. 11—13. Which in other ages was not made known unto the sons of men, as it is now revealed unto the holy apostles and prophets by the Spirit ; That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel : Whereof I was made a minister, according to the gift of the grace of God

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given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, iii. 5—8.

VER. 19.

Οὐκ ἐρίσει, οὐδὲ κραυγάζει, οὐδὲ ἀκούσει
τίς ἐν ταῖς πλατείαις τὴν φωνὴν αὐτοῦ.

He shall not strive, nor cry ; neither shall any man hear his voice in the streets.

^a Take my yoke upon you, and learn of me ; for I am meek and lowly in heart : and ye shall find rest unto your souls, Matt. xi. 29. Rejoice greatly, O daughter of Zion ; shout, O daughter of Jerusalem : behold, thy King cometh unto thee : he is just, and having salvation ; lowly, and riding upon an ass, and upon a colt the foal of an ass, Zech. ix. 9. And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation, Luke xvii. 20. Jesus answered, My kingdom is not of this world : if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews : but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then ? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate saith unto him, What is truth ? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all, John xviii. 36—38. Now I Paul myself beseech you by the meekness and gentleness of Christ, who in presence am base among you, but being absent am bold toward you : 2 Cor. x. 1. And the servant of the Lord must not strive ; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves ; if God peradventure will give them repentance to the acknowledging of the truth, 2 Tim. ii. 24, 25.

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VER. 20.

Κάλαμον συντετριμμένον οὐ κατεῖξει,
καὶ λίνον τυφόμενον οὐ σβέσει, ἕως ἂν ἐκ-
βάλῃ εἰς νίκην τὴν κρῖσιν.

A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.

a Come unto me all ye that labour and are heavy laden, and I will give you rest, Matt. xi. 28. Now, behold, thou trustest upon the staff of this bruised reed, even upon Egypt, on which if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt unto all that trust on him, 2 Kings xviii. 21. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise, Psal. li. 17. He healeth the broken in heart, and bindeth up their wounds, cxlvii. 3. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young, Isa. xl. 11. For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones, lvii. 15. The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified, lxi. 1—3. For the Lord will not cast off for ever: But though he cause grief, yet will he have compassion according to the multitude of his mercies. For he doth not afflict willingly nor grieve the children of men. To crush under his feet all the prisoners of the earth, Lam. iii. 31—34. I will seek

that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment, Ezek. xxxiv. 16. The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, Luke iv. 18. So that contrariwise ye *ought* rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow, 2 Cor. ii. 7. Wherefore lift up the hands which hang down, and the feeble knees; And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed, Heb. xii. 12, 13.

b O sing unto the Lord a new song; for he hath done marvellous things: his right hand, and his holy arm, hath gotten him the victory. The Lord hath made known his salvation: his righteousness hath he openly shewed in the sight of the heathen. He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God, Psal. xcvi. 1—3. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law, Isa. xlii. 3, 4. I have therefore whereof I may glory through Jesus Christ in those things which pertain to God. For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ, Rom. xv. 17—19. Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place, 2 Cor. ii. 14. For though we walk in

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the flesh, we do not war after the flesh : (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds ;) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ, x. 3—5. And I saw, and behold a white horse : and he that sat on him had a bow ; and a crown was given unto him : and he went forth conquering, and to conquer, Rev. vi. 2. And I saw heaven opened, and behold a white horse ; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns, and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood : and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations : and he shall rule them with a rod of iron : and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. And I saw an angel standing in the sun ; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God ; That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword

of him that sat upon the horse, which sword proceeded out of his mouth : and all the fowls were filled with their flesh, xix. 11—21.

VER. 21.

Καὶ ἐν τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιοῦσι.

And in his name shall the Gentiles trust.

^a And in that day there shall be a root of Jesse, which shall stand for an ensign of the people ; to it shall the Gentiles seek : and his rest shall be glorious, Isa. xi. 10. And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles ; in him shall the Gentiles trust. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost, Rom. xv. 12, 13. That we should be to the praise of his glory, who first trusted in Christ. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation : in whom also after that ye believed, ye were sealed with that holy Spirit of promise, Eph. i. 12, 13. To whom God would make known what is the riches of the glory of this mystery among the Gentiles ; which is Christ in you, the hope of glory, Col. i. 27. See also on last clause of ver. 18.

VER. 22.

Τότε προσνήχθη αὐτῷ δαιμονιζόμενος, τυφλὸς καὶ κωφός· καὶ ἰθεράπευσεν αὐτὸν, ὥστε τὸν τυφλὸν καὶ κωφὸν καὶ λαλεῖν καὶ βλέπειν.

Then ^a was brought unto him one possessed with a devil, blind, and ^b dumb, and he healed him, insomuch that the ^c blind and dumb both spake and saw.

^a See on clause 4. ver. 24. chap. iv.

^b And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And he charged them that they should tell no man : but the more he charged them, so much the more a great deal they published it ; And were beyond measure astonished, saying, He hath done all things well : he maketh both the deaf to hear, and the dumb to speak, Mark vii. 35—37. And one of the multitude answered and said, Master, I have brought unto thee my

son, which hath a dumb spirit; And whosoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not. He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me. And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming. And he asked his father, How long is it ago since this came unto him? And he said, Of a child. And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us. Jesus said unto him, If thou canst believe, all things are possible to him that believeth. And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief. When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, *Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.* And the spirit cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead, ix. 17—26.

“O Lord, open thou my lips; and my mouth shall shew forth thy praise, Ps. li. 15. And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness, Isa. xxix. 18. And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken. The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly, xxxiii. 3, 4. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert, xxxv. 5, 6. To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance

among them which are sanctified by faith that is in me, Acts xxvi. 18.

VER. 23.

Καὶ ἐξίσταντο πάντες οἱ ὄχλοι, καὶ ἔλεγον· Μὴτι οὕτως ἔστιν ὁ υἱὸς Δαβὶδ;

And all the people were amazed, and said, *Is not this the Son of David?*

“And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel, Matt. ix. 33. And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus’ feet; and he healed them; Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel, xv. 30, 31.

“See on clause 2. ver. 1. chap. i.

VER. 24.

Οἱ δὲ Φαρισαῖοι ἀκούσαντες, ἔπεν· Οὗτος οὐκ ἐκβάλλει τὰ δαιμόνια, εἰ μὴ ἐν τῷ Βεελζεβούλ ἀρχόντι τῶν δαιμονίων.

But when the Pharisees heard it they said, *This fellow doth not cast out devils, but by Beelzebub the prince of the devils.*

“But the Pharisees said, He casteth out devils through the prince of the devils, Matt. ix. 34. And the Scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils, Mark iii. 22. But some of them said, He casteth out devils through Beelzebub the chief of the devils, Luke xi. 15.

VER. 25.

Εἰδὼς δὲ ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν, ἔφην αὐτοῖς· Πᾶσα βασιλεία μερισθεῖσα καθ’ ἑαυτῆς, ἐξημouται· καὶ πᾶσα πόλις, ἢ οἰκία, μερισθεῖσα καθ’ ἑαυτῆς, οὐ σταθίσει.

And Jesus knew their thoughts, and said unto them, *Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:*

“See on clause 1. ver. 4. chap. ix.

“And he called them unto him, and said unto them in parables, How can Satan cast out Satan? And if a kingdom be divided against itself, that kingdom cannot stand. And if a house

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be divided against itself, that house cannot stand. And if Satan rise up against himself, and be divided, he cannot stand, but hath an end, Mark iii. 23—26. But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub, Luke xi. 17, 18. But if ye bite and devour one another, take heed that ye be not consumed one of another, Gal. v. 15.

VER. 26.

Καὶ εἰ ὁ Σατανᾶς τὸν Σατανᾶν ἐκβάλλει, ἐφ' ἑαυτὸν ἐμεῖσθε· πῶς οὖν σταθήσεται ἡ βασιλεία αὐτοῦ;

And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

Now is the judgment of this world: now shall the prince of this world be cast out, John xii. 31. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me, xiv. 30. Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son, Col. i. 13. And we know that we are of God, and the whole world lieth in wickedness, 1 John v. 19. And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon, Rev. ix. 11. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him, xii. 9. And the fifth angel poured out his vial upon the seat of the beast, and his kingdom was full of darkness; and they gnawed their tongues for pain, xvi. 10. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him, a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be full-

filled: and after that he must be loosed a little season, xx. 2, 3.

VER. 27.

Καὶ εἰ ἐγὼ ἐν Βεελζεβοῦλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν; διὰ τοῦτο αὐτοὶ ὑμῶν ἔσονται κριταί.

And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges.

And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbid him, because he followeth not us. But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me, Mark ix. 38, 39. And John answered and said, Master, we saw one casting out devils in thy name; and we forbid him, because he followeth not with us. And Jesus said unto him, Forbid him not: for he that is not against us is for us, Luke ix. 49, 50. And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges, xi. 19. Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth. And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so. And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded, Acts xix. 13—16.

The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here! The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here! Matt. xii. 41, 42. And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that

I was an austere man, taking up that I laid not down, and reaping that I did not sow, Luke xix. 22. Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God, Rom. iii. 19.

VER. 28.

Εἰ δὲ ἐγὼ ἐν Πνεύματι Θεοῦ ἐκβάλλω τὰ δαιμόνια, ἄρα ἐφθασεν, ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ.

But if ^aI cast out devils by the Spirit of God, ^bthen the kingdom of God is come unto you.

^aBehold my servant, whom I have chosen: my beloved, in whom my soul is well pleased: I will put my Spirit upon him, and he shall shew judgment to the Gentiles, Matt. xii. 18. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues, Mark xvi. 17. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you, Luke xi. 20. How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him, Acts x. 38.

^bSee on clause 2. ver. 2. chap. iii.

VER. 29.

Ἡ πῶς δύναται τις εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ, καὶ τὰ σκεύη αὐτοῦ διαρπάσαι, ἢ ἂν μὴ πρῶτον δέσῃ τὸν ἰσχυρὸν; καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει.

Or ^aelse how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

^aShall the prey be taken from the mighty, or the lawful captive delivered? Isa. xlix. 24. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors, liii. 12. No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house, Mark iii. 27. When a strong man

armed keepeth his palace, his goods are in peace: But when a stronger than he shall come upon him and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils, Luke xi. 21, 22. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil, 1 John iii. 8. Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world, iv. 4. And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, And prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him, Rev. xii. 7—9. And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season, xx. 1—3. And shall go out to deceive the nations which are in the four quarters of the earth; Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them, 8, 9.

VER. 30.

Ὁ μὴ ὢν μετ' ἐμοῦ, κατ' ἐμοῦ ἔσται καὶ ὁ μὴ συνάγῃ μετ' ἐμοῦ σκορπεῖται.

He ^athat is not with me is against me; and he that gathereth not with me scattereth abroad.

^aNo man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye

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cannot serve God and mammon, Matt. vi. 24. And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve: whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord, Josh. xxiv. 15. And David went out to meet them, and answered and said unto them, If ye be come peaceably unto me to help me, mine heart shall be knit unto you, but if ye be come to betray me to mine enemies, seeing there is no wrong in mine hands, the God of our fathers look thereon, and rebuke it. Then the spirit came upon Amasai, who was chief of the captains, and he said, Thine are we, David, and on thy side, thou son of Jesse: peace, peace be unto thee, and peace be to thine helpers; for thy God helpeth thee. Then David received them, and made them captains of the band, 1 Chron. xii. 17, 18. For he that is not against us is on our part, Mark ix. 40. And Jesus said unto him, Forbid him not: for he that is not against us is for us, Luke ix. 50. He that is not with me is against me: and he that gathereth not with me scattereth, xi. 23. And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye that are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people, 2 Cor. vi. 15, 16. I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth, Rev. iii. 15, 16.

VER. 31.

Διὰ τοῦτο λέγω ὑμῖν· Πᾶσα ἁμαρτία καὶ βλασφημία ἀφεθήσεται τοῖς ἀνθρώποις· ἡ δὲ τοῦ πνεύματος βλασφημία οὐκ ἀφίθεται τοῖς ἀνθρώποις.

Wherefore I say unto you, ^a All manner of sin and blasphemy shall be forgiven unto men: ^b but the blasphemy against the Holy Ghost, shall not be forgiven unto men.

^a Come now, and let us reason toge-

ther, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. Is. i. 18. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon, lv. 7. Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel? Ez. xxxiii. 11. Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief. And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief, 1 Tim. i. 13—15. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness, 1 John i. 9. My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world, ii. 1, 2.

^b Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation: Because they said, He hath an unclean spirit, Mark iii. 28—30. And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven, Luke xii. 10. If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin unto death. There is a sin unto death: I do not say that he shall pray for it, 1 John v. 16.

VER. 32.

Καὶ ὁ ἀνείρη λόγον κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· ὁ δ' ἂν εἴρη,

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κατὰ τοῦ πνεύματος τοῦ ἁγίου, οὐκ ἀφεθήσεται αὐτῷ οὔτε ἐν τούτῳ τῷ αἰῶνι, οὔτε ἐν τῷ μέλλοντι.

And ^awhosoever speaketh a word against the Son of man, it shall be forgiven him: ^bbut whosoever speaketh against the Holy Ghost, ^cit shall not be forgiven him, neither in this world, neither in the world to come.

^aThe Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of Publicans and sinners. But wisdom is justified of her children, Matt. xi. 19. The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of Publicans and sinners! Luke vii. 34. Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots, xxiii. 34. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses, Acts iii. 14, 15. Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord, 19. I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the Chief Priests; and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities, xxvi. 9—11. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners of whom I am chief, 1 Tim. i. 15.

^b(But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given because that Jesus was not yet glorified.) John vii. 39. For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the

Holy Ghost. And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame, Heb. vi. 4—6. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? x. 26—29.

^cBecause there is wrath, beware lest he take thee away with his stroke: then a great ransom cannot deliver thee, Job. xxxvi. 18. But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation, Mark iii. 29. And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed, so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence, Luke xvi. 23—26.

VER. 33.

Ἡ ποιεῖσθε τὸ δένδρον καλόν, καὶ τὸν καρπὸν αὐτοῦ καλόν· ἢ ποιεῖσθε τὸ δένδρον σαπρὸν, καὶ τὸν καρπὸν αὐτοῦ σαπρὸν· ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκειται.

Either ^amake the tree good, ^band his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit.

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* *Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also, Matt. xxiii. 26. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart, and a new spirit: for why will ye die, O house of Israel? Ez. xviii. 31. Hate the evil, and love the good, and establish judgment in the gate: it may be that the Lord God of hosts will be gracious unto the remnant of Joseph, Am. v. 15. And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness. Ye fools, did not he that made that which is without make that which is within also? Luke xi. 39, 40. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded, James iv. 8.*

^b See on verses 16—18. chap. vii.

VER. 34.

Γενήματα ἰχθυῶν, ὥς δόνασε ἀγαθὰ λαλεῖν, πονηροὶ ὄντες; ἐκ γὰρ τοῦ πέρισ-
σεύματος τῆς καρδίας τὸ στόμα λαλεῖ.

O * *generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.*

^a See on clause 2. ver. 7. chap. iii.

^b As saith the proverb of the ancients, Wickedness proceedeth from the wicked: but mine hand shall not be upon thee, 1 Sam. xxiv. 13. He hath said in his heart, I shall not be moved: for I shall never be in adversity. His mouth is full of cursing and deceit and fraud: under his tongue is mischief and vanity, Ps. x. 6, 7. Thy tongue deviseth mischief; like a sharp razor, working deceitfully. Thou lovest evil more than good: and lying rather than to speak righteousness. Thou lovest all devouring words, O thou deceitful tongue. God shall likewise destroy thee for ever, he shall take thee away, and pluck thee out of thy dwelling-place, and root thee out of the land of the living, lli. 2—5. The fool hath said in his heart, There is no God. Corrupt are they, and have done abominable iniquity: there is none that doeth good, liii. 1. Who whet their tongue like a sword, and

bend their bows to shoot their arrows, even bitter words: That they may shoot in secret at the perfect: suddenly do they shoot at him, and fear not. They encourage themselves in an evil matter: they commune of laying snares privily; they say, Who shall see them? lxiv. 3—5. Deliver my soul, O Lord, from lying lips, and from a deceitful tongue. What shall be given unto thee? or what shall be done unto thee, thou false tongue? Sharp arrows of the mighty, with coals of juniper, cxx. 2—4. Which imagine mischiefs in their heart; continually are they gathered together for war. They have sharpened their tongues like a serpent; adder's poison is under their lips, cxl. 2, 3. For the vile person will speak villany, and his heart will work iniquity, to practice hypocrisy, and to utter error against the Lord, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail, Is. xxxii. 6. None calleth for justice, nor any pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity. And judgment is turned away backward, and justice standeth afar off: for justice is fallen in the street, and equity cannot enter, lix. 4, 14. As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit, the poison of asps is under their lips: Whose mouth is full of cursing and bitterness, Rom. iii. 10—14. Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: But the tongue can no man tame; it is an unruly evil, full of deadly poison, James iii. 5—8.

A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh, Luke vi. 45. See also on verses 16—18. ch. vii.

VER. 35.

Ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας ἐκβάλλει τὰ ἀγαθὰ· καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ ἐκβάλλει πονηρά.

A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old, Matt. xiii. 52. The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment. The law of his God is in his heart; none of his steps shall slide, Ps. xxxvii. 30, 31. The tongue of the just is as choice silver: the heart of the wicked is little worth. The lips of the righteous feed many: but fools die for want of wisdom, Prov. x. 20, 21. The words of the wicked are to lie in wait for blood: but the mouth of the upright shall deliver them, xii. 6. He that speaketh truth sheweth forth righteousness: but a false witness deceit. There is that speaketh like the piercings of a sword: but the tongue of the wise is health. The lip of truth shall be established for ever: but a lying tongue is but for a moment, 17—19. A wholesome tongue is a tree of life: but perverseness therein is a breach in the spirit. A man hath joy by the answer of his mouth: and a word spoken in due season, how good is it! The heart of the righteous studieth to answer: but the mouth of the wicked poureth out evil things, xv. 4, 23. 28. The wise in heart shall be called prudent: and the sweetness of the lips increaseth learning. Understanding is a wellspring of life unto him that hath it: but the instruction of fools is folly. The heart of the wise teacheth his mouth; and

addeth learning to his lips, xvi. 21—23. A word fitly spoken is like apples of gold in pictures of silver. As an ear-ring of gold, and an ornament of fine gold, so is a wise reprove upon an obedient ear, xxv. 11, 12. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers, Eph. iv. 29. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord, Col. iii. 16. Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man, iv. 6. See also on ver. 16—18. ch. vii.

o generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh, Matt. xii. 34.

VER 36.

Λέγω δὲ ὑμῖν, ὅτι πᾶν ῥήμα ἀργὸν, ὃ ἐὰν λαλήσωσιν οἱ ἄνθρωποι, ἀποδώσουσι περὶ αὐτοῦ λόγον ἐν ἡμέρᾳ κρίσεως.

But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil, Ec. xii. 14. In the day when God shall judge the secrets of men by Jesus Christ according to my gospel, Rom. ii. 16. Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience, Eph. v. 4—6. And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly

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committed, and of all their hard speeches which ungodly sinners have spoken against him, Jude 14, 15. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works, Rev. xx. 12.

VER. 37.

Ἐκ γὰρ τῶν λόγων σου δικαιώσῃ, καὶ ἔκ τῶν λόγων σου καταδικασθήσῃ.

For by thy words thou shalt be ^a justified, and by thy words thou shalt be condemned.

^a Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? James ii. 21—25.

VER. 38.

Τότε ἀπεκρίθησαν τινες τῶν Γραμματέων καὶ Φαρισαίων, λέγοντες· Διδάσκαλε, θέλωμεν ἀπὸ σοῦ σημεῖον ἰδεῖν.

Then certain: of the ^a Scribes and of the ^b Pharisees answered, saying, ^c Master, we would see a sign from thee.

^a See on clause 2. ver. 4. ch. ii.

^b See on clause 1. ver. 7. ch. iii.

^c The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven. He answered and said unto them, When it is evening, ye say, It will be fair weather: for the sky is red. And in the morning, It will be foul weather to day: for the sky is red and lowing. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times? A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas.

And he left them, and departed, xvi. 1—4. And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him. And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? Verily I say unto you, There shall no sign be given unto this generation, Mark viii. 11, 12. And others, tempting him, sought of him a sign from heaven. And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet, Luke xi. 16. 29. Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things? John ii. 18. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe, iv. 48. For the Jews require a sign, and the Greeks seek after wisdom, 1 Cor. i. 22.

VER. 39.

Ὁ δὲ ἀποκριθεὶς, εἶπεν αὐτοῖς· Γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου.

But he answered and said unto them, ^a An evil and adulterous generation seeketh after a sign; and there shall ^b no sign be given to it, but the sign of the prophet Jonas:

^a But draw near hither, ye sons of the sorceress, the seed of the adulterer and the whore, Is. lvii. 3. Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels, Mark viii. 38. Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God, James iv. 4.

^b A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed, Matt. xvi. 4. And when the people were gathered thick together, he began to say, This is an evil generation: they seek a

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sign; and there shall no sign be given it, but the sign of Jonas the prophet. For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation, Luke xi. 29, 30.

VER. 40.

*Ὡςπερ γὰρ ἦν Ἰωνᾶς ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας· οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς ἡμέρας καὶ τρεῖς νύκτας.

For ^a as Jonas was three days and three nights in the whale's belly: ^b so shall the Son of man be three days and three nights ^c in the heart of the earth.

^a Now the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights, Jon. i. 17.

^b From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and Chief Priests and Scribes, and be killed, and be raised again the third day, Matt. xvi. 21. And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry, xvii. 23. And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross, xxvii. 40. Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first, 63, 64. Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up, John ii. 19.

^c But those that seek my soul, to destroy, it shall go into the lower parts of the earth, Ps. lxxiii. 9. And said, I cried by reason of mine affliction unto the Lord, and he heard me; out of the belly of hell cried I, and thou heardest my voice. For thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about: all thy billows and thy

waves passed over me. Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple. The waters compassed me about, even to the soul: the depth closed me round about, the weeds were wrapped about my head. I went down to the bottoms of the mountains; the earth with her bars was about me for ever: yet hast thou brought up my life from corruption, O Lord my God, Jon. ii. 2—6.

VER. 41.

*Ἄνδρες Νινευῖται ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης, καὶ κατακρινοῦσιν αὐτήν· ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ· καὶ ἰδοὺ πλεῖον Ἰωνᾶ ὧδε.

The ^a men of Nineveh shall ^b rise in judgment with this generation, and shall condemn it: ^c because they repented at the preaching of Jonas; and, ^d behold, a greater than Jonas is here.

^a The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here, Luke xi. 32.

^b The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here! Matt. xii. 42. No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord, Is. liv. 17. And shall not circumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law? Rom. ii. 27. By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith, Heb. xi. 7.

^c So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered

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him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water: But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not? And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them: and he did it not, Jonah iii. 5—10.

^d But I say unto you, That in this place is one greater than the temple. The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here! Matt. vi. 6. 42. He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all, John iii. 31. Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? iv. 12. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself? Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God: Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying. Your father Abraham rejoiced to see my day: and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am, viii. 53—58. And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; But Christ as a son over his own house;

whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end, Heb. iii. 5, 6.

VER. 42.

Βασίλισσα νότου ἐγχεθήσεται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης, καὶ κατακρινεῖ αὐτήν ὅτι ἦλθεν ἐκ τῶν περὶ τῆς γῆς ἀκουσαὶ τὴν σοφίαν Σολομῶντος· καὶ ἰδοὺ, πλεον Σολομῶντος αὕδε.

The^a queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to^b hear the wisdom of Solomon; and, behold, a greater than Solomon is here!

^a And when the queen of Sheba heard of the fame of Solomon concerning the name of the Lord, she came to prove him with hard questions, 1 Kings x. 1. And when the queen of Sheba heard of the fame of Solomon, she came to prove Solomon with hard questions at Jerusalem, with a very great company, and camels that bare spices, and gold in abundance, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart, 2 Chron. ix. 1. The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here, Luke xi. 31. And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, Was returning, and sitting in his chariot read Esaias the prophet, Acts viii. 27, 28.

^b Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people? 1 Kings iii. 9. Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee, 12. And all Israel heard of the judgment which

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the king had judged; and they feared the king: for they saw that the wisdom of God was in him, to do judgment, 28. And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea-shore, iv. 29. And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom, 34. And the Lord gave Solomon wisdom, as he promised him: and there was peace between Hiram and Solomon; and they two made a league together, v. 12. And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built, x. 4. Howbeit I believed not the words, until I came, and mine eyes had seen it: and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard, 7. And all the earth sought to Solomon, to hear his wisdom, which God had put in his heart, 24.

^c And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased, Matt. iii. 17. While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son in whom I am well pleased; hear ye him, xvii. 5. Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel, Isa. vii. 14. For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his names shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this, ix. 6, 7. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him, John i. 14. 18.

Who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men, Phil. ii. 6, 7. Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they, Heb. i. 2—4.

VER. 43.

“Ὅταν δὲ τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέσχεται δι’ ἀνθρώπων τόπων, ζητοῦν ἀνάπαυσιν, καὶ οὐχ εὕρει.”

When^a the unclean spirit is gone out of a man, ^bhe walketh through dry places, seeking rest, and findeth none.

^a When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out, Luke xi. 24.

^b And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time? Matt. viii. 29. And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not. For he said unto him, Come out of the man, thou unclean spirit. And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many. And he besought him much that he would not send them away out of the country. Now there was there nigh unto the mountains a great herd of swine feeding. And all the devils besought him, saying, Send us into the swine that we may enter into them. And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine; and the herd ran violently

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down a steep place into the sea, (they were about two thousand;) and were clogged in the sea, Mark v. 7—13. When he saw Jesus, he cried out, and fell down before him, and with a loud voice, said, What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not. (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.) And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him. And they besought him that he would not command them to go out into the deep. And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them, Luke viii. 28—32.

VER. 44.

Τότε λέγει· Ἐπιστρέψω εἰς τὸν οἶκόν μου, ὅθεν ἐξῆλθον. Καὶ ἔλθον, εὕρισκει σχολάζοντα, σεσωρωμένον, καὶ κεκοσμημένον.

Then he saith, I will return into ^a my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished.

^a Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house, Matt. xii. 29. When a strong man armed keepeth his palace, his goods are in peace: But when a stronger than he shall come upon him and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils, Luke xi. 21, 22. And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly, John xiii. 27. Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Eph. ii. 2. Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world, 1 John iv. 4.

VER. 45.

Τότε πορεύεται, καὶ παραλαμβάνει μεθ' ἑαυτοῦ ἑπτὰ ἕτερα πνεύματα πονηρότερα ἑαυτοῦ, καὶ εἰσελθόντα κατοικεῖ ἐκεῖ: καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἵκνινον χεῖρονα τῶν πρώτων. Οὕτως ἔσται καὶ τῇ γενεᾷ ταύτῃ, τῇ πονηρᾷ.

Then goeth he, and taketh with himself ^a seven otherspirits ^b more wicked than himself, and they enter in and dwell there: ^c and the last state of that man is worse than the first. ^d Even so shall it be also unto this wicked generation.

^a But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils, Matt. xii. 24. And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many, Mark v. 9. Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils, xvi. 9. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places, Eph. vi. 12.

^b Woe unto you, Scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves, Matt. xxiii. 15.

^c Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first, Luke xi. 26. For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: But that which beareth thorns and briars is rejected, and is nigh unto cursing; whose end is to be burned: Heb. vi.

4—8 For if we *sia* wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance *belongeth* unto me, I will recompence, saith the Lord. And again, The Lord shall judge his people. *It is* a fearful thing to fall into the hands of the living God, x. 26—31. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul, 39. Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children: Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness; But was rebuked for his iniquity: the dumb ass speaking with man's voice forbad the madness of the prophet. These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever. For when they speak great swelling *words* of vanity, they allure through the lusts of the flesh, *through much* wantonness, those that were clean escaped from them that live in error. While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome of the same is he brought in bondage. For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto

them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire, 2 Pet. ii. 14—22. But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves. Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gain-saying of Core. These are spots in your feasts of charity when they feast with you, feeding themselves without fear: clouds *they are* without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever, Jude 10—13.

¶ But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him. When the Lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out *his* vineyard unto other husbandmen, which shall render him the fruits in their seasons. Jesus saith unto them, Did ye never read in the Scriptures, the stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone, shall be broken: but on whomsoever it shall fall, it will grind him to powder, Matt. xxi. 38—44. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Wherefore, behold, I send unto you prophets, and wise men, and scribes: and *some* of them ye shall kill and crucify; and *some* of them shall ye scourge in your synagogues, and persecute them from city to city:

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That upon you may come all the blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord. **xiii. 32—39.** Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute: That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; from the blood of Abel to the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation, Luke xi. 49—51. And when he was come near, he beheld the city, and wept over it, Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation, **xix. 41—44.** If I had not come and spoken unto them they had not had sin: but now they have no cloke for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father, John xv. 22—24. (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day. And David

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saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them: Let their eyes be darkened, that they may not see, and bow down their back always, Rom. x. 8—10. Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men: Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost, 1 Thes. ii. 15.

VER. 46.

Ἐτι δὲ αὐτοῦ λαλοῦντος τοῖς ὄχλοις, ἰδοὺ, ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ ἐστῆκεσαν ἔξω, ζητοῦντες αὐτῷ λαλῆσαι.

While he ^a yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him.

^a Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? Matt. xiii. 55. Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him, Mark vi. 3. After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days, John ii. 12. His brethren therefore said unto him, Depart hence, and go into Judæa, that thy disciples also may see the works that thou doest, vii. 3. For neither did his brethren believe in him, 5. But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret, 10. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren, Acts i. 14. Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas? 1 Cor. ix. 5. But other of the apostles saw I none, save James the Lord's brother, Gal. i. 19.

VER. 47.

Εἶπε δὲ τῇς αὐτῷ ἰδοὺ, ἡ μήτηρ σου καὶ οἱ ἀδελφοὶ σου ἔξω ἐστῆκασιν, ζητοῦντές σοι λαλῆσαι.

Then one said unto him, Behold, thy

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mother and thy brethren stand without, desiring to speak with thee.

VER. 48.

Ὁ δὲ ἀποκριθεὶς εἶπε τῷ εἰπόντι αὐτῷ τίς ἐστίν ἡ μήτηρ μου, καὶ τίνες εἰσὶν οἱ ἀδελφοί μου.

But he answered and said unto him that told him, ^a Who is my mother? and who are my brethren?

^a He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me, Matt. x. 37. Who said unto his father and to his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children: for they have observed thy word, and kept thy covenant, Deut. xxxiii. 9. And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee. And he answered them, saying, Who is my mother, or my brethren? Mark iii. 32, 33. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? And Jesus increased in wisdom and stature, and in favour with God and man, Luke ii. 49, 52. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come, John ii. 3, 4. Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more, 2 Cor. v. 16.

VER. 49.

Καὶ ἐκτείνας τὴν χεῖρα αὐτοῦ ἐπὶ τοὺς μαθητάς αὐτοῦ, εἶπεν Ἰδοὺ ἡ μήτηρ μου, καὶ οἱ ἀδελφοί μου.

And he stretched forth his hand towards his ^a disciples, and said, Behold my mother and my brethren!

^a See parallels on clause 2. ver. 50.

VER. 50.

Ὅστις γὰρ ἂν ποιῇ τὸ θέλημα τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς αὐτός μου ἀδελφός, καὶ ἀδελφὴ, καὶ μήτηρ ἐστίν.

For whosoever shall ^a do the will of my Father which is in heaven, ^b the same is my brother, and sister, and mother.

^a See on clauses 3, 4, 5. ver. 21. ch. vii.

^b And the king shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me, Matt. xxv, 40, 45. Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me, xxviii. 10. I will declare thy name unto my brethren: in the midst of the congregation will I praise thee, Ps. xlii. 22. Jesus saith unto her, touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God, John xx. 17. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren, Rom. viii. 29. For both he that sanctifieth and they who are sanctified are all of one: for which cause, he is not ashamed to call them brethren, Saying, I will declare thy name unto my brethren, in the midst of the Church will I sing praise unto thee. And again, I will put my trust in him. And again, Behold I and the children which God hath given me. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death that is the devil; And deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people, Heb. ii. 11—17.

CHAP. XIII.—VER. 1.

Ἐν δὲ τῇ ἡμέρᾳ ἐκείνῃ ἐξελθὼν ὁ ἰησοῦς ἀπὸ τῆς οἰκίας, ἐκάθιστο παρὰ τὴν θάλασσαν.

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The same day went Jesus out of the house, and ^asat by the sea side.

^aAnd he went forth again by the sea side; and all the multitude resorted unto him, and he taught them, Mark ii. 13. And he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land, iv. 1.

VER. 2.

Καὶ συνήχθησαν πρὸς αὐτὸν ὄχλοι πολλοί, ὥστε αὐτὸν εἰς τὸ πλοῖον ἐμβάντα καθῆσθαι· καὶ πᾶς ὁ ὄχλος ἐπὶ τὸν αἰγιαλὸν εἰστίκει.

And ^agreat multitudes were gathered together unto him, ^bso that he went into a ship, and sat; and the whole multitude stood on the shore.

^aSee on clause 1. ver. 25. chap. iv.

^bAnd he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land, Mark iv. 1. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship, Luke v. 3.

VER. 3.

Καὶ ἐλάλησεν αὐτοῖς πολλὰ ἐν παραβολαῖς, λέγων· Ἴδοὺ, ἐξῆλθεν ὁ σπείρων τοῦ σπείρειν.

And he spake many things unto them ^ain parables, saying, Behold, ^ba sower went forth to sow;

^aAnd the disciples came, and said unto him, Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand, Matt. xiii. 10—13. All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them: that it might be fulfilled

which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world, 34, 35. And it came to pass, that when Jesus had finished these parables, he departed thence, 53. And Jesus answered and spake unto them again by parables, and said, xxii. 1. Now learn a parable of the fig-tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh, xxiv. 32. I will incline mine ear to a parable: I will open my dark saying upon the harp, Psal. xlix. 4. I will open my mouth in a parable: I will utter dark sayings of old, lxxviii. 2. Son of man, put forth a riddle, and speak a parable unto the house of Israel, Ezek. xvii. 2. Then said I, Ah Lord God! they say of me, Doth he not speak parables? xx. 49. And utter a parable unto the rebellious house, and say unto them, Thus saith the Lord God; Set on a pot, set it on, and also pour water into it, xxiv. 3. In that day shall one take up a parable against you, and lament with a doleful lamentation, and say, We be utterly spoiled: he hath changed the portion of my people: how hath he removed it from me! turning away he hath divided our fields, Mic. ii. 4. Shall not all these take up a parable against him, and a taunting proverb against him, and say, Woe to him that increaseth that which is not his! how long? and to him that ladeth himself with thick clay! Hab. ii. 6. And he called them unto him, and said unto them in parables, How can Satan cast out Satan? Mark iii. 23. And he taught them many things by parables, and said unto them in his doctrine, iv. 2. And he said unto them, Know ye not this parable? and how then will ye know all parables? 13. And with many such parables spake he the word unto them, as they were able to hear it, 33. And he began to speak unto them by parables. A certain man planted a vineyard, and set an hedge about it, and digged a place for the winefat, and built a tower, and let it out to husbandmen, and went into a far country, xii. 1. And they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable

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against them : and they left him, and went their way, 12. And he said, Unto you it is given to know the mysteries of the kingdom of God : but to others in parables ; that seeing they might not see, and hearing they might not understand, Luke viii. 10. Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all? xii. 41. These things have I spoken unto you in parables : but the time cometh, when I shall no more speak unto you in parables, but I shall shew you plainly of the Father, John xvi. 25.

^b Hearken, Behold, there went out a sower to sow : And it came to pass, as he sowed, some fell by the way side and the fowls of the air came and devoured it up. And some fell on stony ground, where it had not much earth ; and immediately it sprang up, because it had no depth of earth : But when the sun was up, it was scorched ; and because it had no root, it withered away. And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit. And other fell on good ground, and did yield fruit that sprang up and increased ; and brought forth, some thirty, and some sixty, and some an hundred. And he said unto them, He that hath ears to hear, let him hear, Mark iv. 3—9. A sower went out to sow his seed : and as he sowed, some fell by the way side ; and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock ; and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns ; and the thorns sprang up with it and choked it. And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear, Luke viii. 5—8.

VER. 4.

Καὶ ἐν τῷ σπείρειν αὐτὸν, ἃ μὲν ἔπεσε παρὰ τὴν ὁδὸν καὶ ἔλθον τὰ πτερινὰ καὶ κατέφαγον αὐτά.

And when he sowed, some seeds fell by ^a the way side, and the fowls came and devoured them up :

^a Hear ye therefore the parable of the sower. When any one heareth

the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side, Matt. xiii. 18, 19.

VER. 5.

Ἄλλα δὲ ἔπεσεν ἐπὶ τὰ πετρώδη οὐκ εἶχε γῆν πολλήν· καὶ ἐθέως ἐξηλείπει, διὰ τὸ μὴ ἔχειν βάθος γῆς.

Some fell upon ^a stony places, where they had not much earth : and forthwith they sprung up, because they had no deepness of earth :

^a But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it, Matt. xiii. 20. And I will give them one heart, and I will put a new spirit within you ; and I will take the stony heart out of their flesh, and will give them an heart of flesh, Ezek. xi. 19. A new heart also will I give you, and a new spirit will I put within you : and I will take away the stony heart out of your flesh, and I will give you an heart of flesh, xxxvi. 26. Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of hosts hath sent in his spirit by the former prophets : therefore came a great wrath from the Lord of hosts, Zech. vii. 12.

VER. 6.

Ἡλίου δὲ ἀνατείλαντος, ἐκαυματίσθη· καὶ διὰ τὸ μὴ ἔχειν ῥίζαν, ἐξηράνθη.

And ^a when the sun was up, they were scorched ; and ^b because they had no root, they withered away.

^a Yet hath he not root in himself, but dureth for a while : for when tribulation or persecution ariseth because of the word, by and by he is offended, ver. 21. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth : so also shall the rich man fade away in his ways. Blessed is the man that endureth temptation : for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him, Jam. i. 11, 12.

^b And every one that heareth these sayings of mine, and doeth them not,

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shall be likened unto a foolish man, which built his house upon the sand : And the rain descended, and the floods came, and the winds blew, and beat upon that house ; and it fell : and great was the fall of it, Matt. vii. 26, 27. They on the rock *are they*, which, when they hear, receive the word with joy ; and these have no root, which for a while believe, and in time of temptation fall away, Luke viii. 13. Whom we preach, warning every man, and teaching every man in all wisdom ; that we may present every man perfect in Christ Jesus, Col. i. 28. Rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving, ii. 7.

VER. 7.

Ἄλλα δὲ ἐπίσταν ἐπὶ τὰς ἀκάνθας, καὶ ἀνέβησαν αὐτὰς ἀκαθάρτοι, καὶ ἀπέπνιξαν αὐτά.

And some fell ^a among thorns ; and the thorns sprung up and choked them :

^a He also that received seed among the thorns is he that heareth the word ; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful, ver. 22. For thus saith the Lord to the men of Judah and Jerusalem, Break up your fallow ground, and sow not among thorns. Circumcise yourselves to the Lord, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem : lest my fury come forth like fire, and burn that none can quench it, because of the evil of your doings, Jer. iv. 3, 4. And these are they which are sown among thorns ; such as hear the word, And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful, Mark iv. 18, 19.

VER. 8.

Ἄλλα δὲ ἔπεσεν ἐπὶ τὴν γῆν τὴν καλὴν, καὶ ἐξήλθεν καρπὸν, ὃ μὲν ἑκατὸν, ὃ δὲ ἑξήκοντα, ὃ δὲ τριάκοντα.

But other fell into ^a good ground, ^b and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.

^a But he that received seed into the good ground is he that heareth the word, and understandeth it ; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty,

some thirty, ver. 23. But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience, Luke viii. 15.

^b Then Isaac sowed in that land, and received in the same year an hundredfold : and the Lord blessed him, Gen. xvi. 12. Herein is my Father glorified, that ye bear much fruit ; so shall ye be my disciples, John xv. 8. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance : against such there is no law, Gal. v. 22, 23. Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God, Phil. i. 11.

VER. 9.

Ὁ ἔχων ὅρα ἀκούειν, ἀκούετω.

Who ^a hath ears to hear, let him hear.

^a See parallels on ver. 15. chap. xi.

VER. 10.

Καὶ προσελθόντες οἱ μαθηταί, εἶπον αὐτῷ· Διατί ἐν παραβολαῖς λαλεῖς αὐτοῖς ;

And the disciples came, and said unto him, ^a Why speakest thou unto them in parables ?

^a And when he was alone, they that were about him with the twelve asked of him the parable, Mark iv. 10. And with many such parables spake he the word unto them, as they were able to hear it. But without a parable spake he not unto them : and when they were alone, he expounded all things to his disciples, 33, 34.

VER. 11.

Ὁ δὲ ἀπεκρίθη, εἰπὼν αὐτοῖς· Ὅτι ὑμῖν δίδονται γινῶναι τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν, ἐκεῖνοις δὲ οὐ δίδονται.

He answered and said unto them, ^a Because it is given unto you to know the ^b mysteries of the kingdom of heaven, but to them it is not given.

^a At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father : for so it seemed good in thy sight, Matt. xi. 25, 26. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona : for flesh and blood hath not revealed it unto thee, but my

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Father which is in heaven, xvi. 17. Good and upright is the Lord: therefore will he teach sinners in the way. The meek will be guide in judgment: and the meek will he teach his way, Ps. xxv. 8, 9. The secret of the Lord is with them that fear him; and he will shew them his covenant, 14. The meek also shall increase *their* joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel, Isa. xxix. 19. And an highway shall be there, and a way, and it shall be called, The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein, xxxv. 8. And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables, Mark iv. 11. And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand, Luke viii. 10. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her, x. 39—42. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself, John vii. 17. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul, Acts. xvi. 14. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so. Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few, xvii. 11, 12. But as it is written, Eye hath not seen,

nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God, 1 Cor. ii. 9, 10. For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it? iv. 7. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him, Jam. i. 5. Do not err, my beloved brethren. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures, 16—18. But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him, 1 John ii. 27.

^b Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, Rom. xvi. 25. But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory, 1 Cor. ii. 7. Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God, iv. 1. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing, xiii. 2. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, xv. 51. Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself, Ephes. i. 9. This is a great mystery: but I speak concerning Christ and the Church, v. 32. And for me,

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that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, vi. 19. Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory, Col. i. 26, 27. That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ, ii. 2. Holding the mystery of the faith in a pure conscience, 1 Tim. iii. 9. And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory, 16.

VER. 12.

Ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ, καὶ περισσευθήσεται ὅστις δὲ οὐκ ἔχει, καὶ ὃ ἔχει, ἀρθήσεται ἀπ' αὐτοῦ.

For ^a whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

^a For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath, Matt. xxv. 29. And he saith unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given. For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath, Mark, iv. 24, 25. Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have, Luke viii. 18. And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds. (And they said unto him, Lord, he hath ten pounds.) For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he

hath shall be taken away from him' xix. 24—26. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing, John xv. 2—5.

^b Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof, Matt. xxi. 43. What could have been done more to my vineyard, that I have not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down; And I will lay it waste; it shall not be pruned, nor digged; but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it. For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold, oppression; for righteousness, but behold a cry, Isa. v. 4—7. What shall therefore the Lord of the vineyard do? He will come and destroy the husbandmen, and will give the vineyard unto others, Mark xii. 9. But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her, Luke x. 42. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God, xii. 20, 21. And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward, xvi. 2. But Abraham said, Son, remember that thou in thy lifetime

receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented, 25. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent, Rev. ii. 5. I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth, iii. 15, 16.

VER. 13.

Διὰ τοῦτο ἐν παραβολαῖς αὐτοῖς λαλῶ, ὅτι βλέποντες οὐ βλέπουσι, καὶ ἀκούοντες οὐκ ἀκούουσιν, οἷδε συνοῦσι.

Therefore speak I to them in parables: ^a because they seeing see not; and hearing they hear not, neither do they understand.

^a But blessed are your eyes, for they see: and your ears, for they hear, Matt. xiii. 16. The great temptations which thine eyes have seen, the signs, and those great miracles: Yet the Lord hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day, Deut. xxix. 3, 4. Hear, ye deaf; and look, ye blind, that ye may see. Who is blind, but my servant? or deaf, as my messenger that I sent? who is blind as he that is perfect, and blind as the Lord's servant? Seeing many things, but thou observest not; opening the ears, but he heareth not, Isa. xlii. 18—20. They have not known nor understood: for he hath shut their eyes, that they cannot see; and their hearts, that they cannot understand, xlii. 18. Hear now this, O foolish people, and without understanding; which have eyes, and see not; which have ears, and hear not, Jer. v. 21. Son of man, thou dwellest in the midst of a rebellious house, which have eyes to see, and see not; they have ears to hear, and hear not: for they are a rebellious house, Ezek. xii. 2. And when Jesus knew it, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened? Having eyes, see ye not? and having ears, hear ye

not? and do ye not remember? Mark viii. 17, 18. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd, John iii. 19, 20. And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth, ix. 39—41. But if our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them, 2 Cor. iv. 3, 4.

VER. 14.

Καὶ ἀνακληροῦται ἐν αὐτοῖς ἡ προφητεία Ἠσαίου, ἡ λέγουσα· Ἀκοὴ ἀκούσεται, καὶ οὐ μὴ συνῆτε· καὶ βλέποντες βλέψετε, καὶ οὐ μὴ ἴδῃτε.

And in them ^a is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:

^a And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed, Isa. vi. 9, 10. That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them, Mark iv. 12. And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand, Luke viii. 10. Therefore they could not believe, because that Esaias said again, He hath blinded

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their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them, John xii. 39, 40. And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Easias the prophet unto our fathers, saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them, Acts xxviii. 25—27. (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day. And David saith, Let their table be made a snare, and a trap, and a stumblingblock and a recompence unto them: Let their eyes be darkened, that they may not see, and bow down their back alway, Rom. xi. 8—10. But their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the Old Testament; which veil is done away in Christ. But even unto this day, when Moses is read, the veil is upon their heart, 2 Cor. iii. 14, 15.

VER. 15.

Ἐπακύνθη γὰρ ἡ καρδία τοῦ λαοῦ τοῦ-
του, καὶ τοῖς ὠτί βαρύνουσιν, καὶ τοῖς
ὀφθαλμοῖς αὐτῶν ἐκάλυμνον, μήποτε
ἴδωσι τοὺς ὀφθαλμοῖς, καὶ τοῖς ὠσὶν ἀκού-
σωσι, καὶ τῇ καρδίᾳ συνῶσι, καὶ ἐπιστρέ-
ψωσι, καὶ ἰάσωμαι αὐτούς.

For this people's ^a heart is waxed gross, and their ^b ears are dull of hearing, and ^c their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, ^d and should be converted, ^e and I should heal them.

^a Their heart is as fat as grease; but I delight in thy law, Psal. cxix. 70.

^b But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not

hear, Zech. vii. 11. Why do ye not understand my speech? even because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it, John viii. 43, 44. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, Acts vii. 57. And they shall turn away their ears from the truth, and shall be turned unto fables, 2 Tim. iv. 4. Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing, Heb. v. 11.

^c For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered. And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned, Isa. xxix. 10—12. He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand? xlv. 20. And with all deceitfulness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie, 2 Thes. ii. 10, 11.

^d Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord, Acts iii. 19. In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will, 2 Tim. ii. 25, 26.

^e I have seen his ways, and will heal him: I will lead him also, and

restore comforts unto him and to his mourners, Isa. lviii. 18. Return, ye backsliding children, and I will heal your backslidings. Behold, we come unto thee; for thou art the Lord our God, Jer. iii. 22. Heal me, O Lord, and I shall be healed; save me, and I shall be saved: for thou art my praise, xvii. 14. Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth, xxxiii. 6. I will heal their backsliding, I will love them freely: for mine anger is turned away from him, Hos. xiv. 4. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall, Mal. iv. 2. That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them, Mark iv. 12. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations, Rev. xxii. 2.

VER. 16.

Ἦμῶν δὲ μακάριοι οἱ ὀφθαλμοί, ὅτι βλέπουσι καὶ τὰ ἄλλα ὑμῶν, ὅτι ἀκούει.

But ^a blessed are ^b your eyes, for they see: and your ears, for they hear.

^a See on clause 1. ver. 3. chap. v.

^b And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven, Matt. xvi. 17. Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation, Luke ii. 29, 30. And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see, x. 23. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed, John xx. 29. To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of

sins, and inheritance among them, which are sanctified by faith that is in me, Acts xxvi. 18. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ, 2 Cor. iv. 6. That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, Eph. i. 17, 18.

VER. 17.

Ἀμὲν γὰρ λέγω ὑμῖν, ὅτι πολλοὶ προσφῆται καὶ δίκαιοι ἐπεθύμησαν ἰδεῖν ἃ βλέπετε, καὶ οὐκ εἶδον καὶ ἀκούσαι ἃ ἀκούετε, καὶ οὐκ ἤκουσαν.

For verily I say unto you, ^a That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

^a For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them, and to hear those things which ye hear, and have not heard them, Luke x. 24. Your father Abraham rejoiced to see my day: and he saw it, and was glad, John viii. 56. Which in other ages was not made known unto the sons of men, as it is now revealed unto the holy apostles and prophets by the Spirit; That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel, Eph. iii. 5, 6. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth, Heb. xi. 13. And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect, 39, 40. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto

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you : Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven ; which things the angels desire to look into, 1 Pet. i. 10—12.

VER. 18.

Ἦμῖς οὖν ἀκούσατε τὴν παραβολὴν τοῦ σπείροντος.

^aHear ye therefore the parable of the sower.

^aHe answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance : but whosoever hath not, from him shall be taken away even that he hath, Matt. xiii. 11, 12. The sower soweth the word, Mark iv. 14.

VER. 19.

Παντός ἀκούοντος τὸν λόγον τῆς βασιλείας, καὶ μὴ συνιέντος, ἔρχεται ὁ πονηρὸς, καὶ ἀρπάζει τὸ ἐσπαρμένον ἐν τῇ καρδίᾳ αὐτοῦ· οὗτός ἐστιν ὁ παρὰ τὴν ὁδὸν σπῶν.

When any one heareth the ^aword of the kingdom, ^band understandeth it not, then cometh ^cthe wicked one, and catcheth away that which was sown in his heart. ^dThis is he which received seed by the way side.

^aNow the parable is this: The seed is the word of God, Luke viii. 11. And he sent them to preach the kingdom of God, and to heal the sick, ix. 2. And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you, x. 9. And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more, Acts xx. 25. And when they had appointed him a day, there came many to him into his lodging ; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law

of Moses, and out of the prophets, from morning till evening, xxviii. 23. For the kingdom of God is not meat and drink ; but righteousness, and peace, and joy in the Holy Ghost, Rom. xiv. 17. But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully ; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. But if our gospel be hid, it is hid to them that are lost, 2 Cor. iv. 2, 3. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, Eph. iii. 8.

^bThe fear of the Lord is the beginning of knowledge : but fools despise wisdom and instruction, Prov. i. 7. Wisdom crieth without ; she uttereth her voice in the streets : she crieth in the chief place of concourse, in the openings of the gates : in the city she uttereth her words, saying, How long, ye simple ones, will ye love simplicity ? and the scornors delight in their scorning ? and fools hate knowledge ? 20—22. My son, if thou wilt receive my words, and hide my commandments with thee ; So that thou incline thine ear unto wisdom, and apply thine heart to understanding ; yea, if thou criest after knowledge, and liftest up thy voice for understanding ; If thou seekest her as silver, and searchest for her as for hid treasures ; Then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom : out of his mouth cometh knowledge and understanding, ii. 1—6. Wherefore is there a price in the hand of a fool to get wisdom, seeing he hath no heart to it ? xvii. 16. Through desire a man, having separated himself, seeketh and intermeddeth with all wisdom. A fool hath no delight in understanding, but that his heart may discover itself, xviii. 1, 2. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved, John iii. 19, 20. Why do ye not under-

stand my speech? *even* because ye cannot hear my word, viii. 43. And when they heard of the resurrection of the dead, some mocked: and others said, we will hear thee again of this matter, Acts xvii. 32. And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee. He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him, xxiv. 25, 26. But had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive. And because I doubted of such manner of questions, I asked him whether he would go to Jerusalem, and there be judged of these matters, xxv. 19, 20. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient, Rom. i. 28.

• The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one, Matt. xiii. 38. And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts, Mark iv. 15. Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved, Luke viii. 12. I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father. I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one, 1 John ii. 13, 14.

• And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up, Matt. xiii. 4.

VER. 20.

Ὁ δὲ ἐπὶ τὰ πετρώδη σπαρείς, οὗτος ἐστὶν ὁ τὸν λόγον ἀκούων, καὶ εὐθὺς μετὰ χαρᾶς λαμβάνων αὐτόν.

But he that ^a received the seed into stony places, the same is he that heareth the word, and anon ^b with joy receiveth it;

^a Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: And when the sun was up, they were scorched; and because they had no root, they withered away, 5, 6.

^b And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness; And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended, Mark iv. 16, 17. For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly, vi. 20. He was a burning and a shining light: and ye were willing for a season to rejoice in his light, John i. 35. Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done, Acts viii. 13.

VER. 21.

Οὐκ ἔχει δὲ ῥίζαν ἐν αὐτῷ, ἀλλὰ πρόσκαιρός ἐστιν γενομένης δὲ θλίψεως ἡ διαγραφή διὰ τὸν λόγον, εὐθὺς σκανδαλίζεται.

Yet hath he not ^a root in himself, but ^b dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he ^c is offended.

^a Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity, Matt. vii. 22, 23. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descend-

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ed, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it, Matt. vii. 26, 27. And when the sun was up, they were scorched; and, because they had no root, they withered away, xiii. 6. But ye should say, Why persecute we him, seeing the root of the matter is found in me? Job xix. 28. A man shall not be established by wickedness: but the root of the righteous shall not be moved, Prov. xii. 3. The wicked desireth the net of evil men: but the root of the righteous yieldeth fruit, 12. They on the rock *are they*, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away, Luke viii. 13. Jesus answered them and said, Verily, verily, I say unto you, ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled, John vi. 26. I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you, xv. 5—7. For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love, Gal. v. 6. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature, vi. 15. That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, Eph. iii. 17. For if these things be in you, and abound, they make *you that ye shall* neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins, 3 Pet. i. 8, 9. They went out from us, but they were not of us; for if they had been of us, they would *no doubt* have continued with us: but *they went out* that they might be made manifest that they were not all of us. But ye have an unction

from the Holy One, and ye know all things, 1 John ii. 19, 20.

^b Blessed *are they* which are persecuted for righteousness' sake; for theirs is the kingdom of heaven. Blessed *are ye*, when *men* shall revile you, and persecute you, and shall say all manner of evil against you falsely; for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you, Matt. v. 10—12. And ye shall be hated of all *men* for my name's sake: but he that endureth to the end shall be saved, x. 22. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it, 37—39. Then said Jesus unto his disciples, If any *man* will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? xvi. 24—26. The words of his mouth *are* iniquity and deceit: he hath left off to be wise, and to do good, Ps. xxxvi. 3. O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away, Hos. vi. 4. And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the world's sake, immediately they are offended, Mark iv. 17. And when he had called the people *unto him* with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me, For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul? viii. 34—36. Now the brother shall

betray the brother to death, and the father the son; and children shall rise up against *their* parents, and shall cause them to be put to death. And ye shall be hated of all *men* for my name's sake: but he that shall endure unto the end, the same shall be saved, *xiii.* 12, 13. And he said to *them* all, If any *man* will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it. For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away? *Luke ix.* 23—25. If any *man* come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple. For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he hath *sufficient* to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish. Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? or else while the other is yet a great way off, he sendeth an embassy, and desireth conditions of peace. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple, *xiv.* 26—33. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour, *John xii.* 25, 26. To them who by patient continuance in well-doing, seek for glory and honour and immortality, eternal life, *Rom. ii.* 7. As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ, *Gal. vi.* 12. Cast not away therefore your confi-

dence, which hath great recompence of reward. For ye have need of patience, that after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith: but if any *man* draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul, *Heb. x.* 35—39. I know thy works, and where thou dwellest, *even* where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth, *Rev. ii.* 13. ^c And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house, *ver.* 57. And blessed is he whosoever shall not be offended in me, *xi.* 6. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another, *xiv.* 9, 10. Peter answered and said unto him, Though all *men* shall be offended because of thee, yet will I never be offended, *xxvi.* 33.

VER. 22.

Ὁ δὲ εἰς τὰς ἀκάνθας σπαρείς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ ἡ μέριμνα τοῦ αἵματος τούτου, καὶ ἡ ἀπάτη τοῦ πλοῦτου, συμπτύγει τὸν λόγον, καὶ ἀκαρπὸς γίνεται.

He also that received a seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

^a And some fell among thorns; and the thorns sprung up, and choked them, *ver.* 7. And these are they which are sown among thorns; such as hear the word, *Mark iv.* 18. And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection, *Luke viii.* 14.

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^bNo man can serve two masters : for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Matt. vi. 24, 25. And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? *there is none good but one, that is God* : but if thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother : and, Thou shalt love thy neighbour as thyself. The young man saith unto him, All these things have I kept from my youth up : what lack I yet? Jesus said unto him, If thou wilt be perfect, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven : and come *and* follow me. But when the young man heard that saying, he went away sorrowful : for he had great possessions. Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God, xix. 16—24. And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where, before the Lord destroyed Sodom and Gomorrah, *even as the garden of the Lord*, like the land of Egypt, as thou comest unto Zoar. Then Lot chose him all the plain of Jordan ; and Lot journeyed east : and they separated themselves the one from the other. Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent towards Sodom. But the men of Sodom were wicked and sinners before the Lord exceedingly, Gen. xiii. 10—13. And Achan answered Joshua, and said,

Indeed I have sinned against the Lord God of Israel, and thus and thus have I done ; When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them ; and, behold, they are hid in the earth in the midst of my tent, and the silver under it, Josh. vii. 20, 21. And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God ! And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God ! It is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God, Mark x. 23—25. And he said unto them, Take heed, and beware of covetousness : for a man's life consisteth not in the abundance of the things which he possesseth, Luke xii. 15. So is he that layeth up treasure for himself, and is not rich towards God, 21. And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after : and your Father knoweth that ye have need of these things, 29, 30. And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and the cares of this life, and so that day come upon you unawares, xxi. 34. But a certain man named Ananias, with Sapphira his wife, sold a possession, and kept back *part* of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back *part* of the price of the land ? Whiles it remained, was it not thine own ? and after it was sold, was it not in thine own power ? Why hast thou conceived this thing in thine heart ? thou hast not lied unto men, but unto God. And Ananias hearing these words fell down, and gave up the ghost : and great fear came on all them that heard these things. And the young men arose, wound him up,

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and carried *him* out, and buried *him*. And it was about the space of three hours after, when his wife, not knowing what was done, came in. And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much. Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband *are* at the door, and shall carry thee out. Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying *her* forth, buried *her* by her husband. And great fear came upon all the church, and upon as many as heard these things, Acts v. 1—11. And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, viii. 18. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows, 1 Tim. vi. 9, 10. Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: a heart they have exercised with covetous practices; cursed children: Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness, 2 Pet. ii. 14, 15. Love not the world, neither the things that *are* in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world, 1 John ii. 15, 16. Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying Core, Jude 11.

^c Lo, *this* is the man that made not God his strength; but trusted in the abundance of his riches, and strengthened himself in his wickedness, Psal. lii. 7. Trust not in oppression, and become not vain in robbery: if riches

increase, set not your heart upon *them*, lxii. 10. He that trusteth in his riches shall fall: but the righteous shall flourish as a branch, Prov. xi. 28. Wilt thou set thine eyes upon that which is not? for *riches* certainly make themselves wings; they fly away as an eagle toward heaven, xxiii. 5. There is one *alone*, and *there* is not a second; yea, he hath neither child nor brother; yet is *there* no end of all his labour; neither is his eye satisfied with riches; neither *saith* he, For whom do I labour, and bereave my soul of good? This is also vanity, yea, it is a sore travail, Eccles. iv. 8. He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this is also vanity. When goods increase, they are increased that eat them: and what good is *there* to the owners thereof, saving the beholding of *them* with their eyes? v. 10, 11. There is a sore evil *which* I have seen under the sun, *namely*, riches kept for the owners thereof to their hurt. But those riches perish by evil travail: and he begetteth a son, and *there* is nothing in his hand, 13, 14. And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful, Mark iv. 19. And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God! For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God, Luke xviii. 24, 25. Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy, 1 Tim. vi. 17.

^d And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of *this* life, and bring no fruit to perfection, Luke viii. 14. These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds *they* are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots, Jude 12.

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VER. 23.

Ὁ δὲ ἐπὶ τὴν γῆν τὴν καλὴν σπασίς,
 οὗτος ἐστὶν ὁ τὸν λόγον ἀκούων καὶ συνιών
 ὃς δὲ καρποφορεῖ, καὶ ποιεῖ, ὁ μὲν ἑκατὸν,
 ὁ δὲ ἑξήκοντα, ὁ δὲ τριάκοντα.

But he ^athat received seed into
 the good ground is ^bhe that heareth
 the word, and understandeth it, which
 also ^cheareth fruit, and bringeth forth,
^dsome an hundredfold, some sixty, some
 thirty.

^a But other fell into good ground,
 and brought forth fruit, some an hun-
 dredfold, some sixtyfold, some thirty-
 fold, ver. 8. And these are they which
 are sown on good ground; such as
 hear the word, and receive it, and
 bring forth fruit, some thirtyfold, some
 sixty, and some an hundred, Mark
 iv. 20. But that on the good ground
 are they, which in an honest and good
 heart, having heard the word, keep
 it, and bring forth fruit with patience,
 Luke viii. 15.

^b A wise man will hear, and will
 increase learning; and a man of un-
 derstanding shall attain unto wise
 counsels: To understand a proverb,
 and the interpretation; the words of
 the wise, and their dark sayings,
 Prov. i. 5, 6. So that thou incline thine
 ear unto wisdom, and apply thine
 heart to understanding; yea, if thou
 criest after knowledge, and liftest up
 thy voice for understanding; If thou
 seekest her as silver, and searchest
 for her as for hid treasures; Then
 shalt thou understand the fear of the
 Lord, and find the knowledge of God.
 For the Lord giveth wisdom: out of
 his mouth cometh knowledge and un-
 derstanding, ii. 2—6. Cast away from
 you all your transgressions, whereby
 ye have transgressed; and make you
 a new heart and a new spirit: for
 why will ye die, O house of Israel?
 Ezek. xviii. 31. A new heart also will
 I give you, and a new spirit will I
 put within you: and I will take away
 the stony heart out of your flesh, and
 I will give you an heart of flesh,
 xxxvi. 26. Verily I say unto you,
 Whosoever shall not receive the king-
 dom of God as a little child, he shall
 not enter therein, Mark x. 15. He
 came unto his own, and his own re-
 ceived him not. But as many as re-
 ceived him, to them gave he power to

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become the sons of God, even to them
 that believe on his name. Which were
 born not of blood, nor of the will of
 the flesh, nor of the will of man, but
 of God, John i. 11—13. He that is of
 God heareth God's words: ye there-
 fore hear them not, because ye are not
 of God, viii. 47. But ye believe not,
 because ye are not of my sheep, as I
 said unto you, My sheep hear my
 voice, and I know them, and they fol-
 low me, x. 26, 27. Now they have
 known that all things whatsoever thou
 hast given me are of thee. For I have
 given unto them the words which
 thou gavest me; and they have re-
 ceived them, and have known surely
 that I came out from thee, and
 they have believed that thou didst
 send me, xvii. 7, 8. And a certain
 woman named Lydia, a seller of pur-
 ple, of the city of Thyatira, which
 worshipped God, heard us: whose
 heart the Lord opened, that she at-
 tended unto the things which were
 spoken of Paul, Acts xvi. 14. These
 were more noble than those in Thes-
 salonica, in that they received the
 word with all readiness of mind, and
 searched the Scriptures daily, where-
 whether those things were so, xvii. 11.
 Ye are witnesses, and God also, how
 holily and justly and unblamably we
 behaved ourselves among you that
 believe, 1 Thess. ii. 10. For this cause
 also thank we God without ceasing,
 because, when ye received the word
 of God which ye heard of us, ye re-
 ceived it not as the word of men, but
 as it is in truth, the word of God,
 which effectually worketh also in you
 that believe. For ye, brethren, be-
 came followers of the churches of
 God which in Judaea are in Christ
 Jesus: For ye also have suffered like
 things of your own countrymen, even
 as they have of the Jews, 13, 14. For
 unto us was the gospel preached, as
 well as unto them: but the word
 preached did not profit them, not be-
 ing mixed with faith in them that
 heard it, Heb. iv. 2. For this is the
 covenant that I will make with the
 house of Israel after those days, saith
 the Lord; I will put my laws into
 their mind, and write them in their
 hearts: and I will be to them a God,
 and they shall be to me a people,
 viii. 10. Wherefore lay apart all fil-

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thinness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves, James i. 21, 22. Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, As newborn babes, desire the sincere milk of the word, that ye may grow thereby, 1 Pet. ii. 1, 2. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life, 1 John v. 20.

^c Bring forth therefore fruits meet for repentance, Matt. iii. 8. And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. 10. Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by *his* fruit, xii. 33. Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper, Psal. i. 1—3. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing; To shew that the Lord is upright: *he* is my rock, and *there* is no unrighteousness in him, xcii. 13—15. For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes, Luke vi. 43, 44. And if it bear fruit, *well*: and if not, *then* after that thou shalt cut it down, xiii. 9. I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and

every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples, John xv. 1—8. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you, 16. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law, Gal. v. 22, 23. Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God, Phil. i. 11. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus, iv. 7. Which is come unto you, as it is in all the world: and bringeth forth fruit, as *it* doth also in you, since the day ye heard *of* it, and knew the grace of God in truth, Col. i. 6. That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God, 10. For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God, Heb. vi. 7. By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of *our* lips giving thanks to his name. But to do good and to communicate, forget not: for with such sacrifices God is well pleased, xiii. 15, 16.

^d Moreover, brethren, we do you to

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wit of the grace of God bestowed on the churches of Macedonia; How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality, 2 Cor. viii. 1, 2. Now he that ministereth seed to the sower both ministereth food for *your* food, and multiply your seed sown, and increase the fruits of your righteousness, ix. 10. Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more, 1 Thess. iv. 1. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that *ye shall* neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ, 2 Pet. i. 5—8. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen. iii. 18.

VER. 24.

Ἀλλην παραβολὴν παρέθηκεν αὐτοῖς, λέγων. Ὁμοιωθὴ ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπων σπειρόντι καλὸν σπέρμα ἐν τῷ ἀγρῷ αὐτοῦ.

Another parable put he forth unto them, saying, the kingdom of heaven is likened unto a man which sowed a good seed in his field:

^a Being born again not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever, 1 Pet. i. 23.

VER. 25.

Ἐν δὲ τῷ καθύδην τοῖς ἀνθρώποις, ἦλθεν αὐτοῦ ὁ ἐχθρὸς, καὶ ἔσπειρε ζιζάνια ἀπὸ μίσου τοῦ σίτου, καὶ ἀπηῆλθεν.

But while a men slept, his enemy came and sowed tares among the wheat, and went his way.

^a While the bridegroom tarried, they all slumbered and slept, Matt. xxv. 5. All ye beasts of the field, come to devour, yea, all ye beasts in the forest. His watchmen are blind: they are all ignorant, they are all

dumb dogs, they cannot bark; sleeping, lying down, loving to slumber, Isa. lvi. 9, 10. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years, I ceased not to warn every one night and day with tears, Acts xx. 30, 31.

^b The enemy that sowed them is the devil; the harvest is the end of the world, and the reapers are the angels, ver. 39. For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works, 2 Cor. xi. 13—15. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour, 1 Pet. v. 8. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him, Rev. xii. 9. And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live, xvi. 14.

^c The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one, ver. 38.

VER. 26.

Ὅτε δὲ ἐκλάσθηεν ὁ χόρτος, καὶ καρπὸν ἐποίησε, τότε ἐφάνη καὶ τὰ ζιζάνια.

But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

VER. 27.

Προσελθόντες δὲ οἱ δούλοι τοῦ οἰκοδεσπότου, εἶπον αὐτῷ. Κύριε, οὐχὶ καλὸν σπέρμα ἔσπειρας ἐν τῷ σῷ ἀγρῷ; ὡς δὲ οὖν ἔχει τὰ ζιζάνια;

So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

^a Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour. For we are labourers together with God: ye are God's husbandry, *ye are God's building*, 1 Cor. iii. 5—9.

^b Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them, Rom. xvi. 17.

VER. 28.

Ὁ δὲ ἔφη αὐτοῖς· Ἐχθρὸς ἄνθρωπος τοῦτο ἐποίησεν. Οἱ δὲ δούλοι εἶπον αὐτῷ· Θέλεις ὡν ἀπελθόντες συλλέξωμεν αὐτά;

He said unto them, *An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?*

^a And John answered and said, Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us. And Jesus said unto him, Forbid him not: for he that is not against us is for us. And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem, And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem. And when his disciples James and John saw *this*, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? Luke ix. 49—54. For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done *this* deed. In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, To deliver such an one unto Satan for the destruction of the flesh, that the spirit may

be saved in the day of the Lord Jesus. Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us, 1 Cor. v. 5—7. Sufficient to such a man is this punishment, which *was* inflicted of many. So that contrariwise ye *ought* rather to forgive him, and comfort him, lest perhaps such an one should be swallowed up with over much sorrow. Wherefore I beseech you that ye would confirm *your* love toward him. For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things. To whom ye forgive any thing, I forgive also: for if I forgive any thing, to whom I forgave it, for your sakes *forgave* I it in the person of Christ; Lest Satan should get an advantage of us: for we are not ignorant of his devices, 2 Cor. ii. 6—11. Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all *men*, 1 Thes. v. 14. And of some have compassion, making a difference: And others save with fear, pulling *them* out of the fire; hating even the garment spotted by the flesh, Jude 22, 23.

VER. 29.

Ὁ δὲ ἔφη· Οὐ· μήποτε, συλλέγοντες τὰ ζιζάνια, ἐκριζώσῃτε ἅμα αὐτοῖς τὸν σῖτον.

But he said, *Nay; lest while ye gather up the tares, ye root up also the wheat with them.*

VER. 30.

Ἀφετε συναυξάνεσθαι ἀμφοτέρω μέχρι τοῦ θερισμοῦ· καὶ ἐν τῷ καιρῷ τοῦ θερισμοῦ ἔρῃ τοὺς θεριστάς. Συλλέξατε τὰ ζιζάνια, καὶ δήσατε αὐτὰ εἰς δεσμάς, πρὸς τὸ κατακαῦσαι αὐτά· τὸν δὲ σῖτον συναγάγετε εἰς τὴν ἀποθήκην μου.

Let ^a both grow together until the harvest: and in the time of the harvest I will say ^b to the reapers, Gather ye together ^c first the tares, and bind them in bundles to ^d burn them: ^e but gather the wheat into my barn.

^a The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the an-

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gels, 39. Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire, iii. 12. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh, xxv. 6—13. And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats, 32. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not, Mal. iii. 18. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God, 1 Cor. iv. 5.

^b The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear let him hear, ver. 39—43.

^c Yet a man is risen to pursue thee, and to seek thy soul: but the soul of my lord shall be bound in the bundle

of life with the Lord thy God; and the souls of thine enemies, they shall be sling out, as out of the middle of a sling, 1 Sam. xxv. 29.

^d Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels, Matt. xxv. 41. Yet the defenced city shall be desolate, and the habitation forsaken, and left like a wilderness: there shall the calf feed, and there shall he lie down, and consume the branches thereof. When the boughs thereof are withered, they shall be broken off: the women come, and set them on fire: for it is a people of no understanding: therefore he that made them will not have mercy on them, and he that formed them will shew them no favour, Is. xxvii. 10, 11. Behold, it is cast into the fire for fuel; the fire devoureth both the ends of it, and the midst of it is burned. Is it meet for any work? Behold, when it was whole, it was meet for no work: how much less shall it be meet yet for any work, when the fire hath devoured it, and it is burned? Therefore thus saith the Lord God; As the vine tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem. And I will set my face against them; they shall go out from one fire, and another fire shall devour them; and ye shall know that I am the Lord, when I set my face against them, Ez. xv. 4—7. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned, John xv. 6.

^e Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire, Matt. iii. 12. Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable, Luke iii. 17.

VER. 31.

^a Ἀλλ' ὁ παραβολὴν παρέθηκεν αὐτοῖς, λέγων· Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν κίτῳ σινάπewς, ὃν λαβὼν ἄνθρωπος ἔσπειρεν ἐν τῷ ἀγρῷ αὐτοῦ·

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Another parable put he forth unto them, saying, ^a The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field :

^a And he said, Whereunto shall we liken the kingdom of God ? or with what comparison shall we compare it ? It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth : But when it is grown, it groweth up, and becometh greater than all herbs, and shooteth out great branches ; so that the fowls of the air may lodge under the shadow of it, Mark iv. 30—32. Then said he, Unto what is the kingdom of God like ? and whereunto shall I resemble it ? It is like a grain of mustard seed, which a man took, and cast into his garden ; and it grew, and waxed a great tree ; and the fowls of the air lodged in the branches of it, Luke xiii. 18, 19. See also on clause 2. ver. 2. chap. iii.

VER. 32.

Ὁ μικρότερον μὲν ἔστι πάντων τῶν σπέρματων, ὅταν δὲ αἰξηθῇ, μέγιστον τῶν λαχάνων ἔστι· καὶ γίνεται δένδρον, ὥστε ἰλθῆναι τὰ πετεινὰ τοῦ οὐρανοῦ, καὶ κατασκηνοῦν ἐν τοῖς, κλάδοις αὐτοῦ.

Which indeed is ^a the least of all seeds : but when it is grown, it is the greatest among herbs, and becometh a tree, ^b so that the birds of the air come and lodge in the branches thereof.

^a There shall be an handful of corn in the earth upon the top of the mountains ; the fruit thereof shall shake like Lebanon : and they of the city shall flourish like grass of the earth. His name shall endure for ever : his name shall be continued as long as the sun : and men shall be blessed in him : all nations shall call him blessed. Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever : and let the whole earth be filled with his glory ; Amen, and Amen. Ps. lxxii. 16—19. And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills ; and all nations shall flow unto it. And many people shall go and say,

Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob ; and he will teach us of his ways, and we will walk in his paths : for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people : and they shall beat their swords into plowshares, and their spears into pruninghooks : nation shall not lift up sword against nation, neither shall they learn war any more, Is. ii. 2—4. Afterward he brought me again unto the door of the house ; and, behold, waters issued out from under the threshold of the house eastward : for the fore-front of the house stood toward the east, and the waters came down from under from the right side of the house, at the south side of the altar. Then brought he me out of the way of the gate northward, and led me about the way without unto the outer gate by the way that looketh eastward ; and, behold, there ran out waters on the right side. And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters ; the waters were to the ancles. Again he measured a thousand, and brought me through the waters ; the waters were to the knees. Again he measured a thousand, and brought me through ; the waters were to the loins. Afterward he measured a thousand ; and it was a river that I could not pass over : for the waters were risen, waters to swim in, a river that could not be passed over. Ez. xlvii. 1—5. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors ; and the wind carried them away, that no place was found for them : and the stone that smote the image became a great mountain, and filled the whole earth, Dan. ii. 34, 35. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed : and the kingdom shall

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not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure, 44, 45. But in the last days it shall come to pass, *that* the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth from Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more, Mic. iv. 1—3. In that day, saith the Lord of hosts, shall ye call every man his neighbour under the vine and under the fig-tree, Zech. iii. 10. Thus saith the Lord of hosts; *It shall yet come to pass*, that there shall come people, and the inhabitants of many cities: And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also. Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. Thus saith the Lord of hosts; In those days *it shall come to pass*, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you. viii. 20—23. But it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass, *that* at evening time it shall be light. And it shall be in that day, *that* living waters shall go out from Jerusalem: half of them toward

the former sea, and half of them toward the hinder sea: in summer and in winter shall it be. And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one. All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king's winepresses, xiv. 7—10. And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law, Acts xxi. 20. For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ, Rom. xv. 18, 19. And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever, Rev. xi. 15.

^b In the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell. And all the trees of the field shall know that I the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the Lord have spoken and have done it, Ez. xvii. 23, 24. All the fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations, xxxi. 6. The leaves thereof were fair, and the fruit thereof much, and in it was meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it, Dan. iv. 12.

VER. 33.

* ἄλλην παραβολὴν ἐλάλησεν αὐτοῖς· Ὁμοίᾳ ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ζύμῃ, ἣν λαβούσα γυνὴ ἐνέκρυψεν εἰς ἀλεύρου σάτα τρία, εἰς οὗ ἐζυμώθη ὅλον.

Another parable spake he unto them; The kingdom of heaven is ^a like unto leaven, which a woman took, and hid in three measures of meal, ^b till the whole was leavened.

^a It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened, Luke xiii. 21. Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us, 1 Cor. v. 6, 7. A little leaven leaveneth the whole lump, Gal. v. 9.

^b The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger, Job xvii. 9. But the path of the just is as the shining light, that shineth more and more unto the perfect day, Prov. iv. 18. Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth, Hos. vi. 3. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit, John xv. 2. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come, xvi. 12, 13. Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ: And this I pray, that your love may abound yet more and more in knowledge and in all judgment, Phil. i. 6. 9. For it is God which worketh in you both to will and to do of his good pleasure. Do all things without murmurings and disputings: That ye may be blameless and harmless, the sons of God, with rebuke, in the midst of a crooked and

perverse nation, among whom ye shine as lights in the world, ii. 13—15. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it, 1 Thes. v. 23, 24. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen. 2 Pet. iii. 18.

VER. 34.

Ταῦτα πάντα ἐλάλησεν ὁ Ἰησοῦς ἐν παραβολαῖς τοῖς ὄχλοις, καὶ χωρὶς παραβολῆς οὐκ ἐλάλει αὐτοῖς·

All ^a these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them:

^a Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand, 13. And with many such parables spake he the word unto them, as they were able to hear it. But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples, Mark iv. 33, 34.

VER. 35.

* Ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου, λέγοντος· Ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου· ἐρεῖξομαι κεκρυμμένα ἀπὸ καταβολῆς κόσμου.

That ^a it might be fulfilled which was spoken by the prophet, saying, ^b I will open my mouth in parables; ^c I will utter things which have been kept secret from the foundation of the world.

^a And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive, Matt. xiii. 13. See also on ver. 22. chap. i.

^b I will open my mouth in a parable: I will utter dark sayings of old, Ps. lxxviii. 2.

^c I will incline mine ear to a parable: I will open my dark saying upon the harp, Ps. xlix. 4. Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them, Is. xlii. 9. Surely the Lord God will do nothing,

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but he revealeth his secret unto his servants the prophets, Amos iii. 7.

VER. 36.

Τότε ἀφείλες τοὺς ὄχλους, ἔλθεν εἰς τὴν οἰκίαν δ' ἰησοῦς· καὶ προσήλθοσαν αὐτῷ οἱ μαθηταὶ αὐτοῦ, λέγοντες· φάσόν ἡμῖν τὴν παραβολὴν τῶν ζιζανίων τοῦ ἀγροῦ.

Then ^a Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, ^b Declare unto us the parable of the tares of the field.

^a And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away, Matt. xiv. 22. And he sent away the multitude, and took ship, and came into the coasts of Magdala, xv. 39. And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people, Mark vi. 45.

^b He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given, 11. Then answered Peter and said unto him, Declare unto us this parable. And Jesus said, Are ye also yet without understanding? xv. 15, 16. And when he was entered into the house from the people, his disciples asked him concerning the parable, Mark vii. 17. Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father? They said therefore, What is this that he saith, A little while? we cannot tell what he saith. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me: and again, A little while, and ye shall see me? Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy, John xvi. 17—20.

VER. 37.

Ὁ δὲ ἀποκριθεὶς, εἶπεν αὐτοῖς· Ὁ σπέρμα τὸ καλὸν σπέρμα, ἐστὶν ὁ υἱὸς τοῦ ἀνθρώπου.

He answered and said unto them, ^a He that soweth the good seed ^b is the Son of man;

^a Another parable put he forth unto them, saying, the kingdom of heaven is likened unto a man which sowed good seed in his field. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? 24. 27.

^b The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, 41. He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me, x. 40. When Jesus came into the coasts of Casarea Philippi, he asked his disciples, saying, whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some Elias: and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. xvi. 13—16. He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me, Luke x. 16. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me, John xiii. 20. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you, xx. 21. But ye shall receive power, after the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth, Acts i. 8. Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers, Rom. xv. 8. Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase, 1 Cor. iii. 5—7. God, who at sundry times and in diverse man-

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ners spake in time past unto the fathers by the prophets, Heb. i. 1. How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him, ii. 3.

VER. 38.

Ὁ δὲ ἀγρὸς, ἔστιν ὁ κόσμος· τὸ δὲ καλὸν σπέρμα, οὗτοί εἰσιν οἱ υἱοὶ τῆς βασιλείας· τὰ δὲ ἑξάρνια, εἰσιν οἱ υἱοὶ τοῦ πορνεύου.

The ^afield is the world; ^bthe good seed are the children of the kingdom; but the tares are ^cthe children of the wicked one;

^aAnd this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come, Matt. xxiv. 14. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen. xxviii. 18—20. And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen. Mark xvi. 15—20. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem, Luke xxiv. 47. But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world, Rom. x. 18. But now is made manifest, and

by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith, xvi. 26. Which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth, Col. i. 6. And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Rev. xiv. 6.

^bA seed shall serve him; it shall be accounted to the Lord for a generation, Ps. xxii. 30. Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand, Isa. liii. 10. And I will sow her unto me in the earth; and I will have mercy upon her that bad not obtained mercy; and I will say to them which were not my people, Thou art my people: and they shall say, Thou art my God, Hos. ii. 23. I will hiss for them, and gather them; for I have redeemed them: and they shall increase as they have increased. And I will sow them among the people: and they shall remember me in far countries; and they shall live with their children, and turn again, Zech. x. 8, 9. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God, John i. 12, 13. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit, xii. 24. And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together, Rom. viii. 17. Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures, Jam. i. 18. Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath

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promised to them that love him? ii. 5. Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever, 1 Pet. i. 23. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God, 1 John iii. 2. 9.

^c When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side, 19. And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel, Gen. iii. 15. Ye are of *your* father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it, John viii. 44. And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? Acts xiii. 10. (For many walk, of whom I have told you often, and now tell you even weeping, *that they are the enemies of the cross of Christ: Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things*), Phil. iii. 18, 19. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil, 1 John iii. 8. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother, 10.

VER. 39.

Ὁ δὲ ἐχθρὸς ὁ σπείρας αὐτὰ, ἔστιν ὁ διάβολος. Ὁ δὲ θερισμὸς, συντέλεια τοῦ αἰῶνος ἔστιν. Οἱ δὲ θερισταί, ἀγγέλων εἰσιν.

The ^a enemy that sowed them is the devil; ^b the harvest is the end of the world; and the reapers are the angels.

^a But while men slept, his enemy came and sowed tares among the wheat, and went his way, 25. He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up, 26. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ, 2 Cor. xi. 3. For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works, 13—15. Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience, Eph. ii. 2. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places, vi. 11, 12. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: *Even him*, whose coming is after the working of Satan with all power and signs and lying wonders. And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie, 2 Thess. ii. 8—11. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour, 1 Pet. v. 8. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

Rev. xii. 9. And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live, xiii. 14. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone, xix. 20. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season, xx. 2, 3. And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever, 7—10.

^b So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, 49. And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? xiv. 3. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle and reap: for the time is come for thee to reap; for the harvest of the earth is ripe, Rev. xiv. 15.

^c When the Son of man shall come

in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, Matt. xxv. 31. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened, Dan. vii. 10. And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day, 2 Thess. i. 7—10. And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, Jude 14.

VER. 40.

"Ὡσπερ οὖν συλλέγεται τὰ ἔζζάνια, καὶ πυρὶ κατακαίεται· οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος τούτου.

As therefore ^a the tares are gathered and burned in the fire; so shall it be in the end of this world.

^a Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn, 30.

VER. 41.

Ἀποστείλει ὁ υἱὸς τοῦ ἀνθρώπου τοὺς ἀγγέλους αὐτοῦ, καὶ συλλέξουσιν ἐκ τῆς βασιλείας αὐτοῦ πάντα τὰ σκάνδαλα, καὶ τοὺς ποιοῦντας τὴν ἀνομίαν.

^a The Son of man shall send forth his ^b angels, and they shall gather out of his kingdom all things that offend, ^c and them which do iniquity:

^a And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other, Matt. xxiv. 31. And then shall he send his angels, and shall gather together his elect

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from the four winds, from the uttermost part of the earth to the uttermost part of heaven, Mark xiii. 27. And again, when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire, Heb. i. 6, 7. Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? 14.

^b So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, 49. Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! xviii. 7. Now, I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple, Rom. xvi. 17, 18. But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of, 2 Pet. ii. 1, 2.

^c Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity, Matt. vii. 22, 23. Then shall ye begin to say, we have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity, Luke xiii. 26, 27. But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, Rom. ii. 8. In the day when God shall judge the secrets of men by Jesus Christ according to my gos-

pel, 16. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life, Rev. xxi. 27.

VER. 42.

Καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κἀμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

And shall ^a cast them into a furnace of fire: there shall be ^b wailing and gnashing of teeth.

^a See on clause 8. ver. 22. ch. v.

^b And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth, 50. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth, viii. 12. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth, xxii. 13. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out, Luke xiii. 28.

VER. 43.

Τότε οἱ δίκαιοι ἐκλάμψουσιν ὡς ὁ ἥλιος, ἐν τῇ βασιλείᾳ τοῦ πατρὸς αὐτῶν· Ὁ ἔχων ὅρα ἀκούειν, ἀκούτω.

Then ^a shall the righteous shine forth as the sun ^b in the kingdom of ^c their Father. Who hath ears to hear let him hear.

^a Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, Matt. xxv. 34. And those shall go away into everlasting punishment: but the righteous into life eternal, 46. And they that be wise shall shine as the brightness of the firmament; and they turn many to righteousness as the stars for ever and ever, Dan. xii. 3. There is one glory of the sun, another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption;

it is raised in incorruption : It is sown in dishonour ; it is raised in glory ; it is sown in weakness ; it is raised in power. It is sown a natural body ; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul ; the last Adam *was made* a quickening spirit : Howbeit that *was* not first which is spiritual, but that which is natural ; and afterward that which is spiritual. The first man *is* of the earth, earthly : the second man is the Lord from heaven. As *is* the earthly, such *are* they also that are earthly : and as *is* the heavenly, such *are* they also that are heavenly. And as we have borne the image of the earthly, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God ; neither doth corruption inherit incorruption. Behold, I shew you a mystery ; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump : for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal *must* put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory, 1 Cor. xv. 41—54. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and *be* their God. And God shall wipe away all tears from their eyes ; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain : for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new, Rev. xxi. 3—5. And he said unto me, Write : for these words are true and faithful. And I saw no temple therein : for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it :

for the glory of God did lighten it, and the Lamb is the light thereof, 22, 23.

^b But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom, Luke xxvi. 29. Fear not, little flock ; for it is your Father's good pleasure to give you the kingdom, Luke xii. 32. And I appoint unto you a kingdom, as my Father hath appointed unto me, xxii. 29. Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him ? James ii. 5.

^c See on clause 3. ver. 9. chap. v.

VER. 44.

Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν
Σηταυρῷ κεκυρμαίνῃ ἐν τῷ ἀγρῷ, ὃν εὗραν
αἰθραπὸς ἐκρυψε, καὶ ἀπὸ τῆς χαρᾶς αὐτοῦ,
ὕπαινε, καὶ πάντα ἴσα ἔχει, πωλεῖ, καὶ
ἀγοράζει τὴν ἀχρὶν ἐκεῖνον.

Again, the kingdom of heaven is like unto treasure hid in a field ; the which when a man hath found, he hideth, and ^a for joy thereof goeth and selleth all that he hath, and ^b buyeth that field.

^a Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven : and come and follow me, Matt. xix. 21. Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee ; what shall we have therefore ? 27. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life, 29. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple, Luke xiv. 33. And when he heard this, he was very sorrowful : for he was very rich. And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God ! xviii. 23, 24. And he made haste, and came down, and received him joyfully. And when they saw it they all murmured, saying, That he was gone to be guest with a man that is a sinner. And

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Zacchæus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold, xix. 6—8. And all that believed were together, and had all things common; And sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, Praising God, and having favour with all the people. And the Lord added to the Church daily such as should be saved. Acts ii. 44—47. And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common. And with great power gave the Apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the Apostles' feet: and distribution was made unto every man according as he had need, iv. 32—35. But what things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith, Phil. iii. 7—9. For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance, Heb. x. 34. By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than

the treasures in Egypt: for he had respect unto the recompence of the reward, xi. 24—26.

^b Buy the truth, and sell it not; also wisdom, and instruction, and understanding, Prov. xxiii. 23. Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price, Isa. lv. 1. I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see, Rev. iii. 18.

VER. 45.

Πάλιν ἡμοῖα ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ ἐμπόρῳ, ζητοῦντι καλοὺς μαργαρίτας:

Again, the kingdom of heaven is like unto a merchant man seeking goodly pearls:

^a For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul, Matt. xvi. 26. But they made light of it, and went their ways, one to his farm, another to his merchandise, xxii. 5. Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies: and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honour. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her, Prov. iii. 13—18. Receive my instruction, and not silver; and knowledge rather than choice gold. For wisdom is better than rubies; and all the things that may be desired are not to be compared to it, viii. 10, 11. Riches and honour are with me; yea, durable riches and righteousness. My fruit is better than gold, yea, than fine gold; and my revenue than choice silver. I lead in the way of righteousness,

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in the midst of the paths of judgment, 18—20.

VER. 46.

Ὁς εὗρον ἓνα πολύτιμον μαργαρίτην, ἀπέλθον πώπερακε πάντα ὅσα εἶχε, καὶ ἡγάγεσεν αὐτήν.

Who, when he had found one pearl of great price, ^a went and sold all that he had, and bought it.

^a Then Peter began to say unto him, Lo, we have left all, and have followed thee. And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's. But he shall receive an hundredfold, now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life. But many that are first shall be last; and the last first, Mark x. 28—31. And he said, The things which are impossible with men are possible with God. Then Peter said, Lo, we have left all, and followed thee. And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, Who shall not receive manifold more in this present time, and in the world to come life everlasting, Luke xviii. 27—30. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God, Acts xx. 24. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world, Gal. vi. 14.

VER. 47.

Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν σαγῆνι βληθείσῃ εἰς τὴν θάλασσαν, καὶ ἐκ παντὸς γένους συναγαγούσῃ.

Again, the kingdom of heaven is like unto ^a a net, that was cast into the sea, ^b and gathered of every kind:

^a And he saith unto them, Follow me, and I will make you fishers of men, Matt. iv. 19. And Jesus said unto them, Come ye after me, and I

will make you to become fishers of men, Mark i. 17. And so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, [Fear not; from henceforth thou shalt catch men, Luke v. 10.

^b But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn, Matt. xiii. 26—30. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests, xxii. 9, 10. Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps, xxv. 1—4. So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the Lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled, Luke xiv. 21—23. And when Simon saw that through laying on of the Apostles' hands the Holy Ghost was given, he offered them money, saying, Give me

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also this power, that on whosoever I lay hands, he may receive the Holy Ghost. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee, viii. 18—22. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them, xx. 30. It is reported commonly *that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.* And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you. For I verily, as absent in body, but present in spirit, have judged already, as though I were present, *concerning him that hath so done this deed.* In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? 1 Cor. v. 1—6. Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea; And did all eat the same spiritual meat; And did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them: and that Rock was Christ. But with many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters as *were some of them*; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.

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Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth, take heed lest he fall, x. 1—12. For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness, 2 Cor. xi. 13—15. Whose end shall be according to their works. In journeyings often, in perils of waters, in perils of robbers, in perils by *mine own countrymen*, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren, 26. For I fear, lest, when I come, I shall not find you such as I would, and *that I shall be found unto you such as ye would not*: lest *there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults*: And lest, when I come again, my God will humble me among you, and *that I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed*, xii. 20, 21. And that because of false brethren unawares brought in, who came privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage, Gal. ii. 4. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away, 2 Tim. iii. 2—5. For the time will come when they will not endure sound doc-

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trine; but after their own lusts shall they heap to themselves teachers, having itching ears. And they shall turn away their ears from the truth, and shall be turned unto fables, iv. 3, 4. Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. For there are many unruly and vain talkers and deceivers, specially they of the circumcision: Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake, Tit. i. 9—11. But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evilspoken of. And through covetousness, shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not, 2 Pet. ii. 1—3. Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us, 1 John ii. 18, 19. Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world. Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world. They are of the world: therefore speak they of the world, and the world

heareth them. We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error, iv. 1—6. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not, Jude 4, 5. And unto the angel of the church in Sardis write; These things saith he that hath the seven spirits of God, and the seven stars; I know thy works, that thou hast a name, that thou livest, and art dead, Rev. iii. 1. I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked, 15—17.

VER. 48.

Ἦν, ὅτε ἐπληρώθη, ἀναβέβαντες ἐπὶ τὸν αἰγιαλὸν, καὶ καθίσαντες, συνέλεξαν τὰ καλὰ εἰς ἀγγεῖα, τὰ δὲ σαπρὰ ἔξω ἔβαλον.

Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn, 30. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear,

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40—43. Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire, iii. 12.

VER. 49.

Οὗτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος· ἐξελεύσονται οἱ ἄγγελοι, καὶ ἀφοριῦσι τοὺς πονηροὺς ἐκ μέσου τῶν δικαίων·

So shall it be at the end of the world: a the angels shall come forth, b and sever . . . wicked from among the just,

^a The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels, 39. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other, xxiv. 31.

^b And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the King to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen, Matt. xxii. 12—14. While the bridegroom tarried, they all slumbered and slept, And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not, xxv. 5—12. After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained

beside them five talents more. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. His lord said unto him, Well done good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness, there shall be weeping and gnashing of teeth. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left, 19—33. And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of

the Lord, and from the glory of his power; When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day, 2 Thes. i. 7—10. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire, Rev. xx. 12—15.

VER. 50.

Καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀντότων.

And shall cast them into the ^a furnace of fire: there shall be ^b wailing and gnashing of teeth.

^a See on clause 8 ver. 22. ch. v.

^b See on clause 2. ver. 42.

VER. 51.

Λέγει αὐτοῖς ὁ Ἰησοῦς· Συζητεῖτε ταῦτα πάντα; Λέγουσιν αὐτῷ· Ναί, Κύριε.

Jesus saith unto them, ^a Have ye understood all these things? They say unto him, Yea, Lord.

^a He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given, ver. 11. But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples, Mark iv. 34. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life, 1 John v. 20.

VER. 52.

Ὁ δὲ εἶπεν αὐτοῖς· Διὰ τοῦτο πᾶς γραμματεὺς, μαθητευθεὶς εἰς τὴν βασιλείαν

τῶν οὐρανῶν, ὁμοίως ἔστιν ἀνθρώπῳ οἰκodespotῇ, ὅστις ἐκβάλλει ἐκ τοῦ θησαυροῦ αὐτοῦ καινὰ καὶ παλαιά.

Then said he unto them, Therefore every ^a scribe which is ^b instructed unto the kingdom of heaven is like unto a man that is an householder, ^c which bringeth forth out of his treasure ^d things new and old.

^a See on clause 2. ver. 4. chap. ii.

^b And such trust have we through Christ to God-ward: Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God; Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life, 2 Cor. iii. 4—6. As ye also learned of Epaphras our dear fellowservant, who is for you a faithful minister of Christ, Col. i. 7. Not a novice, lest being lifted up with pride he fall into the condemnation of the devil, 1 Tim. iii. 6. But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the Church of the living God, the pillar and ground of the truth. And without controversy, great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory, 15, 16. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works, 2 Tim. iii. 16, 17. Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers, Tit. i. 9. Young men likewise exhort to be soberminded. In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, ii. 6, 7.

^c A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things, Matt. xii. 35. The tongue of the just is as choice silver: the heart of the wicked is little worth. The lips of the

righteous feed many: but fools die for want of wisdom, Prov. x. 20, 21. The fruit of the righteous is a tree of life; and he that winneth souls is wise, xi. 30. He that handleth a matter wisely shall find good: and whose trusteth in the Lord, happy is he. The wise in heart shall be called prudent: and the sweetness of the lips increaseth learning. Understanding is a wellspring of life unto him that hath it: but the instruction of fools is folly. The heart of the wise teacheth his mouth, and addeth learning to his lips. Pleasant words are as an honeycomb, sweet to the soul, and health to the bones, xvi. 20—24. Bow down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge. For it is a pleasant thing if thou keep them within thee; they shall withal be fitted in thy lips, xxii. 17, 18. And moreover, because the preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out, and set in order many proverbs. The preacher sought to find out acceptable words: and that which was written was upright, even words of truth. The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd, Eccles. xii. 9—11. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus's sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us, 2 Cor. iv. 5—7. As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things, vi. 10. Whereby, when ye read, ye may understand my knowledge in the mystery of Christ. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, Eph. iii. 4. 8. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing

with grace in your hearts to the Lord, Col. iii. 16.

^d A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another, John xiii. 34. Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning. Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth, 1 John ii. 7, 8.

VER. 53.

Καὶ ἐγένετο, ὅτε ἐτέλεσεν ὁ Ἰησοῦς τὰς παραβολὰς ταύτας, μετήρην ἐκείθεν.

And it came to pass, that when Jesus had finished these parables, he departed thence.

VER. 54.

Καὶ ἐλθὼν εἰς τὴν πατρίδα αὐτοῦ, ἐδίδασκεν αὐτοὺς ἐν τῇ συναγωγῇ αὐτῶν ὥστε ἐκπλήττεσθαι αὐτοὺς, καὶ λέγειν πόθεν τούτῳ ἡ σοφία αὐτῆς, καὶ αἱ δυνάμεις;

And ^a when he was come into his own country, ^b he taught them in their synagogue, inasmuch that ^c they were astonished, and said, Whence hath this man this wisdom, and these mighty works?

^a And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene, Matt. ii. 23. And he went out from thence, and came into his own country; and his disciples follow him. And when the sabbath day was come, he began to teach in the synagogue: and many hearing him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands? Mark vi. 1, 2. And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read, Luke iv. 16.

^b I will declare thy name unto my brethren: in the midst of the congregation will I praise thee, Psal. xxii. 22. I have preached righteousness in

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the great congregation: lo, I have not refrained my lips, O Lord, thou knowest. I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy lovingkindness and thy truth from the great congregation, xl. 9, 10.

^c And the Jews marvelled, saying, How knoweth this man letters, having never learned? Jesus answered them, and said, My doctrine is not mine, but his that sent me, John vii. 15, 16. Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus, Acts iv. 13.

VER. 55.

Ὁὐκ οὗτός ἐστιν ὁ τοῦ τέκτονος υἱός; οὐχὶ ἡ μήτηρ αὐτοῦ λέγεται Μαρία; καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰάκωβος, καὶ Ἰωσὴφ, καὶ Σίμων, καὶ Ἰούδας,

Is not this ^athe carpenter's son? ^bis not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?

^a But I am a worm, and no man; a reproach of men, and despised of the people, Psal. xxii. 6. Thus saith the Lord, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and he shall choose thee, Isa. xlix. 7. For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not, liii. 2, 3. Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him, Mark vi. 3. And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli,

Luke iii. 23. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son? iv. 22. Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see, John i. 45, 46. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven? vi. 42. Others said, This is the Christ. But some said, Shall Christ come out of Galilee? Hath not the Scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was? vii. 41, 42. We know that God spake unto Moses: as for this fellow, we know not from whence he is, ix. 29.

^b Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost, Matt. i. 18—20.

VER. 56.

Καὶ αἱ ἀδελφαὶ αὐτοῦ οὐκ ἦσαν ὡς ἡμεῖς εἰσι; πῶθεν οὖν τούτῳ ταῦτα πάντα;

And his sisters, are they not all with us? Whence then hath this man all these things?

VER. 57.

Καὶ ἐκπαυδαλίζοντο ἐν αὐτῷ· Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Οὐκ ἐστὶ προφῆτης ἀτιμῶς, εἰ μὴ ἐν τῇ πατρیدی αὐτοῦ, καὶ ἐν τῇ οἰκίᾳ αὐτοῦ.

And ^athey were offended in him. But Jesus said unto them, ^bA prophet is not without honour, save in his own country, and in his own house.

^a See on clause 2. ver. 6. ch. xi.

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^b And he said, Verily I say unto you, No prophet is accepted in his own country, Luke iv. 24. For Jesus himself testified, that a prophet hath no honour in his own country, John iv. 44. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people, Acts iii. 22, 23.

VER. 58.

Καὶ οὐκ ἐποιήσεν ἐκεῖ δυνάμεις πολλὰς,
διὰ τὴν ἀπιστίαν αὐτῶν.

And ^a he did not many mighty works there because of their unbelief.

^a And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them. And he marvelled because of their unbelief. And he went round about the villages, teaching, Mark vi. 5, 6. But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian. And all they in the synagogue, when they heard these things, were filled with wrath, And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong, Luke iv. 25—29. Well; because of unbelief they were broken off, and thou standest by faith. Be not bighminded, but fear, Rom. xi. 20. Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To-day; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end; While it is said, To-day if ye will hear his voice, harden

not your hearts, as in the provocation. For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses. But with whom was he grieved forty years? was it not with them that had sinned, whose carcases fell in the wilderness? And to whom sware he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief, Heb. iii. 12—19. Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: (Again, he limiteth a certain day, saying in David, To-day, after so long a time; as it is said, To-day, if ye will hear his voice, harden not your hearts. For if Jesus had given them rest, then would he not afterward have spoken of another day. There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his.) Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief, iv. 6—11.

CHAP. XIV.—VER. 1.

Ἐν ἐκείνῳ τῷ καιρῷ ἤκουσεν Ἡρώδης ὁ τετράρχης τὴν ἀκοὴν τοῦ Ἰησοῦ.

At that time ^a Herod the ^b tetrarch heard of the fame of Jesus,

^a And king Herod heard of him; (for his name was spread abroad:) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him. Others said, That it is Elias. And others said that it is a prophet, or as one of the prophets. But when Herod heard thereof, he said, It is John whom I beheaded: he is risen from the dead, Mark vi. 14—16. And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod, viii. 15. Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead; And of some, that Elias had appeared; and of others, that one of the old

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prophets was risen again. And Herod said, John have I beheaded: but who is this, of whom I hear such things? And he desired to see him, Luke ix. 7-9.

^b Now in the fifteenth year of the reign of Tiberius Cesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, Luke iii. 1.

VER. 2.

Καὶ εἶπε τοῖς παῖσιν αὐτοῦ· Οὗτός ἐστιν Ἰωάννης ὁ Βαπτιστής· αὐτὸς ἦν ἡγούμενος ἀπὸ τῶν νεκρῶν, καὶ διὰ τοῦτο αἱ δυνάμεις ἐνεργούσιν ἐν αὐτῷ.

And said unto his servants, ^a This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him.

^a Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist, notwithstanding he that is least in the kingdom of heaven is greater than he, Matt. xi. 11. And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets, xvi. 14. And they answered, John the Baptist: but some say Elias; and others, One of the prophets, Mark viii. 28. And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true, John x. 41.

VER. 3.

Ὁ γὰρ Ἡρώδης κρατήσας τὸν Ἰωάννην, ἔθηκεν αὐτὸν, καὶ ἔθηκε ἐν φυλακῇ, διὰ Ἡρώδιαν τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ.

For ^a Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, ^b his brother Philip's wife.

^a See on clause 2. ver. 2. chap. xi.

^b Now in the fifteenth year of the reign of Tiberius Cesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, Luke iii. 1.

VER. 4.

Ἐλεγε γὰρ αὐτῷ ὁ Ἰωάννης· Οὐκ ἔξεστι σοι εἶχεν αὐτήν.

For John said unto him, ^a It is not lawful for thee to have her.

^a Thou shalt not uncover the nakedness of thy brother's wife, it is thy brother's nakedness, Lev. xviii. 16. And if a man shall take his brother's wife, it is an unclean thing: he hath uncovered his brother's nakedness; they shall be childless, xx. 21. For John had said unto Herod, It is not lawful for thee to have thy brother's wife, Mark vi. 18.

VER. 5.

Καὶ θέλων αὐτὸν ἀποκτείνειν, ἐφοβήθη τὸν ὄχλον, ὅτι ὡς προφῆτην αὐτὸν εἶχε.

And ^a when he would have put him to death, he feared the multitude, ^b because they counted him as a prophet.

^a Therefore Herodias had a quarrel against him, and would have killed him; but she could not: For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly, Mark vi. 19, 20. After two days, was the feast of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death. But they said, Not on the feast day, lest there be an uproar of the people, xiv. 1, 2. So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all men glorified God for that which was done, Acts iv. 21. Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned, v. 26.

^b But if we shall say, Of men; we fear the people; for all hold John as a prophet. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him, Matt. xxi. 26. 32. The baptism of John, was it from heaven, or of men? answer me. And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him, But if we shall say, Of men; they feared the people:

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for all men counted John, that he was a prophet indeed, Mark xi. 30—31.

VER. 6.

Γενεσίαν δὲ ἀγορεύον τῷ Ἡρώδου, ἀρχή-
σατο ἡ θυγάτηρ τῆς Ἡρωδιάδος ἐν τῷ μέσῳ,
καὶ ἤρεσε τῷ Ἡρώδῃ.

But when Herod's^a birthday was kept,
the daughter of Herodias danced before
them, and pleased Herod.

^a And it came to pass the third day,
which was Pharaoh's birthday, that
he made a feast unto all his servants:
and he lifted up the head of the chief
butler, and of the chief baker among
his servants, Gen. xl. 20. And when
a convenient day was come, that He-
rod on his birthday made a supper to
his lords, high captains and chief
estates of Galilee. And when the
daughter of the said Herodias, came
in, and danced, and pleased Herod and
them that sat with him, the king said
unto the damsel, Ask of me whatso-
ever thou wilt, and I will give it thee,
Mark vi. 21—23.

VER. 7.

Ὅθεν μεθ' ὅρκου ἀπολόγησεν αὐτῇ δοῦναι
ὅ ἂν αἰτήσῃται.

Whereupon he promised with an oath
to give her whatsoever she would ask.

VER. 8.

Ἡ δὲ, περιβασθεῖσα ὑπὸ τῆς μητρὸς
αὐτῆς· Δός μοι, φησίν, ὅδε ἐπὶ πίνακι τὴν
κεφαλὴν Ἰωάννου τοῦ Βαπτιστοῦ.

And she, ^abeing before instructed of
her mother, said, Give me here John
Baptist's head in ^ba charger.

^a And she went forth, and said unto
her mother, What shall I ask? And
she said, The head of John the Baptist,
Mark vi. 24.

^b And his offering was one silver
charger, the weight thereof was an
hundred and thirty shekels, Numb.
vii. 13. And this is the number of
them: thirty chargers of gold, a thou-
sand chargers of silver, nine and
twenty knives, Ezra i. 9.

VER. 9.

Καὶ ἐλυπήθη ὁ βασιλεὺς· διὰ δὲ τοὺς
ὅρκους, καὶ τοὺς συνανακειμένους, ἐκέλευσε
δοθῆναι.

And ^athe king was sorry: ^bnever-

theless for the oath's sake, and them
which sat with him at meat, he com-
manded it to be given her.

^a And when he would have put him
to death, he feared the multitude, be-
cause they counted him as a prophet,
ver. 5. For Herod feared John,
knowing that he was a just man and
an holy, and observed him; and when
he heard him, he did many things,
and heard him gladly. And the king
was exceeding sorry; yet for his oath's
sake, and for their sakes which sat
with him, he would not reject her,
Mark vi. 20. 26.

^b And Jephthah vowed a vow unto
the Lord, and said, If thou shalt
without fail deliver the children of
Ammon into mine hands, Then it shall
be, that whatsoever cometh forth of
the doors of my house to meet me,
when I return in peace from the chil-
dren of Ammon, shall surely be the
Lord's, and I will offer it up for a
burnt-offering. And it came to pass
at the end of two months, that she
returned unto her father, who did with
her according to his vow which he
had vowed: and she knew no man,
Judges xi. 30, 31. 39.

VER. 10.

Καὶ σέμψας ἀπεκεφάλισε τὸν Ἰωάννην
ἐν τῇ φυλακῇ.

And he sent, ^aand beheaded John in
the prison.

^a But I say unto you, That Elias is
come already, and they knew him not,
but have done unto him whatsoever
they listed. Likewise shall also the
Son of man suffer of them, Matt. xvii.
12. And the husbandmen took his ser-
vants, and beat one, and killed an-
other, and stoned another. Again,
he sent other servants more than the
first: and they did unto them like-
wise, xxi. 35, 36. And sent forth his
servants to call them that were bid-
den to the wedding, and they would
not come. Again, he sent forth other
servants, saying, Tell them which are
bidden, Behold, I have prepared my
dinner: my oxen and my fallings are
killed, and all things are ready: come
unto the marriage. But they made
light of it, and went their ways, one
to his farm, another to his merchan-
dise: And the remnant took his ser-

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vants, and entreated *them* spitefully, and slew *them*, xxii. 3—6. Wherefore, behold, I send unto you prophets, and wise men, and scribes: and *some* of them ye shall kill and crucify; and *some* of them shall ye scourge in your synagogues; and persecute *them* from city to city. That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation, xxiii. 34—36. But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till *there was* no remedy, 2 Chron. xxxvi. 16. In vain have I smitten your children; they received no correction: your own sword hath devoured your prophets, like a destroying lion, Jer. ii. 30. And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison, And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother. And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb, Mark vi. 27—29. But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him, ix. 13. And Herod said, John have I beheaded: but who is this, of whom I hear such things? And he desired to see him, Luke ix. 9.

VER. 11.

Καὶ ἤνεχθη ἡ κεφαλὴ αὐτοῦ ἐπὶ σκίνακι, καὶ ἔδωκε τῇ κορασίῳ, καὶ ἤνεγκε τῇ μητρὶ αὐτῆς.

And his head was brought in a charger and given to the damsel: and she brought it to her mother.

^a Cursed be their anger for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel, Gen. xlix. 7. Wrath is cruel, and anger is outrageous; but who is able to stand before envy, Prov. xxvii. 4. The bloodthirsty hate the upright: but the just seek his soul, xxix. 10. But

thine eyes and thine heart are not but for thy covetousness, and for to shed innocent blood, and for oppression, and for violence to do it, Jer. xxii. 17. And say, What is thy mother? A lioness: she lay down among lions, she nourished her whelps among young lions. And she brought up one of her whelps: it became a young lion, and it learned to catch the prey; it devoured men, Ezek. xix. 2, 3. Therefore, as I live, saith the Lord God, I will prepare thee unto blood, and blood shall pursue thee: since thou hast not hated blood, even blood shall pursue thee, xxxv. 6. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy, Rev. xvi. 6. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration, xvii. 6.

VER. 12.

Καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ, ἔσαν τὸ σῶμα, καὶ ἔθαψαν αὐτό· καὶ ἐλθόντες ἀπήγγειλαν τῷ Ἰησοῦ.

And his disciples came, and ^a took up the body, and buried it, and went and told Jesus.

^a He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre, Matt. xxvii. 58—61. And devout men carried Stephen to his burial, and made great lamentation over him, Acts viii. 2.

VER. 13.

Καὶ ἀκούσας ὁ Ἰησοῦς, ἀνεχώρησεν ἐκείθεν ἐν πλοίῳ εἰς ἐρημον τόπον ματ' ἰδίαν. Καὶ ἀκούσαντες οἱ ὄχλοι, ἠκολούθησαν αὐτῷ περὶ ἀπὸ τῶν πόλεων.

When Jesus heard of it, he departed thence by ship into a desert place apart: and when the people had heard thereof, they followed him on foot out of the cities.

VER. 14.

Καὶ ἐξελθὼν ὁ Ἰησοῦς, εἶδε πολλὸν ὄχλον·

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καὶ ἐσπλαγχνίσθη ἐπ' αὐτοὺς, καὶ ἰθερά-
πεισε τοὺς ἀρρώστους αὐτῶν.

And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

^a But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd, Matt. ix. 36. Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way, xv. 32. And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things, Mark vi. 34. In those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them, I have compassion on the multitude, because they have now been with me three days, and have nothing to eat, viii. 1, 2. And when the Lord saw her, he had compassion on her, and said unto her, Weep not, Luke vii. 13. And when he was come near, he beheld the city, and wept over it, xix. 41. When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, And said, Where have ye laid him? They said unto him, Lord, come and see. Jesus wept, John xi. 33—35. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people, Heb. ii. 17. For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin, iv. 15. Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity, v. 2.

VER. 15.

Ὁ φῶς δὲ γενομένης, προσήλθεν αὐτῷ οἱ

μαθηταὶ αὐτοῦ, λέγοντες· Ἐρημός ἐστιν ὁ τόπος, καὶ ἡ ὥρα ἥδη παρήλθεν· ἀπόλυσον τοὺς ὄχλους, ἵνα ἀπειθόντες εἰς τὰς κώμας, ἀγοράσωσιν ἑαυτοῖς βρώματα.

And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.

^a And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed, Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat, Mark vi. 35, 36. And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place, Luke ix. 12.

VER. 16.

Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Οὐ χρεῖαν ἔχουσιν ἀπελθεῖν· δότε αὐτοῖς ὑμεῖς φαγεῖν.

But Jesus said unto them, They need not depart; give ye them to eat.

VER. 17.

Οἱ δὲ λέγουσιν αὐτῷ· Οὐκ ἔχομεν ὧδε εἰ μὴ πέντε ἄρτους καὶ δύο ἰχθύες.

And they say unto him, We have here but five loaves, and two fishes.

^a And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude? And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few fishes, Matt. xv. 33, 34. And Moses said, The people, among whom I am, are six hundred thousand footmen; and thou hast said, I will give them flesh, that they may eat a whole month. Shall the flocks and the herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them? And the Lord said unto Moses, Is the Lord's hand waxed short? thou shalt see now whether my word shall come to pass unto thee or not, Num. xi. 21—23. He answered and said unto them, Give ye them to eat. And

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they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat? He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes, Mark vi. 37, 38. And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness? And he asked them, How many loaves have ye? And they said, Seven, viii. 4, 5. But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people, Luke ix. 13. When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? And this he said to prove him for he himself knew what he would do. Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many? John vi. 5-9.

VER. 18.

Ὁ δὲ εἶπε· Φέρετέ μοι αὐτοὺς ὧδε.

He said, Bring them hither to me.

VER. 19.

Καὶ κελεύσας τοὺς ὄχλους ἀνακλιθῆναι ἐπὶ τοὺς χόρτους, καὶ λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανόν, εὐλόγησεν· καὶ κλάσας, ἔδωκε τοῖς μαθηταῖς τοὺς ἄρτους, οἱ δὲ μαθηταὶ τοῖς ὄχλοις.

And ^a he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and ^b looking up to heaven, ^c he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude.

^a And he commanded the multitude to sit down on the ground, Matt. xv. 35. And he commanded them to make all sit down by companies upon the green grass. And they sat down in ranks, by hundreds, and by fifties, Mark vi. 39, 40. And he commanded the people to sit down on the ground: and he took the seven loaves, and gave

thanks, and brake, and gave to his disciples to set before them; and they did set them before the people, viii. 6. For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company. And they did so, and made them all sit down, Luke ix. 14, 15. And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand, John vi. 10.

^b And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all, Mark vi. 41. And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened, vii. 34. Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude, Luke ix. 16. Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me, John xi. 41.

^c And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude, Matt. xv. 36. And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it, xvi. 26, 27. As soon as ye be come into the city, ye shall straightway find him, before he go up to the high place to eat: for the people will not eat until he come, because he doth bless the sacrifice; and afterwards they eat that be bidden. Now therefore get you up; for about this time ye shall find him, 1 Sam. ix. 13. And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people, Mark viii. 6. And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them,

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and said, Take, eat: This is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it, xiv. 22, 23. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me, Luke xxiii. 19. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them, xxiv. 30. And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. (Howbeit, there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks,) John vi. 11, 23. And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken it, he began to eat, Acts xxvii. 35. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks, Rom. xiv. 6. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? 1 Cor. x. 16. Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God, 31. And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me, xi. 24. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him, Col. iii. 17. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: For it is sanctified by the word of God and prayer, 1 Tim. iv. 4, 5.

VER. 20.

Καὶ ἔφαγον πάντες, καὶ ἔχορτάσθησαν· καὶ ἦσαν τὸ περισσῶον τῶν κλασμάτων, δάδκα κοφίνους πλήρεις.

And they did all eat, and ^awere filled:

^band they took of the fragments that remained twelve baskets full.

^aAnd his servants said, What, should I set this before an hundred men? He said again, Give the people, that they may eat: for thus saith the Lord, They shall eat, and shall leave thereof. So he set it before them, and they did eat, and left thereof, according to the word of the Lord, 2 Kings iv. 43, 44. And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets, Luke ix. 17. Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little, John vi. 7. And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would, 11.

^bAnd they did all eat, and were filled: and they took up of the broken meat that was left seven baskets full. And they that did eat were four thousand men, beside women and children, Matt. xv. 37, 38. Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread? Do ye not yet understand? neither remember the five loaves of the five thousand, and how many baskets ye took up? Neither the seven loaves of the four thousand, and how many baskets ye took up? xvi. 8—10. And they did all eat, and were filled. And they took up twelve baskets full of the fragments, and of the fishes. And they that did eat of the loaves were about five thousand men, Mark vi. 42—44. So they did eat, and were filled: and they took up of the broken meat that was left seven baskets. And they that had eaten were about four thousand: and he sent them away, viii. 8, 9. And they reasoned among themselves, saying, It is because we have no bread. And when Jesus knew it, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened? Having eyes, see ye not? and having ears, hear ye not? and do

ye not remember? When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve. And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven. And he said unto them, How is it that ye do not understand? 16—21. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world, John vi. 12—14.

VER. 21.

Οἱ δὲ ἐσθίοντες ἦσαν ἄνδρες ὡσεὶ πεντα-
μισχίλιοι, χωρὶς γυναικῶν καὶ παιδίων.

And they that had eaten were^a about
five thousand men, beside women and chil-
dren.

^a And Jesus said, Make the men sit
down. Now there was much grass in
the place. So the men sat down, in
number about five thousand, John vi.
10.

VER. 22.

Καὶ εὐθέως ἠνάγκασεν ὁ Ἰησοῦς, τοὺς
μαθητὰς αὐτοῦ ἐμβῆναι εἰς τὸ πλοῖον, καὶ
πράγειν αὐτὸν εἰς τὸ πέραν, ἕως οὗ ἀπο-
λύσῃ τοὺς ὄχλους.

And straightway^a Jesus constrained
his disciples to get into a ship, and to go
before him unto the other side, while he
sent the multitudes away.

^a And straightway he constrained
his disciples to get into the ship, and
to go to the other side before unto
Bethsaida, while he sent away the
people, Mark vi. 45.

VER. 23.

Καὶ ἀπολύσας τοὺς ὄχλους, ἀνέβη εἰς τὸ
ὄρος κατ' ἰδίαν προσεύξασθαι. Ὁφίας δὲ
γενομένης, μόνος ἦν ἐκεῖ.

And when he had sent the multitudes
away,^a he went up into a mountain apart
to pray: and when the evening was come,
he was there alone.

^a See on clause 1. ver. 6. chap. vi.

VER. 24.

Τὸ δὲ πλοῖον ἦν μέσον τῆς θαλάσσης
ἤν, βασιανζόμενον ὑπὸ τῶν κυμάτων ἡν γὰρ
ἐναντίος ὁ ἄνεμος.

^a But the ship was now in the midst of
the sea, tossed with waves: for the wind
was contrary.

^a And, behold, there arose a great
tempest in the sea, inasmuch that
the ship was covered with the waves:
but he was asleep, Matt. viii. 24.

VER. 25.

Τετάρτῃ δὲ φυλακῇ τῆς νυκτὸς ἀπῆλθε
πρὸς αὐτοὺς ὁ Ἰησοῦς, περιπατῶν ἐπὶ τῆς
θαλάσσης.

And in^a the fourth watch of the night
Jesus went unto them,^b walking on the
sea.

^a But know this, that if the good
man of the house had known in what
watch the thief would come, he would
have watched, and would not have
suffered his house to be broken up,
Matt. xxiv. 43. And if he shall come
in the second watch, or come in the
third watch and find them so, blessed
are those servants, Luke xii. 38.

^b Which alone spreadeth out the
heavens, and treadeth upon the waves
of the sea, Job. ix. 8. The floods
have lifted up, O Lord, the floods
have lifted up their voice; the floods
lift up their waves. The Lord on
high is mightier than the noise of many
waters, yea, than the mighty waves
of the sea, Ps. xciii. 3, 4. Who layeth
the beams of his chambers in the wa-
ters: who maketh the clouds his
chariot: who walketh upon the wings
of the wind, civ. 3. And he saw them
toiling in rowing; for the wind was
contrary unto them: and about the
fourth watch of the night he cometh
unto them, walking upon the sea, and
would have passed by them, Mark vi.
48. So when they had rowed about
five and twenty or thirty furlongs,
they see Jesus walking on the sea,
and drawing nigh unto the ship: and
they were afraid, John vi. 19.

VER. 26.

Καὶ ἰδόντες αὐτὸν οἱ μαθηταὶ ἐπὶ τῇ
θάλασσᾳ περιπατοῦντα, ἐταράχθησαν,
λέγοντες, Ὅτι φάντασμα ἐστὶν καὶ ἀπὸ
τοῦ φόβου ἐκράξαν.

And when the disciples saw him walk-

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MATT. XIV. 26, 27.

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ing on the sea,^a they were troubled, saying, It is a spirit; and they cried out for fear.

^a And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul. And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth. And he said unto her, What form is he of? And she said, An old man cometh up; and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself, 1 Sam. xxviii. 12—14. Fear came upon me, and trembling, which made all my bones to shake. Then a spirit passed before my face; the hair of my flesh stood up: It stood still, but I could not discern the form thereof: an image was before mine eyes, there was silence, and I heard a voice, saying, Job iv. 14—16. His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude. And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves. Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption; and I retained no strength. Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground. And, behold, an hand touched me, which set me upon my knees and upon the palms of my hands. And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling. Then said he unto me, Fear not, Daniel; for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard,

and I am come for thy words, Dan. x. 6—12. But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out; For they all saw him, and were troubled. And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid, Mark vi. 49, 50. And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel, Acts xii. 15.

VER. 27.

Εἰθίως δὲ ἐλάλησεν αὐτοῖς ὁ Ἰησοῦς, λέγων· Θαρσύνετε· ἐγώ εἰμι· μὴ φοβεῖσθε.

But straightway Jesus spake unto them, saying, ^a Be of good cheer: it is I; be not afraid.

^a Who hath wrought and done it, calling the generations from the beginning? I the Lord, the first, and with the last; I am he, Is. xli. 4. Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness, 10. Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy redeemer, the Holy One of Israel, 14. I, even I, am he that comforteth you: who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man which shall be made as grass? li. 12. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have, Luke xxiv. 38, 39. But he saith unto them, It is I; be not afraid, John vi. 20. Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: If it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also, xiv. 1—3. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold,

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MATT. XIV. 27—31.

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I am alive for evermore, Amen; and have the keys of hell and of death, Rev. i. 17, 18.

VER. 28.

Ἀποκριθεὶς δὲ αὐτῷ ὁ Πέτρος, εἶπε· Κύριε, εἰ σὺ εἶ, κέλευσόν με πρὸς σε ἰλθεῖν ἐπὶ τὰ ὕδατα.

And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.

VER. 29.

Ὁ δὲ εἶπεν· Ἐλθέ. Καὶ καταβὰς ἀπὸ τοῦ πλοίου ὁ Πέτρος, περιπατήσεν ἐπὶ τὰ ὕδατα, ἰλθεῖν πρὸς τὸν Ἰησοῦν.

And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

a Verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you, Matt. xvii. 20. Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done, xxi. 21. Jesus said unto him, If thou canst believe, all things are possible to him that believeth, Mark ix. 23. And Jesus answering, saith unto them, Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith, xi. 22, 23. And the Lord said, If ye had faith as a grain of mustard-seed, ye might say unto this sycamore tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you, Luke xvii. 6. And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb, Rom. iv. 19.

VER. 30.

Βλέπων δὲ τὸν ἄνεμον ἰσχυρὸν, ἐφοβήθη. Καὶ ἀρξάμενος καταποντίζεισθαι, ἐκραξέ, λέγων· Κύριε, σῶσόν με.

But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, a Lord, save me.

a And, behold, there arose a great tempest in the sea, inasmuch that the ship was covered with the waves: but he was asleep. And his disciples came to him, and awoke him, saying, Lord, save us: we perish, Matt. viii. 24, 25. Save me, O God; for the waters are come in unto my soul. I sink in deep mire, where there is no standing: I am come into deep waters, where the floods overflow me, Psal. lxxix. 1, 2. They reel to and fro, and stagger like a drunken man, and are at their wit's end. Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so he bringeth them unto their desired haven, cvii. 27—30. And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong, 2 Cor. xii. 7—10.

VER. 31.

Εὐθὺς δὲ ὁ Ἰησοῦς ἐκτίνας, τὴν χεῖρα, ἐπελάβετο αὐτοῦ, καὶ λέγει αὐτῷ· Ὁλιγόπιστε, εἰς τί ἐδίστασας;

And immediately Jesus a stretched forth his hand, and caught him, and said unto him, c O thou of little faith, wherefore didst thou d doubt?

a Though I walk in the midst of trouble, thou wilt revive me: thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me, Psal. cxxxviii. 7. And he came and took her by the hand and lifted her up; and immediately the fever left her, and she ministered unto them, Mark i. 31. And Jesus

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moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean, Mark i. 41. And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise, v. 41. By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus, Acts iv. 30.

^b For the Lord shall judge his people, and repent himself for his servants, when he seeth that their power is gone, and there is none shut up, or left, Deut. xxxii. 36. Who are kept by the power of God through faith unto salvation ready to be revealed in the last time, 1 Pet. i. 5.

^c And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm, Matt. viii. 26. Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread? xvi. 8.

^d Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done, Matt. xxi. 21. And when they saw him, they worshipped him: but some doubted, xviii. 17. I will therefore that men pray every where, lifting up holy hands, without wrath and doubting, 1 Tim. ii. 8. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double minded man is unstable in all his ways, Jam. i. 6—8.

VER. 32.

Καὶ ἰμῶντων αὐτῶν εἰς τὸ πλοῖον, ἰκίπασεν ὁ ἀνέμος.

And when they were ^a come into the ship, the wind ceased.

^a He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so he bringeth them unto their desired haven, Psal. cvii. 29, 30. And

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they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him? Mark iv. 41. And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered, vi. 51.

VER. 33.

Οἱ δὲ ἐν τῷ πλοίῳ, ἐλθόντες προσεκύνσαν αὐτῷ, λέγοντες· Ἀληθῶς Θεοῦ υἱὸς εἶ.

Then they that were in the ship came and ^a worshipped him, saying, ^b Of a truth thou art the Son of God.

^a See on clause 3. ver. 2. chap. ii.

^b And Simon Peter answered and said, Thou art the Christ, the Son of the living God, Matt. xvi. 16. While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him, xvii. 5. But Jesus held his peace. And the High Priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God, xxvi. 63. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God, xxvii. 43. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God, 54. I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee, Psal. ii. 7. Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name, and what is his son's name, if thou canst tell? Prov. xxx. 4. The beginning of the gospel of Jesus Christ, the Son of God, Mark i. 1. But he held his peace, and answered nothing. Again the High Priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? xiv. 61. And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God, xv. 39.

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And the angel answered and said unto her, the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God, Luke i. 35. And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them suffered them not to speak; for they knew that he was Christ, iv. 41. When he saw Jesus, he cried out, and fell down before him; and with a loud voice said, What have I to do with thee, Jesus, thou Son of the most high? I beseech thee, torment me not, Luke viii. 28. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him, John i. 18. And I saw, and bare record that this is the Son of God, 31. Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the king of Israel, 49. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life, iii. 16. But Jesus answered them, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God. Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son: That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him, v. 17—23. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath

life in himself; so hath he given to the Son to have life in himself, 25, 26. And we believe and are sure that thou art that Christ, the Son of the living God, vi. 69. Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe. And he worshipped him, ix. 35—38. She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world, xi. 27. These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee, xvii. 1. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God, xix. 7. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name, xx. 31. And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God, Acts viii. 37. Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; And declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead, Rom. i. 3, 4. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, viii. 3. God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds, Heb. i. 1, 2. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins, 1 John iv. 10. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; be-

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MATT. XIV. 34—36.—XV. 1.

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cause he believeth not the record that God gave of his Son, v. 10.

VER. 34.

Καὶ διαπεράσαντες, ἦλθον εἰς τὴν γῆν Γεννησαρίτ.

And ^a when they were gone over, they came into the land of Gennesaret.

^a And when they had passed over, they came into the land of Gennesaret, and drew to the shore. And when they were come out of the ship, straightway they knew him, and ran through that whole region round about, and began to convey about in beds those that were sick, where they heard he was. And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole, Mark vi. 53—56.

VER. 35.

Καὶ ἐπιγινόντες αὐτὸν οἱ ἄνδρες τοῦ τόπου ἐκείνου, ἀπέστειλαν εἰς ὅλην τὴν περὶχωρον ἐκείνην, καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας.

And when the men of that place had knowledge of him, they sent out into all that country round about, ^a and brought unto him all that were diseased;

^a See parallels on ver. 24. chap. iv.

VER. 36.

Καὶ παρεκάλουν αὐτὸν, ἵνα μόνον ἅψωνται τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ· καὶ ὅσοι ἤψαντο διεσώθησαν.

And besought him that they might ^a only touch the ^b hem of his garment: and as many as touched were ^c made perfectly whole.

^a And, behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment: For she said within herself, If I may but touch his garment, I shall be whole, Matt. ix. 20, 21. For he had healed many; inasmuch that they pressed upon him for to touch him, as many as had plagues, Mark iii. 10. And the whole multitude sought to touch him: for there went virtue out of him, and healed them all, Luke vi. 19.

^b But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, Matt. xxiii.

5. And *beneath* upon the hem of it thou shalt make pomegranates of blue, and of purple, and of scarlet, round about the hem thereof; and bells of gold between them round about, Ex. xxviii. 33. Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue: And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring, Num. xv. 38, 39.

^c If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day? John vii. 23. And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all, Acts iii. 16. If we this day be examined of the good deed done to the impotent man, by what means he is made whole; Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole, iv. 9, 10. And beholding the man which was healed standing with them, they could say nothing against it. But when they had commanded them to go aside out of the council, they conferred among themselves, saying, What shall we do to these men, for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it, 14—16.

CHAP. XV.—VER. 1.

Τότε προσερχόνται τῷ Ἰησοῦ οἱ ἀπὸ Ἱερουσολύμων γραμματεῖς καὶ Φαρισαῖοι, λέγοντες·

Then ^a came to Jesus ^b Scribes and U 2

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^cPharisees, which were of Jerusalem, saying,

^aThen came unto him the Pharisees, and certain of the Scribes which came from Jerusalem, Mark vii. 1.

^bSee on clause 2. ver. 4. ch. ii.

^cSee on clause 1. ver. 7. ch. iii.

VER. 2.

Διατί οἱ μαθηταὶ σου παραβαίνουνσι τὴν παράδοσιν τῶν πρεσβυτέρων; οὐ γὰρ ἡπ-
τουνταὶ τὰς χεῖρας αὐτῶν, ὅταν ἄρτον
ἐσθίσιν.

Why do thy disciples ^atransgress the tradition of the elders? for they wash not their hands when they eat bread.

^aAnd when they saw some of his disciples eat bread with defiled, that is to say, with unwashen hands, they found fault, Mark vii. 2. And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers, Gal. i. 14. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ, Col. ii. 8. Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, (Touch not; taste not; handle not; Which all are to perish with the using;) after the commandments and doctrines of men? Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body, not in any honour to the satisfying of the flesh, 20—23. Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers, 1 Pet. i. 18.

VER. 3.

Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Διατί καὶ ὑμεῖς παραβαίνετε τὴν ἐντολὴν τοῦ Θεοῦ, διὰ τὴν παράδοσιν ὑμῶν;

But he answered and said unto them,

^aWhy do ye also transgress the commandment of God by your tradition?

^aAnd why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is

in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye, Matt. vii. 3—5. He answered and said unto them, Well hath Esaias prophesied of you, hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me. Howbeit in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do, Mark vii. 6—8. Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye, 13.

VER. 4.

Ὁ γὰρ Θεὸς ἐνετείλατο, λέγων· Τίμα τὸν πατέρα σου, καὶ τὴν μητέρα· καὶ ὁ καταλογὼν σπατίε· ἡ μητέρα, θανάτῳ τελευτάτω.

For ^aGod commanded, saying, ^bHonour thy father and mother: and, ^cHe that curseth father or mother, let him die the death.

^aTo the law and to the testimony: if they speak not according to this word, it is because there is no light in them, Isa. viii. 20. Do we then make void the law through faith? God forbid: yea, we establish the law, Rom. iii. 31.

^bHonour thy father and thy mother: and, Thou shalt love thy neighbour as thyself, Matt. xix. 19. Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee, Exod. xx. 12. Ye shall fear every man his mother, and his father, and keep my sabbaths: I am the Lord your God, Lev. xix. 3. Honour thy father and thy mother, as the Lord thy God hath commanded thee: that thy days may be prolonged, and that it may go well with thee, in the land which the Lord thy God giveth thee, Deut. v. 16. Hearken unto thy father that begat thee, and despise not thy mother when she is old, Prov. xxiii. 22. Children, obey your parents in the Lord: for this is right, Eph. vi. 1.

^cAnd he that curseth his father,

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or his mother, shall surely be put to death, Exod. xxi. 17. For every one that curseth his father or his mother, shall be surely put to death: he hath cursed his father or his mother; his blood shall be upon him, Lev. xx. 9. If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken unto them: Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place; And they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice; he is a glutton, and a drunkard. And all the men of his city shall stone him with stones, that he die: so shalt thou put evil away from among you; and all Israel shall hear, and fear, Deut. xxi. 18—21. Cursed be he that setteth light by his father or his mother. And all the people shall say, Amen. xxvii. 16. Whoso curseth his father or his mother; his lamp shall be put out in obscure darkness, Prov. xx. 20. The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it, xxx. 17.

VER. 5.

Ἦμας δὲ λέγομεν· Ὅς ἂν εἴπῃ τῷ πατρὶ, ἢ τῇ μητρὶ· Δῶρον, ὃ ἐκείνῳ ἐμὸν ὠφεληθῇ, καὶ οὐ μὴ τιμωρὴν τὸν πατέρα αὐτοῦ, ἢ τὴν μητέρα αὐτοῦ.

But *ye say, Whosoever shall say to his father, or his mother, It is a gift, by whatsoever thou mightest be profited by me;

*Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? And, Whosoever shall swear by the altar, it is nothing; but whosoever shall swear by the gift that is upon it, he is guilty, Matt. xxiii. 16—18. For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death: But ye say, If a

man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free. And ye suffer him no more to do ought for his father or his mother; Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye, Mark vii. 10—13. But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye, Acts iv. 19. Then Peter and the other apostles answered and said, We ought to obey God rather than men, v. 29.

VER. 6.

Καὶ ἡκυρώσατε τὴν ἐντολὴν τοῦ Θεοῦ διὰ τὴν παράδοσιν ὑμῶν.

And ^ahonour not his father or his mother, he shall be free. ^bThus have ye made the commandment of God of none effect by your tradition.

^a Honour widows that are widows indeed. But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before God, 1 Tim. v. 3, 4. But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel, 8. If any man or woman that believeth have widows, let them relieve them, and let not the Church be charged: that it may relieve them that are widows indeed, 16.

^b It is time for thee, Lord, to work: for they have made void thy law. Therefore I love thy commandments above gold; yea, above fine gold, Psal. cxix. 126, 127. Thy testimonies are wonderful: therefore doth my soul keep them, 129. How do ye say, We are wise, and the law of the Lord is with us? Lo, certainly in vain made he it; the pen of the scribes is in vain. The wise men are ashamed, they are dismayed and taken: lo, they have rejected the word of the Lord; and what wisdom is in them, Jer. viii. 8, 9. My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast for-

gotten the law of thy God, I will also forget thy children, Hos. iv. 6. For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts. But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the Lord of hosts. Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law, Mal. ii. 7—9.

VER. 7.

Ἱποκριταί, καλῶς προφήτευστε περὶ ὑμῶν Ἰσαΐας, λέγων·

Ye^a hypocrites,^b well did Esaias prophesy of you, saying,

^a See on clause 2. ver. 2. chap. vi.

^b He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me, Mark, vii. 6.

VER. 8.

Ἐγγίζει μοι ὁ λαὸς οὗτος τῷ στόματι αὐτῶν, καὶ τοῖς χεῖλεσί με τιμᾷ· ἡ δὲ καρδία αὐτῶν πόρῳ ἀπέχει ἀπ' ἐμοῦ.

This people^a draweth nigh unto me with their mouth, and honoureth me with their lips; ^b but their heart is far from me.

^a Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men, Isa. xxix. 13. And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they shew much love, but their heart goeth after their covetousness, Ezek. xxxiii. 31. Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile! John i. 47. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile, 1 Pet. iii. 10.

^b My son, give me thine heart, and let thine eyes observe my ways, Prov. xxiii. 26. Thou hast planted them, yea, they have taken root: they grow, yea, they bring forth fruit: thou art near in their mouth, and far from their reins, Jer. xii. 2. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God, Acts viii. 21. Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God, Heb. iii. 12.

VER. 9.

Μάτην δὲ σέβονται με, διδασκαλίας ἐντάλματα ἀνθρώπων.

But^a in vain they do worship me, ^b teaching for doctrines the commandments of men.

^a I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague; that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it, Lev. xxvi. 16. And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits, 20. Now David had said, Surely in vain have I kept all that this fellow hath in the wilderness, so that nothing was missed of all that pertained unto him: and he hath requited me evil for good, 1 Sam. xxv. 21. Verily I have cleansed my heart in vain, and washed my hands in innocency, Psal. lxxii. 13. Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth: therefore let thy words be few. For a dream cometh through the multitude of business; and a fool's voice is known by multitude of words. When thou vowest a vow unto God, defer not to pay it: for he hath no pleasure in fools: pay that which thou hast vowed. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay. Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it was an error: wherefore should God be angry at thy voice, and destroy the work of thine hands? For in the multitude of dreams and many words there are also divers

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vanities : but fear thou God, Eccles. v. 2—7. Bring no more vain oblations ; incense is an abomination unto me ; the new moons and sabbaths, the calling of assemblies, I cannot away with ; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth : they are a trouble unto me ; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you : yea, when ye make many prayers, I will not hear : your hands are full of blood, Isa. i. 13—15. Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins. Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God : they ask of me the ordinances of justice ; they take delight in approaching to God. Wherefore have we fasted, say they, and thou seest not ? wherefore have we afflicted our soul, and thou takest no knowledge ? Behold, in the day of your fast ye find pleasure, and exact all your labours, lviii. 1—3. Ye have said, It is vain to serve God : and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts ? Mal. iii. 14. Howbeit in vain do they worship me, teaching for doctrines the commandments of men, Mark vii. 7. By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain, 1 Cor. xv. 2.

^b What thing soever I command you, observe to do it : thou shalt not add thereto nor diminish from it, Deut. xii. 32. Every word of God is pure : he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar, Prov. xxx. 5, 6. Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God. Wherefore if ye be dead with

Christ from the rudiments of, the world, why, as though living in the world, are ye subject to ordinances ; (Touch not ; taste not ; handle not ; which all are to perish with the using ;) after the commandments and doctrines of men ? Col. ii. 18—22. Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying, which is in faith : so do, 1 Tim. i. 4. Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils ; Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth, iv. 1. 3. If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained. But refuse profane and old wives' fables, and exercise thyself rather unto godliness, 6, 7. This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith ; Not giving heed to Jewish fables, and commandments of men, that turn from the truth, Tit. i. 13, 14. Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace ; not with meats, which have not profited them that have been occupied therein, Heb. xiii. 9. For I testify to every man that heareth the words of the prophecy of this book. If any man shall add unto these things, God shall add unto him the plagues that are written in this book, Rev. xxii. 18.

VER. 10.

Καὶ προσκαλεσάμενος τὸν ὄχλον, εἶπεν αὐτοῖς· Ἀκούετε καὶ συνίετε.

And ^a he called the multitude, and said unto them, ^b Hear, and understand :

^a And when he had called all the people unto him, he said unto them, Hearken unto me every one of you, and understand : There is nothing from without a man, that entering in to him can defile him : but the things which come out of him, those are

they that defile the man. If any man have ears to hear, let him hear, Mark vii. 14—16.

^b When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one and catcheth away that which was sown in his heart. This is he which received seed by the way side, Matt. xiii. 19. And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not, Isa. vi. 9. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, *even* the sure mercies of David, iv. 3. Then opened he their understanding, that they might understand the Scriptures, Luke xxiv. 45. That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, Eph. i. 17, 18. For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding, Col. i. 9. If any of you lack wisdom, let him ask of God, that giveth to all *men* liberally, and upbraideth not; and it shall be given him, Jam. i. 5.

VER. 11.

Ὅτι τὸ εἰσπερχόμενον εἰς τὸ στόμα κοινῶν τὸν ἄνθρωπον· ἀλλὰ τὸ ἐκπορευόμενον ἐκ τοῦ στόματος, τοῦτο κοινῶν τὸν ἄνθρωπον.

Not ^a that which goeth into the mouth defileth a man; ^b but that which cometh out of the mouth, this defileth a man.

^a There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man, Mark vii. 15. And when the Pharisee saw it, he marvelled that he had not first washed before dinner. And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness. Ye fools, did not he

that made that which is without, make that which is within also? But rather give alms of such things as ye have; and, behold, all things are clean unto you, Luke xi. 38—41. But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean. And the voice spake unto him again the second time, What God hath cleansed, that call not thou common, Acts x. 14, 15. But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth. But the voice answered me again from heaven, What God hath cleansed, that call thou not common, xi. 8, 9. I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean, Rom. xiv. 14. For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost, 17. For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence, 20. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: For it is sanctified by the word of God and prayer, 1 Tim. iv. 4, 5. Unto the pure all things are pure; but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled, Tit. i. 15. Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein, Heb. xiii. 9.

^b But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: These are the things which defile a man: but to eat with unwashen hands defileth not a man, ver. 18—20. O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. But I say unto

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you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned, xii. 34—37. His mouth is full of cursing and deceit and fraud : under his tongue is mischief and vanity, Psal. x. 7. They speak vanity every one with his neighbour : with flattering lips, and with a double heart do they speak, xii. 2. Thy tongue deviseth mischief ; like a sharp razor, working deceitfully. Thou lovest evil more than good ; and lying rather than to speak righteousness. Selah. Thou lovest all devouring words, O thou deceitful tongue, lii. 2—4. The wicked are estranged from the womb : they go astray as soon as they be born, speaking lies. Their poison is like the poison of a serpent : *they are like the deaf adder that stoppeth her ear*, lviii. 3, 4. Whom hast thou reproached and blasphemed ? and against whom hast thou exalted thy voice, and lifted up thine eyes on high ? even against the Holy One of Israel, Isa. xxxvii. 23. For your hands are defiled with blood, and your fingers with iniquity ; your lips have spoken lies, your tongue hath muttered perverseness. None calleth for justice, nor any pleadeth for truth : they trust in vanity, and speak lies ; they conceive mischief, and bring forth iniquity. They hatch cockatrice' eggs, and weave the spider's web : he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper, lix. 3—5. In transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. And judgment is turned away backward, and justice standeth afar off : for truth is fallen in the street, and equity cannot enter. Yea, truth faileth ; and he that departeth from evil maketh himself a prey : and the Lord saw it, and it displeased him that there was no judgment, 13—15. And they bend their tongues like their bow for lies : but they are not valiant for the truth upon the earth ; for they proceed from evil to evil, and they know not me, saith the Lord. Take ye heed every one of his neighbour, and trust ye not

in any brother : for every brother will utterly supplant, and every neighbour will walk with slanders. And they will deceive every one his neighbour, and will not speak the truth : they have taught their tongue to speak lies, and weary themselves to commit iniquity. Thine habitation is in the midst of deceit ; through deceit they refuse to know me, saith the Lord, Jer. ix. 3—6. Their throat is an open sepulchre ; with their tongues they have used deceit ; the poison of asps is under their lips : Whose mouth is full of cursing and bitterness, Rom. iii. 13, 14. Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth ! And the tongue is a fire, a world of iniquity : so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature ; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind : But the tongue can no man tame ; it is an unruly evil, full of deadly poison, Jam. iii. 5—8. For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error, 2 Pet. ii. 18.

VER. 12.

Τότε προσελθόντες οἱ μαθηταὶ αὐτοῦ, εἶπον αὐτῷ· Οἶδας ὅτι οἱ Φαρισαῖοι, ἀκούσαντες τὸν λόγον, ἐκμανθάλισθον ;

Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying ?

^a See on clause 2. ver. 6. chap. xi.

VER. 13.

Ὁ δὲ ἀποκριθεὶς, εἶπε· Πᾶσα φυτεία ἣν οὐκ ἐφύτευεν ὁ πατήρ μου ὁ οὐράνιος, ἐκρίζωθήσεται.

But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up.

^a As therefore the tares are gathered and burned in the fire ; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of

his kingdom all things that offend, and them which do iniquity, Matt. xiii. 40, 41. Those that be planted in the house of the Lord shall flourish in the courts of our God, Psal. xcii. 13. Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified, Isa. lx. 21. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit, John xv. 2. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire, 1 Cor. iii. 12—15.

VER. 14.

Ἀφετε αὐτούς ὁδηοὶ εἰσι τυφλοὶ τυφλῶν, τυφλὸς δὲ τυφλὸν εἰς ὁδὴν, ἀμφοτέρω εἰς βόθυνον περὶονται.

Let them alone: ^a they be blind leaders of the blind. ^b And if the blind lead the blind, ^c both shall fall into the ditch.

^a Ephraim is joined to idols: let him alone, Hos. iv. 17. Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself, 1 Tim. vi. 5.

^b Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! Matt. xxiii. 16. Through the wrath of the Lord of hosts is the land darkened, and the people shall be as the fuel of the fire: no man shall spare his brother, Isa. ix. 19. And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them, xlii. 16. His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark;

sleeping, lying down, loving to slumber, lvi. 10. And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch? Luke vi. 39.

^c The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof? Jer. v. 31. Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore they shall fall among them that fall: at the time that I visit them, they shall be cast down, saith the Lord, vi. 15. Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore shall they fall among them that fall; in the time of their visitation they shall be cast down, saith the Lord, viii. 12. And if the prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel. And they shall bear the punishment of their iniquity: the punishment of the prophet shall be even as the punishment of him that seeketh unto him, Ezek. xiv. 9, 10. But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction, 2 Pet. ii. 1. These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever, 17. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone, Rev. xix. 20. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie, xxii. 15.

VER. 15.

Ἀποκριθεὶς δὲ ὁ Πέτρος, εἶπεν αὐτοῖς· Ὁράσατε ἡμῖν τὴν παραβολὴν ταύτην.

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Then answered Peter and said unto him, Declare unto us this parable.

VER. 16.

Ὁ δὲ Ἰησοῦς εἶπεν· Ἀκούητε καὶ ὑμεῖς ἀσύνετοί ἐστε;

And Jesus said, Are ye also yet without understanding?

^a And he called the multitude, and said unto them, Hear, and understand, ver. 10. Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord, xiii. 51. Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? xvi. 9. 11. Whom shall he teach knowledge? and whom shall he make to understand doctrine? *them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little, Isa. xxviii. 9, 10.* And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him, Mark vii. 18. And when Jesus knew it, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened? Having eyes, see ye not? and having ears, hear ye not? and do ye not remember? viii. 17, 18. But they understood not that saying, and were afraid to ask him, ix. 32. But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying, Luke ix. 45. And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken, xviii. 34. Then opened he their understanding, that they might understand the Scriptures, xxiv. 45. For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat, Heb. v. 12.

VER. 17.

Οὐκ ὠνοείτε, ὅτι πᾶν τὸ εἰσπορευόμενον εἰς τὸ στόμα, εἰς τὴν κοιλίαν χωρεῖ, καὶ εἰς ἀφ᾽ ὧνά ἐκβάλλεται;

Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?

^a Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats? And he said, That which cometh out of the man, that defileth the man, Mark vii. 19, 20. Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not for fornication, but for the Lord; and the Lord for the body, 1 Cor. vi. 13.

VER. 18.

Τὰ δὲ ἐκπορευόμενα ἐκ τοῦ στόματος, ἐκ τῆς καρδίας ἐξέρχεται, κἀκεῖνα νοοῦν τὸν ἄνθρωπον.

But those things which proceed out of the mouth come forth from the heart; and they defile the man.

^a Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man, ver. 11. O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh, xii. 34. As saith the proverb of the ancients, Wickedness proceedeth from the wicked: but mine hand shall not be upon thee, 1 Sam. xxiv. 13. The words of his mouth are iniquity and deceit: he hath left off to be wise, and to do good, Psal. xxxvi. 3. A naughty person, a wicked man, walketh with a froward mouth, Prov. vi. 12. The lips of the righteous know what is acceptable: but the mouth of the wicked speaketh frowardness, x. 32. The tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness, xv. 2. The heart of the righteous studieth to answer: but the mouth of the wicked poureth out evil things, 28. And he saith unto him, Out of thine own mouth will I judge thee, *thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not*

sow, Luke xix. 22. And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: But the tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be, Jam. iii. 6—10. And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven, Rev. xiii. 5, 6.

VER. 19.

Εκ γὰρ τῆς καρδίας ἐξέρχοντα διαλογισμοὶ πορνῆς, φόνοι, μοιχεῖαι, πορνείαι, κλοπαί, ψευδομαρτυρίαι, βλασφημίας:

For ^aout of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

^a See on clause 1. ver. 11. chap. vii.

^b And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? Matt. ix. 4. I hate vain thoughts: but thy law do I love, Psal. cxix. 113. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon, Isa. lv. 7. Their feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity; wasting and destruction are in their paths, lix. 7. O Jerusalem, wash thine heart from wickedness, that thou mayest be saved. How long shall thy vain thoughts lodge within thee? Jer. iv. 14. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee, Acts viii. 22. Let no man say when he is tempted,

I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death, Jam. i. 13—15.

VER. 20.

Ταῦτά ἐστι τὰ κοινῶντα τὸν ἄνθρωπον τὸ δὲ ἀνίπταις χερσὶ φαγεῖν, οὐ κοινοὶ τὸν ἄνθρωπον.

These are the things ^awhich defile a man: ^bbut to eat with unwashen hands defileth not a man.

^a Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are, 1 Cor. iii. 16, 17. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind. Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God, vi. 9—11. Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's, 18—20. But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. For this ye know, that no whoremonger, nor uncleanness person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words: for because of these things cometh the

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wrath of God upon the children of disobedience, Eph. v. 3—6. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone : which is the second death, Rev. xxi. 8. And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie : but they which are written in the Lamb's book of life, 27.

^b Why do thy disciples transgress the tradition of the elders ? for they wash not their hands when they eat bread, ver. 2. Woe unto you, Scribes and Pharisees, hypocrites ! for ye make clean the outside of the cup, and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also, xxiii. 25, 26. For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders. And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brassen vessels, and of tables, Mark, vii. 3, 4. And when the Pharisee saw it, he marvelled that he had not first washed before dinner. And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter ; but your inward part is full of ravening and wickedness. Ye fools, did not he that made that which is without make that which is within also ? Luke xi. 38—40.

VER. 21.

Καὶ ἐξελθὼν ἐκεῖθεν ὁ Ἰησοῦς, ἀνεχώρησεν εἰς τὰ μέρη Τύρου καὶ Σιδῶνος.

Then Jesus went thence, ^a and departed into the coasts of ^b Tyre and Sidon.

^a And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it : but he could not be hid, Mark vii. 24.

^b See on clause 2. ver. 22. chap. xi.

VER. 22.

Καὶ ἰδοὺ, γυνὴ Χαναανίαια, ἀπὸ τῶν ὀρίων

ἐκείνων ἐξηλθοῦσα, ἐκραύγασεν αὐτὴν, λέγουσα· Ἐλέησόν με, Κύριε, υἱὲ Δαβὶδ, ἡ θυγάτηρ μου κακῶς δαιμονίζεται.

And, behold, ^a a woman of Canaan came out of the same coasts, and cried unto him, saying, ^b Have mercy on me, O Lord, thou ^c Son of David ; ^d my daughter is grievously vexed with a devil.

^a Bring forth therefore fruits meet for repentance. And think not to say within yourselves, We have Abraham to our father : for I say unto you, That God is able of these stones to raise up children unto Abraham, Matt. iii. 8, 9. The woman was a Greek, a Syrophenician by nation ; and she besought him that he would cast forth the devil out of her daughter, Mark vii. 26.

^b See on clause 3. ver. 27. chap. ix.

^c See on clause 2. ver. 1. chap. i.

^d See on clause 4. ver. 24. chap. iv.

VER. 23.

Ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ λόγον. Καὶ περὶελθόντες οἱ μαθηταὶ αὐτοῦ, ἠρώτων αὐτὸν, λέγοντες· Ἀπόλυσον αὐτήν, ὅτι κράζει ὀπίσθεν ἡμῶν.

But ^a he answered her not a word. And his disciples came and besought him, saying, Send her away ; for she crieth after us.

^a And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them ; and he said unto them, Whence come ye ? And they said, From the land of Canaan to buy food, Gen. xlii. 7. And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no, Deut. viii. 2. Unto thee will I cry, O Lord, my rock ; be not silent to me : lest, if thou be silent to me, I become like them that go down into the pit, Psal. xxviii. 1. Also when I cry and shout, he shutteth out my prayer, Lam. iii. 8.

VER. 24.

Ὁ δὲ ἀποκριθεὶς, εἶπεν· Οὐκ ἀπεστάλην εἰ μὴ εἰς τὰ πρὶβάτα τὰ ἀπολωλὸτα οἴκου Ἰσραὴλ.

But he answered and said, ^a I am not sent but unto ^b the lost sheep of the house of Israel.

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^a These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel, Matt. x. 5—6. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from your iniquities, Acts iii. 25, 26. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles, xiii. 46. Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers, Rom. xv. 8.

^b See on clause 2. ver. 36. chap. ix.

VER. 25.

Ἡ δὲ ἐλθοῦσα προσκύνει αὐτῷ, λέγουσα. Κύριε, βοήθει μοι.

Then ^a came she and ^b worshipped him, saying, Lord, help me.

^a And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, thou Son of David, Matt. xx. 31. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me, Gen. xxxii. 26. Yea, he had power over the angel, and prevailed: he wept, and made supplication unto him: he found him in Beth-el, and there he spake with us, Hos. xii. 4. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened, Luke xi. 8—10. And he spake a parable unto them

to this end, that men ought always to pray, and not to faint, xviii. 1.

^b See on clause 3. ver. 2. chap. ii.

VER. 26.

Ὁ δὲ ἀποκριθεὶς, εἶπεν· οὐκ ἔστι καλὸν λαβεῖν τὴν ἄρτον τῶν τέκνων, καὶ βαλεῖν τοῖς κυναρίοις.

But he answered and said, ^a It is not meet to take the children's bread, and to cast it to dogs.

^a But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs. And she answered and said unto him, Yes, Lord; yet the dogs under the table eat of the children's crumbs, Mark vii. 27, 28. Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises, Rom. ix. 4. We who are Jews by nature, and not sinners of the Gentiles, Gal. ii. 15. That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world, Eph. ii. 12.

VER. 27.

Ἡ δὲ εἶπε· Ναί, Κύριε· καὶ γὰρ τὰ κυνάρια ἐσθίουσιν ἀπὸ τῶν ψιχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τῶν κυρίων αὐτῶν.

And she said, ^a Truth, Lord: ^b yet the dogs eat of the crumbs which fall from their master's table.

^a The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof: but speak the word only, and my servant shall be healed, Matt. viii. 8. I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant: for with my staff I passed over this Jordan; and now I am become two bands, Gen. xxxii. 10. Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth. Once have I spoken; but I will not answer: yea, twice; but I will proceed no farther, Job xl. 4, 5. I know that thou canst do every thing, and that no thought can be withholden from thee. Who is he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me,

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which I knew not. Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me. I have heard of thee by the hearing the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes, xlii. 2—6. Against thee, thee only, have I sinned, and done *this* evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest. Behold, I was shapen in iniquity; and in sin did my mother conceive me, Psal. li. 4, 5. O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies, Dan. ix. 18. Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldst enter under my roof: Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed, Luke vii. 6, 7. And the Publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner, xviii. 13. But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom, xiii. 40—42. God forbid: yea, let God be true, but every man a liar: as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged, Rom. iii. 4. Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God, 19. And last of all he was seen of me also, as of one born out of due time. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God, 1 Cor. xv. 8, 9.

^b That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust, Matt. v. 45. Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also, Rom. iii. 29. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him, x. 12. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, Eph. iii. 8. And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God, 19.

VER. 28.

Τότε ἀποκριθεὶς ὁ Ἰησοῦς, εἶπεν αὐτῇ· Ὡ γύναι, μεγάλη σου ἡ πίστις· γενθθῆτω σοι ὡς θέλεις. Καὶ ἰάθη ἡ θυγάτηρ αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης.

Then Jesus answered and said unto her, O woman, ^a great is thy faith: ^b be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

^a When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel, Matt. viii. 10. Wherefore the Lord God of Israel saith, I said indeed that thy house, and the house of thy father, should walk before me for ever: but now the Lord saith, Be it far from me; for them that honour me, I will honour, and they that despise me shall be lightly esteemed, 1 Sam. ii. 30. And the apostles said unto the Lord, Increase our faith, Luke xvii. 5. And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb: He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God, Rom. iv. 19, 20. We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth, 2 Thess. i. 3.

^b And Jesus said unto the centurion, Go thy way; and as thou hast

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believed, so be it done unto thee. And his servant was healed in the self same hour, Matt. viii. 13. Then touched he their eyes, saying, According to your faith be it unto you. And their eyes were opened; and Jesus straitly charged them, saying, See that no man know it, ix. 29, 30. And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague, Mark v. 34. And he said unto her, For this saying go thy way; the devil is gone out of thy daughter. And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed, vii. 29, 30. Jesus said unto him, If thou canst believe, all things are possible to him that believeth. And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief, ix. 23, 24. When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel, Luke vii. 9. And he said to the woman, Thy faith hath saved thee: go in peace, 50. And Jesus said unto him, Receive thy sight: thy faith hath saved thee. And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God, xviii. 42, 43. Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told him, saying, Thy son liveth. Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour, the fever left him. So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house, John iv. 50—53.

VER. 29.

Καὶ μεταβὰς ἐκείθεν ὁ Ἰησοῦς, ἦλθε παρὰ τὴν θάλασσαν τῆς Γαλιλαίας· καὶ ἀναβὰς εἰς τὸ ὄρος, ἐκάθητο ἐκεῖ.

And Jesus departed from thence, and came nigh unto the sea of Galilee; and

^a went up into a mountain, and sat down there.

^a And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him, Matt. v. 1. And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore, xiii. 2.

VER. 30.

Καὶ προσῆλθον αὐτῷ ὄχλοι πολλοί, ἔχοντες μεθ' ἑαυτῶν χωλοὺς, τυφλοὺς, κωφοὺς, κωλοὺς, καὶ ἑτέρους πολλοὺς· καὶ ἔβριψαν αὐτοὺς παρὰ τοὺς πόδας τοῦ Ἰησοῦ· καὶ ἐθεράπευσεν αὐτούς.

And great ^a multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them:

^a See on ver. 23, 24. clause 4. ch. iv.

VER. 31.

Ὅστε τοὺς ὄχλους θαμνάσαι, βλέποντας κωφοὺς λαλοῦντας, κωλοὺς ἰσμεῖς, χωλοὺς περιπατοῦντας, καὶ τυφλοὺς βλέποντας· καὶ ἐδόξασαν τὸν Θεὸν Ἰσραὴλ.

Inasmuch that ^a the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

^a And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel, Matt. ix. 33. And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak, Mark vii. 37.

VER. 32.

Ὅ δὲ Ἰησοῦς, προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ, εἶπε· Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἦδη ἡμέρας τρεῖς προσμένουσιν μοι, καὶ οὐκ ἔχουσι τί φάγασιν· καὶ ἀπολύσαι αὐτοὺς νήστευσι οὐ θέλω, μήποτε ἐκλυθῶσιν ἐν τῇ ὁδῷ.

Then ^a Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, ^b and have nothing to eat: and I will not send them away fasting, ^c lest they faint in the way.

^a See on clause 1. ver. 36. chap. ix.

^b (For after all these things do the Gentiles seek :) for your heavenly Fa-

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ther knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you, Matt. vi. 32, 33. And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things, Luke xii. 29, 30.

And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far, Mark viii. 3.

VER. 33.

Καὶ λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ· Πόθεν ἡμῖν ἐν ἐρημίᾳ ἄρτοι τοσούτοι, ὥστε χορτάσαι ὄχλον τοσούτον;

And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?

VER. 34.

Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς· Πόσους ἄρτους ἔχετε; Οἱ δὲ εἶπον· Ἑπτὰ, καὶ ὀλίγα ἰχθυῖα.

And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes.

VER. 35.

Καὶ ἐκέλευσε τοῖς ὄχλοις ἀναπτέειν ἐπὶ τὴν γῆν.

And he commanded the multitude to sit down on the ground.

VER. 36.

Καὶ λαβὼν τοὺς ἑπτὰ ἄρτους καὶ τοὺς ἰχθύας, εὐχαριστήσας, ἔκλασε, καὶ ἔδωκε τοῖς μαθηταῖς αὐτοῦ· οἱ δὲ μαθηταὶ τῷ ὄχλῳ.

And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude.

And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it, Matt. xxvi. 26, 27. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me,

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Luke xxii. 19. And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would, John vi. 11. And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken it, he began to eat, Acts xxvii. 35. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks, Rom. xiv. 6. Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God, 1 Cor. x. 31. Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving, 1 Tim. iv. 3, 4.

VER. 37.

Καὶ ἔφαγον πάντες, καὶ ἰχθυόσθησαν καὶ ἦσαν τὸ περισσεῖον τῶν πλασμάτων, ἑπτὰ σπυρίδας σπλήρεις.

And they did all eat, and were filled: and they took up of the broken meat that was left seven baskets full.

VER. 38.

Οἱ δὲ ἐσθίοντες ἦσαν τετρακισχίλιοι ἄνδρες, χωρὶς γυναικῶν καὶ παιδίων.

And they that did eat were four thousand men, beside women and children.

See on chap. xiv. ver. 17—21.

VER. 39.

Καὶ ἀπολύσας τοὺς ὄχλους, ἐνέβη εἰς τὸ πλοῖον, καὶ ἦλθεν εἰς τὰ ὄρια Μαγδαλᾶ.

And he sent away the multitude, and took ship, and came into the coasts of Magdala.

And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha, Mark viii. 10.

CHAP. XVI.—VER. 1.

Καὶ προσελθόντες οἱ Φαρισαῖοι καὶ Σαδδουκαῖοι, πειράζοντες ἐπηρώτησαν αὐτὸν σημεῖον ἐκ τοῦ οὐρανοῦ ἐπιδείξαι αὐτοῖς.

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The ^a Pharisees also with the Sadducees ^b came and tempting desired him that he would shew ^c them a sign from heaven.

^a See on chap. iii. ver. 7. clause 1.

^b The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? Matt. xix. 3. But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? xxii. 18. Then one of them which was a Lawyer, asked him a question, tempting him, and saying, 35. And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him, Mark x. 2. Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see it, xii. 15. And, behold, a certain Lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? Luke x. 25. And others, tempting him, sought of him a sign from heaven, xi. 16. But he perceived their craftiness, and said unto them, Why tempt ye me? xx. 23. This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not, John viii. 6.

^c See on chap. xii. ver. 38. clause 3.

VER. 2.

Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Ὁφίαις γενομένης λέγετε, Εὐδία· πυρρᾶζει γὰρ ὁ οὐρανός.

He answered and said unto them, ^a When it is evening, ye say, It will be fair weather: for the sky is red.

^a And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is. And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass. Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time? Luke xii. 54—56.

VER. 3.

Καὶ πρῶτ' ἡμέραν χαίμων· πυρρᾶζει γὰρ στυγνάζων ὁ οὐρανός. Ὑποκριταί, τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε διακρίνειν, τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε;

And in the morning, It will be foul weather to day: for the sky is red and lowering. ^a O ye hypocrites, ye can discern the face of the sky; but can ye not discern ^b the signs of the times?

^a See on chap. vi. ver. 2. clause 2.

^b And Jesus went about all Galilee, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people, Matt. iv. 23. The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them, xi. 5. And of the children of Issachar, which were men that had understanding of the times, to know what Israel ought to do; the heads of them were two hundred, and all their brethren were at their commandment, 1 Chron. xii. 32.

VER. 4.

Γενεὰ πονηρὰ καὶ μαιχχαλὶς σημεῖον ἐπιζητεῖ· καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου. Καὶ καταλειπὼν αὐτοὺς, ἀπέβη.

A ^a wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it; but the sign of the prophet Jonas. And he left them, and departed.

^a See on chap. xii. ver. 39, 40.

VER. 5.

Καὶ ἐλθόντες οἱ μαθηταὶ αὐτοῦ εἰς τὸ πέραν, ἐπελάθοντο ἄρτους λαβεῖν.

And when his disciples ^a were come to the other side, they had forgotten to take bread.

^a And he sent away the multitude, and took ship, and came into the coasts of Magdala, Matt. xv. 39. And he left them, and entering into the ship again, departed to the other side. Now the disciples had forgotten to take bread, neither had they in the ship with them more than one loaf, Mark viii. 13, 14.

VER. 6.

Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Ὁρᾶτε καὶ προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων.

Then Jesus said unto them, ^a Take heed and beware of ^b the leaven of the Pharisees and of the Sadducees.

^a And he said unto them, Take heed, and beware of covetousness:

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for a man's life consisteth not in the abundance of the things which he possesseth, Luke xii. 15.

^b Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees, Matt. xvi. 12. And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod, Mark viii. 15. In the meantime, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy, Luke xii. 1. Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth, 1 Cor. v. 6—8. And their word will eat as doth a canker: of whom is Hymeneus and Philetus, 2 Tim. ii. 17.

VER. 7.

Οἱ δὲ διαλογίζοντο ἐν ἑαυτοῖς, λέγοντες· Ὅτι ἄρτους οὐκ ἐλάβομεν.

And ^a they reasoned among themselves, saying, It is because we have taken no bread.

^a And they reasoned among themselves, saying, It is because we have no bread. And when Jesus knew it, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened? Having eyes, see ye not? and having ears, hear ye not? and do ye not remember? Mark viii. 16—18. Then there arose a reasoning among them, which of them should be the greatest, Luke ix. 46.

VER. 8.

Γινώσκοντες δὲ ὁ Ἰησοῦς, εἶπεν αὐτοῖς· Τί διαλογίζεσθε ἐν ἑαυτοῖς, οὐλοῦσίντο, ὅτι ἄρτους οὐκ ἐλάβετε;

Which ^a when Jesus perceived, he said unto them, ^b O ye of little faith, why reason ye among yourselves, because ye have brought no bread?

^a See on chap. ix. ver. 4. clause 1.

^b See on chap. vi. ver. 30. clause 2.

VER. 9.

Οὐπω νοεῖτε; οὐδὲ μνημονεύετε τοὺς πέντε ἄρτους τῶν πεντακισχιλίων, καὶ πόσους κοφίνους ἐλάβετε;

Do ^a ye not yet understand, neither remember ^b the five loaves of the five thousand, and how many baskets ye took up?

^a See on chap. xv. ver. 10. clause 2.

^b See on chap. xiv. ver. 17—21.

VER. 10.

Οὐδὲ τοὺς ἑπτὰ ἄρτους τῶν τέτραμσχιλίων, καὶ πόσας σπιρίδας ἐλάβετε;

Neither the ^a seven loaves of the four thousand, and how many baskets ye took up?

^a And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes. And he commanded the multitude to sit down on the ground. And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude. And they did all eat, and were filled: and they took up of the broken meat that was left seven baskets full. And they that did eat were four thousand men, beside women and children, Matt. xv. 34—38. And he asked them, How many loaves have ye? And they said, Seven. And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people. And they had a few small fishes: and he blessed, and commanded to set them also before them. So they did eat, and were filled: and they took up of the broken meat that was left seven baskets. And they that had eaten were about four thousand: and he sent them away, Mark viii. 5—9.

VER. 11.

Πῶς οὐ νοεῖτε, ὅτι οὐ περὶ ἄρτου εἶπεν ὑμῖν, προσέχειν ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων;

How ^a is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?

^a Why are ye so fearful? how is it that ye have no faith? Mark iv. 40. And he said unto them, How is it that ye do not understand? viii. 21. Ye hypocrites, ye can discern the face of the sky and of the earth, but how is it that ye do not discern this time? Luke xii. 56. Why do ye not understand my speech? *even* because ye cannot hear my word, John viii. 43.

VER. 12.

Τότε συνῆκαν ὅτι οὐκ εἶπε προσέχειν ἀπὸ τῆς ζύμης, τοῦ ἄρτου, ἀλλ' ἀπὸ τῆς διδασκῆς τῶν Φαρισαίων καὶ Sadducaίων.

Then understood they how that he bade them not beware of the leaven of bread, ^a but of the doctrine of the Pharisees and of the Sadducees.

^a For God commanded, saying, Honour thy Father and mother: and, He that curseth father or mother, let him die the death. But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; And honour not his father or his mother, *he shall be free*. Thus have ye made the commandment of God of none effect by your tradition. Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men, Matt. xv. 4—9. But woe unto you, Scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in, xxiii. 13. For the Sadducees say, that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both, Acts xxiii. 8.

VER. 13.

Ἐχθὼν δὲ ὁ Ἰησοῦς εἰς τὰ μέγιστα Καισαρείας τῆς Φιλίππου, ἠρώτα τοὺς μαθητὰς αὐτοῦ, λέγων· Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι, τὸν υἱὸν τοῦ ἀνθρώπου;

When Jesus ^a came into the coasts of ^b Caesarea Philippi, he asked his disciples, saying, ^c Whom do men say that ^d I the Son of man am?

^a How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good,

and healing all that were oppressed of the devil; for God was with him, Acts x. 38.

^b And Jesus went out, and his disciples, into the towns of Caesarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am? Mark viii. 27.

^c And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am? Luke ix. 18.

^d And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head, Matt. viii. 20. But that ye may know that the Son of man hath power on earth to forgive sins (then saith he to the sick of the palsy), Arise, take up thy bed, and go unto thine house, ix. 6. For the Son of man is Lord even of the sabbath-day, xii. 8. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come, 32. For as Jonas was three days and three nights in the whale's belly: so shall the Son of man be three days and three nights in the heart of the earth, 40. He answered and said unto them, He that soweth the good seed is the Son of man, xiii. 37. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, 41. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, xxv. 31. I saw in the night visions, and, behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him, Dan. vii. 13. Whosoever, therefore, shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels, Mark viii. 38. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many, x. 45. And

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he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man, John i. 51. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, iii. 14. And hath given him authority to execute judgment also, because he is the Son of man, v. 27. The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? Who is this Son of man? xii. 34. And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God, Acts vii. 56. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high-priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted, Heb. ii. 14—18.

VER. 14.

Οἱ δὲ εἶπον· Οἱ μὲν, Ἰωάννην τὸν Βαπτιστὴν· ἄλλοι δὲ, Ἠλίαν ἢ ἑτέροις, ἡ ἑνὰ προφητῶν.

And they said, Some say that thou art ^a John the Baptist: some, ^b Elias; and others, Jeremias, or one of the prophets.

^a And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him, Matt. xiv. 2. And they answered, John the Baptist; but some say, Elias; and others, One of the prophets, viii. 28. They answering said, John the Baptist; but some say, Elias; and others say, That one of the old prophets is risen again, Luke ix. 19.

^b Behold, I will send you Elijah the

prophet before the coming of the great and dreadful day of the Lord, Mal. iv. 5. Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets, Mark vi. 15. And of some, that Elias had appeared; and of others, that one of the old prophets was risen again, Luke ix. 8. They answering said, John the Baptist; but some say, Elias; and others say, that one of the old prophets is risen again, 19. And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people, John vii. 12. Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet. Others said, This is the Christ. But some said, Shall Christ come out of Galilee? 40, 41. They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet, ix. 17.

VER. 15.

Λέγει αὐτοῖς· Ὑμεῖς δὲ τίνα με λέγετε εἶναι;

He saith unto them, ^a But whom say ye that I am?

^a He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given, Matt. xiii. 11. And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ, Mark viii. 29. He said unto them, But whom say ye that I am? Peter answering said, The Christ of God, Luke ix. 20.

VER. 16.

Ἀποκριθεὶς δὲ Σίμων Πέτρος εἶπε· Σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ Θεοῦ, τοῦ ζῶντος.

And Simon Peter answered and said, ^a Thou art the Christ, ^b the Son of the living God.

^a See on ver. 20. clause 2.

^b See on chap. xiv. ver. 33. clause 2.

VER. 17.

Καὶ ἀποκριθεὶς ὁ Ἰησοῦς, εἶπεν αὐτῷ· Μακάριος εἶ, Σίμων, ὅτι ἰσθῶς· ὅτι σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέν σοι, ἀλλ' ὁ πατὴρ μου, ὁ ἐν τοῖς οὐρανοῖς.

And Jesus answered and said unto him, Blessed art thou, ^a Simon Bar-

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jona: ^b for flesh and blood hath not revealed it unto thee, ^c but my Father ^d which is in heaven.

^a And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is, by interpretation, a stone, John i. 42. So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? he saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep, xxi. 15—17.

^b But I certify you, brethren, That the gospel which was preached of me is not after man. For I neither received of man, neither was I taught it, but by the revelation of Jesus Christ, Gal. i. 11, 12. To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood, 16.

^c At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father: neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him, Matt. xi. 25—27. And all thy children shall be taught of the Lord; and great shall be the peace of thy children, Isa. liv. 13. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me, John vi. 45. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou

gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me, xvi. 6—8. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God, 1 Cor. ii. 9—12. To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood, Gal. i. 16. That the God of our Lord Jesus Christ, the Father of glory, may give unto you the Spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, Eph. i. 17, 18. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God, ii. 8. Which in other ages was not made known unto the sons of men, as it is now revealed unto the holy apostles and prophets by the Spirit, iii. 5. May be able to comprehend with all saints what is the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God, 18, 19. Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory, Col. i. 26, 27. And we know that the Son of God is come, and hath given

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us an understanding, that we may know him that is true, and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life, 1 John v. 20.

^dSee on chap. v. ver. 16. clause 4.

VER. 18.

Καὶ ἐγὼ δὲ σοι λέγω, ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν· καὶ πύλαι ᾧδου οὐ κατισχύσουσιν αὐτῆς.

And I say also unto thee, That ^athou art Peter, and ^bupon this rock I will build ^cmy church; ^eand the gates of hell ^dshall not prevail against it.

^aAnd he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona; thou shalt be called Cephas, which is, by interpretation, a stone, John i. 42.

^bTherefore, thus saith the Lord God, Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste, Isa. xxviii. 16. According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ, 1 Cor. iii. 10, 11. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are built together for an habitation of God through the Spirit, Eph. ii. 19—22.

^cAnd speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold the man whose name is the BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord: Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both, Zech. vi. 12, 13. For we are labourers together with God: ye are God's husbandry,

ye are God's building, 1 Cor. iii. 9. For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house. For every house is builded by some man; but he that built all things is God, Heb. iii. 3, 4.

^dAnd if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a Publican, Matt. xviii. 17. Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved, Acts ii. 47. And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles, viii. 1. To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, Eph. iii. 10. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish, v. 25—27. This is a great mystery: but I speak concerning Christ and the church, 32. And he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence, Col. i. 18. For if a man know not how to rule his own house, how shall he take care of the church of God? 1 Tim. iii. 5. But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth, 15.

^eThat in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies, Gen. xxii. 17. They that sit in the gate speak against me; and I was the song of the drunkards,

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Psal. lxi. 12. Happy is the man who hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate, cxvii. 5. Wisdom is too high for a fool: he openeth not his mouth in the gate, Prov. xxiv. 7. And for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate, Isa. xxviii. 6.

^cThey that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever. As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever, Psal. cxxv. 1, 2. No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord, Isa. liv. 1. My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one, John x. 27—30. Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord, Rom. viii. 33—39. Wherefore we receiving a kingdom which cannot be moved, let

us have grace, whereby we may serve God acceptably with reverence and godly fear, Heb. xii. 28. And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever, Rev. xi. 15. And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away, xxi. 1—4.

VER. 19.

Καὶ δάσω σοι τὰς κλεῖς τῆς βασιλείας τῶν οὐρανῶν καὶ ὃ ἐὰν δήσῃς ἐπὶ τῆς γῆς, ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς; καὶ ὃ ἐὰν λύσῃς ἐπὶ τῆς γῆς, ἔσται λελυμένον ἐν τοῖς οὐρανοῖς.

And I will ^agive unto thee, ^bthe keys of the kingdom of heaven: ^cand whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

^aBut Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words, Acts ii. 14. And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the Gospel, and believe, xv. 7.

^bAnd the key of the house of David will I lay upon his shoulder; so he shall open and none shall shut; and he shall shut, and none shall open, Isa. xlii. 22. I am he that liveth, and was dead; and, behold, I am alive

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for evermore, Amen; and have the keys of hell and of death, Rev. i. 18. And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth, iii. 7.

^c Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven, Matt. xviii. 18. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained, John xx. 23. In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus, 1 Cor. v. 4, 5. To whom ye forgive any thing, I forgive also: for if I forgive any thing, to whom I forgave it, for your sakes forgave I it in the person of Christ, 2 Cor. ii. 10. He therefore that despiseth, despiseth not man, but God, who hath also given unto us his Holy Spirit, 1 Thess. iv. 8. These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will, Rev. xi. 6.

VER. 20.

Τότε διεστείλατο τοῖς μαθηταῖς αὐτοῦ, ἵνα μὴδὲν εἰπωσιν, ὅτι αὐτός ἐστιν Ἰησοῦς ὁ Χριστός.

Then ^a charged he his disciples that they should tell no man that he was ^b Jesus the Christ.

^a See on chap. viii. ver. 4. clause 1.

^b He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ, John i. 41. Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph, 45. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name, xx. 31. Therefore

let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified both Lord and Christ, Acts ii. 36. Who is a liar but he that denieth that Jesus is the Christ? he is antichrist, that denieth the Father and the Son, 1 John ii. 22. Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him, v. 1.

VER. 21.

Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖς αὐτοῦ, ὅτι δεῖ αὐτὸν ἀπελθεῖν εἰς Ἱερουσόλυμα, καὶ πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων, καὶ ἀρχιερέων, καὶ γραμματέων, καὶ ἀποκτανθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἠγερθῆναι.

From that time forth ^a began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things ^b of the elders and Chief Priests and Scribes, and be killed, ^c and be raised again the third day.

^a And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men: And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry, Matt. xvii. 22, 23. And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them, Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the Chief Priests, and unto the Scribes, and they shall condemn him to death. And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again, xx. 17—19. Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many, 28. Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified, xxvi. 2. And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the Chief Priests, and Scribes, and be killed, and after three days rise again, Mark viii. 31. For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall

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kill him; and after that he is killed, he shall rise the third day. But they understood not that saying, and were afraid to ask him, ix. 31, 32. And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him, *Saying*, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the Chief Priests, and unto the Scribes; and they shall condemn him to death, and shall deliver him to the Gentiles: And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again, x. 32—34. *Saying*, The Son of man must suffer many things, and be rejected of the elders and Chief Priests, and Scribes, and be slain, and be raised the third day, Luke ix. 22. Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem, 31. Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men. But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying, 44, 45. Then he took *unto him* the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: And they shall scourge *him*, and put him to death: and the third day he shall rise again. And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken, xviii. 31—34. He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, *Saying*, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again, xxiv. 6, 7. Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all

the Scriptures the things concerning himself, 26, 27. And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day, 46.

^b And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the Chief Priests and elders of the people, Matt. xxvi. 47. And when he was accused of the Chief Priests and elders, he answered nothing, xxvii. 12.

^c *Saying*, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again, Matt. xxvii. 63. Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body, John ii. 19—21. Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: Whom God hath raised up, having loosed the pains of death: because it was not possible he should be holden of it. For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the ways of life: thou shalt make me full of joy with thy countenance. Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses, Acts ii. 23—32.

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VER. 22.

Καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος ἤρξατο ἐπιτιμᾶν αὐτῷ, λέγων· Ὁ ἰσχυρὸς σοὶ Κύριε· οὐ μὴ ἔσται σοὶ τοῦτο.

Then Peter took him, and ^abegan to rebuke him, saying, Be it far from thee, Lord : this shall not be unto thee.

^a And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the High Priest's, and cut off his ear. Then said Jesus unto him, Put up again thy sword into his place : for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? Matt. xxvi. 51—53. And he spake that saying openly. And Peter took him, and began to rebuke him, Mark viii. 32.

VER. 23.

Ὁ δὲ στεφάφει, εἶπε τῷ Πέτρῳ· Ὑπαγε ὀπίσω μου Σατανᾶ, σκάνδαλόν μου εἶ· ὅτι οὐ φρονεῖς τὰ τοῦ Θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων.

But he turned, and said unto Peter, ^aGet thee behind me, ^bSatan : thou art an offence unto me : for ^cthou savourest not the things that be of God, but those that be of men.

^aThen saith Jesus unto him, Get thee hence, Satan : for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve, Matt. iv. 10. But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan : for thou savourest not the things that be of God, but the things that be of men, Mark viii. 33. And Jesus answered and said unto him, Get thee behind me, Satan : for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve, Luke iv. 8.

^bAnd David said, What have I to do with you, ye sons of Zeruiah, that ye should this day be adversaries unto me? shall there any man be put to death this day in Israel? for do not I know that I am this day king over Israel? 2 Sam. xix. 22. And Satan stood up against Israel, and provoked David to number Israel, 1 Chron. xxi. 1. And he shewed me Joshua

the High Priest, standing before the angel of the Lord, and Satan standing at his right hand, to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan ; even the Lord that hath chosen Jerusalem rebuke thee ; is not this a brand plucked out of the fire? Zech. iii. 1, 2.

^cFor they that are after the flesh do mind the things of the flesh ; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death ; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God : for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God, Rom. viii. 5—8. But the natural man receiveth not the things of the Spirit of God : for they are foolishness unto him : neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man, 1 Cor. ii. 14, 15.

VER. 24.

Τότε ὁ Ἰησοῦς εἶπε τοῖς μαθηταῖς αὐτοῦ· Εἰ τις θέλει ὀπίσω μου ἔλθειν, ἀπαρνησάσθω ἑαυτὸν, καὶ ἀράτω τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθείτω μοι.

Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

VER. 25.

Ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἐνεκεν ἐμοῦ, εὕρησκει αὐτήν.

^aFor whosoever will save his life shall lose it : and whosoever will lose his life for my sake shall find it.

^aSee on chap. x. ver. 39.

VER. 26.

Τί γὰρ ὠφελεῖται ἄνθρωπος, ἐὰν τὸν κόσμον ὅλον κερδήσῃ, τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῇ ; ἢ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ ;

For ^awhat is a man profited, if he shall ^bgain the whole world, and lose his own soul? ^cor what shall a man give in exchange for his soul?

^aAnd if thy right eye offend thee, pluck it out, and cast it from thee : for it is profitable for thee that one of

thy members should perish, and not that thy whole body should be cast into hell, Matt. v. 29. And Satan answered the Lord, and said, Skin for skin, yea, all that a man hath will he give for his life, Job ii. 4. For what shall it profit a man, if he shall gain the whole world, and lose his own soul, Mark viii. 36. For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away? Luke ix. 25.

^b Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; And saith unto him, All these things will I give thee, if thou wilt fall down and worship me, Matt. iv. 8, 9. For what is the hope of the hypocrite, though he hath gained, when God taketh away his soul? Job xxvii. 8. But God said unto him, *Thou fool*, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? Luke xii. 20. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented, xvi. 25.

^c None of them can by any means redeem his brother, nor give to God a ransom for him: (For the redemption of their soul is precious, and it ceaseth forever.) Psal. xlix. 7, 8. Or what shall a man give in exchange for his soul? Mark viii. 37.

VER. 27.

Μέλλει γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ἔχειν βασιλείαν ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ, μετὰ τῶν ἀγγέλων αὐτοῦ, καὶ τότε ἀποδώσει ἑκάστῳ κατὰ τὴν πρᾶξιν αὐτοῦ.

For ^a the Son of man shall come in the glory of his Father ^b with his angels; and then he shall reward every man according to his works.

^a And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory, Matt. xxiv. 30. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the

throne of his glory, xxv. 31. Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven, xxvi. 64. Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels, Mark viii. 38. And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven, xiv. 62. For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels, Luke ix. 26. And then shall they see the Son of man coming in a cloud with power and great glory, xxi. 27. Hereafter shall the Son of man sit on the right hand of the power of God, xxii. 69.

^b See on chap. xiii. ver. 41. clause 1.

^c He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, He shall in no wise lose his reward, Matt. x. 41, 42. For the work of man shall he render unto him, and cause every man to find according to his ways, Job xxxiv. 11. Also unto thee, O Lord, belongeth mercy: for thou renderest to every man according to his work, Psal. lxii. 12. If thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works? Prov. xxiv. 12. Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings. Woe unto the wicked! it shall be ill with him: for the reward of his hands shall be given him, Isa. iii. 10, 11. I the Lord search the heart, I try the reins, even to give

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every man according to his ways, and according to the fruit of his doings, Jer. xvii. 10. Great in counsel, and mighty in work: for thine eyes are open upon all the ways of the sons of men: to give every one according to his ways, and according to the fruit of his doings, xxxii. 19. The king shall mourn, and the prince shall be clothed with desolation, and the hands of the people of the land shall be troubled: I will do unto them after their way, and according to their deserts will I judge them; and they shall know that I am the Lord, Ezek. vii. 27. Who will render to every man according to his deeds, Rom. ii. 6. For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad, 2 Cor. v. 10. Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free, Eph. vi. 8. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear, 1 Pet. i. 17. And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works, Rev. ii. 23. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie, xxii. 12—15.

VER. 28.

Ἀμὲν λέγω ὑμῖν, εἰς τινες τῶν ὄντων ἐστηκότων, οἵτινες οὐ μὴ γεύσονται θανάτου, ὥς ἂν ἴδωσι τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ.

Verily I say unto you, ^a There be some standing here, which shall not ^b taste of death, ^c till they see the Son of man coming in his kingdom.

^a And he said unto them, Verily I say unto you, that there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power, Mark ix. 1. But I tell you of a truth, there be some standing here, which shall not taste of death till they see the kingdom of God, Luke ix. 27.

^b And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ, Luke ii. 26. Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death, John viii. 52. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste of death for every man, Heb. ii. 9.

^c See on chap. x. ver. 23. clause 2.

CHAP. XVII.—VER. 1.

Καὶ μετ' ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον, καὶ Ἰάκωβον, καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν.

And ^a after six days ^b Jesus taketh Peter, James, and John his brother, and bringeth them up into ^c an high mountain apart,

^a And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them, Mark ix. 2. And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray, Luke ix. 28.

^b And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy, Matt. xxvi. 37. And he suffered no man to follow him, save Peter, and James, and John the brother of James, Mark v. 37. And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden, Luke viii. 51.

^c And this voice which came from heaven we heard, when we were with him in the holy mount, 2 Pet. i. 18.

VER. 2.

καὶ μετεμορφώθη ἐμπροσθεν αὐτῶν, καὶ ἔλαμψε τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος· τὰ δὲ ἱμάτια αὐτοῦ ἐγένετο λευκά ὡς τὸ φῶς.

And was ^a transfigured before them: and ^b his face did shine as the sun, and his ^c raiment was white as the light.

^a And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening, Luke ix. 29.

^b His countenance was like lightning, and his raiment white as snow, Matt. xxviii. 3. And it came to pass, when Moses came down from Mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him. And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him. And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them. And afterward all the children of Israel came nigh: and he gave them in commandment all that the Lord had spoken with him in Mount Sinai. And till Moses had done speaking with them, he put a vail on his face. But when Moses went in before the Lord to speak with him, he took the vail off, until he came out. And he came out and spake unto the children of Israel that which he was commanded. And the children of Israel saw the face of Moses, that the skin of Moses' face shone: And Moses put the vail upon his face again, until he went in to speak with him, Ex. xxxiv. 29—35. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth, John i. 14. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world, xvii. 24. At mid-day, O King, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me. And when we were all fallen to the earth,

I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks. And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest, Acts xvi. 13—15. And in the midst of the seven candlesticks, one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire. And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last, Rev. i. 13—17. And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire, x. 1. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God, xix. 12, 13.

^c Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain, Psal. civ. 2. And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them, Mark ix. 3.

VER. 3.

καὶ ἰδοὺ, ὤφθησαν αὐτοῖς Μωσὴς καὶ Ἠλίας, μετ' αὐτοῦ συλλαλῶντες.

And, ^a behold, there appeared unto them ^b Moses and ^c Elias talking with him.

^a And, behold, there talked with him two men, which were Moses and Elias: who appeared in glory, and spake of his decease which he should accomplish at Jerusalem, Luke ix. 30, 31.

^b For the law was given by Moses, but grace and truth came by Jesus Christ, John i. 17.

^c And it came to pass at the time of the offering of the evening sacrifice,

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that Elijah the prophet came near, and said, LORD God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O LORD, hear me, that this people may know that thou art the LORD God, and that thou hast turned their heart back again. Then the fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces; and they said, The LORD, he is the God; the LORD, he is the God. And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there, 1 Kings xviii. 36—40. And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven. And Elisha saw it, and he cried, My Father, my Father, the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces. He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan; And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the LORD God of Elijah? And when he also had smitten the waters, they parted hither and thither: and Elisha went over, 2 Kings ii. 11—14.

VER. 4.

Ἀποκριθεὶς δὲ ὁ Πέτρος, εἶπε τῷ Ἰησοῦ· Κύριε, καλὸν ἐστὶν ἡμῶς ὧδε εἶναι· εἰ θέλεις, ποιήσωμεν ὧδε τρεῖς σκηνᾶς, σοὶ μίαν, καὶ Μωσῇ μίαν, καὶ Ἐλίας ἑμίαν.

Then ^a answered Peter, and said unto Jesus, Lord, ^b it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

^a And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias. For he wist not

what to say; for they were sore afraid, Mark ix. 5, 6. And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said, Luke ix. 33.

^b There be many that say, Who will shew us any good? LORD, lift thou up the light of thy countenance upon us, Psal. iv. 6. Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore, xvi. 11. O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is; To see thy power and thy glory, so as I have seen thee in the sanctuary. Because thy lovingkindness is better than life, my lips shall praise thee. Thus will I bless thee while I live: I will lift up my hands in thy name. My soul shall be satisfied as with marrow and fatness: and my mouth shall praise thee with joyful lips. lxiii. 1—5. Thine eyes shall see the king in his beauty: They shall behold the land that is very far off, Isa. xxxiii. 17. For how great is his goodness, and how great is his beauty! corn shall make the young men cheerful, and new wine the maids, Zech. ix. 17. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world, John xvii. 24. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better, Phil. i. 23. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is, 1 John iii. 2. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: And they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever, Rev. xxii. 3—5,

VER. 5.

Ἔτι αὐτοῦ λαλοῦντος, ἰδοὺ, νεφέλη φαι-
τεινὴ ἐπέσκιασεν αὐτούς· καὶ ἰδοὺ φωνὴ ἐκ
τῆς νεφέλης, λέγουσα· Οὗτός ἐστιν ὁ υἱός
μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα· αὐτὸν ακ-
ούετε.

While he yet spake, ^a behold, a bright
cloud overshadowed them: ^b and behold a
voice out of the cloud, which said, ^c This
is my beloved Son, ^d in whom I am well
pleased; hear ye him.

^a Then a cloud covered the tent of
the congregation, and the glory of the
Lord filled the tabernacle. And
Moses was not able to enter into the
tent of the congregation, because the
cloud abode thereon, and the glory of
the Lord filled the tabernacle, Exod.
xl. 34, 35. And it came to pass, when
the priests were come out of the holy
place, that the cloud filled the house
of the Lord, so that the priests could
not stand to minister because of the
cloud: for the glory of the Lord
had filled the house of the Lord.
Then spake Solomon, The Lord said
that he would dwell in the thick dark-
ness, 1 Kings viii. 10—12. And he
rode upon a cherub, and did fly: yea,
he did fly upon the wings of the wind.
He made darkness his secret place;
his pavilion round about him were
dark waters, and thick clouds of the
skies, Psal. xviii. 10, 11. While he thus
spake, there came a cloud, and over-
shadowed them: and they feared
as they entered into the cloud, Luke
ix. 34.

^b And when the voice of the trum-
pet sounded long, and waxed louder
and louder, Moses spake, and God an-
swered him by a voice, Exod. xix. 19.
And ye came near and stood under
the mountain; and the mountain
burned with fire unto the midst of
heaven, with darkness, clouds, and
thick darkness. And the Lord spake
unto you out of the midst of the fire:
ye heard the voice of the words, but
saw no similitude; only ye heard a
voice, Deut. iv. 11, 12. These words
the Lord spake unto all your assembly
in the mount out of the midst of
the fire, of the cloud, and of the thick
darkness, with a great voice: and he
added no more: and he wrote them
in two tables of stone, and delivered
them unto me, v. 22. Then the Lord

answered Job out of the whirlwind,
and said, Job xxxviii. 1. See also on
chap. iii. ver. 17. clause 1.

^c See on chap. iii. ver. 17. clause 2.

^d See on chap. v. ver. 22. clause 1.

VER. 6.

Καὶ ἀκούσαντες οἱ μαθηταὶ ἔπεσον ἐπὶ
πρόσωπον αὐτῶν, καὶ ἐφοβήθησαν σφόδρα.

And when the disciples heard it, ^a they
fell on their face, and were sore afraid.

^a And there came a fire out from be-
fore the Lord, and consumed upon the
altar the burnt offering and the fat:
which when all the people saw, they
shouted, and fell on their faces, Lev.
ix. 24. For it came to pass, when the
flame went up toward heaven from off
the altar, that the angel of the Lord
ascended in the flame of the altar.
And Manoah and his wife looked on
it, and fell on their faces to the ground.
And Manoah said unto his wife, We
shall surely die, because we have seen
God, Judges xiii. 20. 22. And David
lifted up his eyes, and saw the angel
of the Lord stand between the earth
and the heaven, having a drawn sword
in his hand stretched out over Jeru-
salem. Then David and the elders of
Israel, who were clothed in sackcloth,
fell upon their faces, 1 Chron. xxi. 16.
Then I arose, and went forth into the
plain: and, behold, the glory of the
Lord stood there, as the glory which
I saw by the river of Chebar: and
I fell on my face, Ezek. iii. 23. And
it was according to the appearance of
the vision which I saw, even accord-
ing to the vision that I saw when I
came to destroy the city: and the vi-
sions were like the vision that I saw
by the river Chebar; and I fell upon
my face, xliii. 3. So he came near
where I stood: and when he came, I
was afraid, and fell upon my face:
but he said unto me, Understand, O
son of man: for at the time of the
end shall be the vision, Dan. viii. 17.
And I fell unto the ground, and heard
a voice saying unto me, Saul, Saul,
why persecutest thou me? Acts xxii.
7. And when we were all fallen to
the earth, I heard a voice speaking
unto me, and saying in the Hebrew
tongue, Saul, Saul, why persecutest
thou me? It is hard for thee to kick
against the pricks, xxvi. 14.

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MATT. XVII. 7—11.

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VER. 7.

Καὶ προσελθὼν ὁ Ἰησοῦς, ἥψατο αὐτῶν,
καὶ εἶπεν Ἐγέρθητε, καὶ μὴ φοβεῖσθε.

And Jesus came, and ^a touched them,
and said, ^b Arise, and be not afraid.

^a Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright, Dan. viii. 18. Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation, ix. 21. And, behold, an hand touched me, which set me upon my knees, and upon the palms of my hands, Then there came again and touched me *me* like the appearance of a man, and he strengthened me, x. 10. 18. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, fear not; I am the first and the last, Rev. i. 17.

^b And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do, Acts ix. 6.

VER. 8.

Ἐπάραντες δὲ τοὺς ὀφθαλμούς αὐτῶν,
οὐδένα εἶδον, εἰ μὴ τὸν Ἰησοῦν μόνον.

And ^a when they had lifted up their eyes, they saw no man, save Jesus only.

^a And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves, Mark ix. 8. And when the voice was past, Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had seen, Luke ix. 36.

VER. 9.

Καὶ καταβαίνοντων αὐτῶν ἀπὸ τοῦ ὄρους,
ἀντιέλατο αὐτοῖς ὁ Ἰησοῦς, λέγων· Μηδὲν
εἰπῆτε τὸ ὄραμα, ἕως οὗ ὁ υἱὸς τοῦ ἀνθρώπου
ἐκ νεκρῶν ἀναστῇ.

And as they came down from the mountain, ^a Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

^a And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead. And they kept

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that saying with themselves, questioning one with another what the rising from the dead should mean, Mark ix. 9, 10.

VER. 10.

Καὶ ἐπηρώτησάν αὐτὸν οἱ μαθηταὶ αὐτοῦ,
λέγοντες· Τί οὖν οἱ γραμματεῖς λέγουσιν,
ὅτι Ἠλίαν δεῖ ἐλθεῖν πρῶτον;

And his disciples asked him, saying, Why then say the Scribes, that ^a Elias must first come?

^a And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey, Matt. iii. 4. And if ye will receive it, this is Elias, which was for to come, xi. 14. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord, Mal. iv. 5. And they asked him, saying, Why say the Scribes that Elias must first come, Mark ix. 11.

VER. 11.

Ὁ δὲ Ἰησοῦς ἀποκριθεὶς, εἶπεν αὐτοῖς·
Ἠλίαν μὲν ἔρχεται πρῶτον, καὶ ἀποκατα-
στήσει πάντα.

And Jesus answered and said unto them, Elias truly shall first come, ^a and restore all things.

^a And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse, Mal. iv. 6. And many of the children of Israel shall be turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord, Luke i. 16, 17. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins; As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth. And all flesh shall see the salvation of God. Then said he to the multitude that came

Y

forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire. And the people asked him, saying, What shall we do then? He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; And he that hath meat, let him do likewise. Then came also Publicans to be baptized, and said unto him, Master, what shall we do? And he said unto them, Exact no more than that which is appointed you. And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages, iii. 3—14.

VER. 12.

Λέγων δὲ ὑμῖν, ὅτι Ἡλίας ἦδη ἦλθε, καὶ οὐκ ἐπίγνωσαν αὐτὸν, ἀλλ' ἐποίησαν ἐν αὐτῷ ὅσα ἠθέλησαν. Οὐτῶς καὶ ὁ υἱὸς τοῦ ἀνθρώπου μέλλει πάσχειν ἐν αὐτοῖς.

But I say unto you, That ^a Elias is come already, and they knew him not, ^b but have done unto him, whatsoever they listed. ^c Likewise shall also the Son of man suffer of them.

^a But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he. And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias, which was for to come. He that hath ears to hear, let him hear,

Matt. xi. 9—15. And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought. But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him, Mark ix. 12, 13. For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil, Luke vii. 33.

^b And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities. Now when John had heard in the prison the works of Christ, he sent two of his disciples, Matt. xi. 1, 2. For Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife. For John said unto him, It is not lawful for thee to have her. And when he would have put him to death, he feared the multitude, because they counted him as a prophet. But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod. Whereupon he promised with an oath to give her whatsoever she would ask. And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger. And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded it to be given her. And he sent, and beheaded John in the prison, xiv. 3—10. And king Herod heard of him; (for his name was spread abroad:) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him. Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets. But when Herod heard thereof, he said, It is John, whom I beheaded: he is risen from the dead. For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her. For John had said unto Herod, It is not lawful for thee to have thy brother's wife. Therefore Herodias had a quarrel against

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him, and would have killed him; but she could not: For Herod feared John, knowing that he was a just man, and an holy, and observed him; and when he heard him, he did many things, and heard him gladly. And when a convenient time was come, that Herod on his birthday made a supper to his lords, high captains, and chief estates of Galilee: And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee. And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom. And she went forth, and said unto her mother, What shall I ask? and she said, The head of John the Baptist. And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist. And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her. And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison, And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother, Mark vi. 14.—20. But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done, Added yet this above all, that he shut up John in prison, Luke iii. 19, 20.

^c See on chap. xvi. ver. 21. clause 1.

VER. 13.

Τότῃ συνῆκαν οἱ μαθηταί, ὅτι περὶ Ἰωάννου τοῦ βαπτιστοῦ εἶπεν αὐτοῖς.

Then the disciples understood that he spake unto them of John the Baptist.

VER. 14.

Καὶ ἐλθόντων αὐτῶν πρὸς τὸν ὄχλον, προσέλαβεν αὐτῷ ἄνθρωπος, γονυπετῶν αὐτόν.

And ^a when they were come to the multitude, there came to him a certain man, ^b kneeling down to him, and saying,

^a And it came to pass, that on the next day, when they were come down

from the hill, much people met him, Luke ix. 37.

^b And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean, Mark i. 40. And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life, x. 17. And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him. But Peter took him up, saying, Stand up; I myself also am a man, Acts x. 25, 26.

VER. 15.

Καὶ λέγων· Κύριε, ἐλέησόν μου τὸν υἱόν, ὅτι σελήνιαζεται, καὶ κακῶς πάσχει· πολλὰ γὰρ πίπτει εἰς τὸ πῦρ, καὶ πολλάκις εἰς τὸ ὕδωρ.

Lord, ^a have mercy on my son: for he is lunatick, and sore vexed: for oftentimes he fulleth into the fire, and oft into the water.

^a See on chap. ix. ver. 27. clause 3.

VER. 16.

Καὶ προσήνεγκα αὐτὸν τοῖς μαθηταῖς σου, καὶ οὐκ ἠδυνήθησαν αὐτὸν θεραπεῦσαι.

^a And I brought him to thy disciples, and they could not cure him.

^a Then came the disciples to Jesus apart, and said, Why could not we cast him out? and Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you, Matt. xvii. 19, 20. And I besought thy disciples to cast him out; and they could not, Luke ix. 40.

VER. 17.

Ἀποκριθεὶς δὲ ὁ Ἰησοῦς, εἶπεν· Ὁ γενεὰ ἀπίστος καὶ διεστραμμένη, ἕως πότε ἔσομαι μεθ' ὑμῶν; ἕως πότε ἀνέξομαι ὑμῶν; φέρετέ μοι αὐτὸν ἄδε.

Then Jesus answered and said, ^a O faithless and perverse generation, ^b how long shall I be with you? how long shall I suffer you? Bring him hither to me.

^a He answereth him, and saith, O faithless generation, how long shall I be with you? How long shall I suffer you? bring him unto me, Mark ix. 19.

Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen, xvi. 14. And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither, Luke ix. 41. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken, xxiv. 25. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing, John xx. 27.

^b And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the Lord God of the Hebrews, How long wilt thou refuse to humble thyself before me? let my people go, that they may serve me, Exod. x. 3. And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws? xvi. 28. And the Lord said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them? How long shall I hear with this evil congregation, which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me, Num. xiv. 11. 27.

VER. 18.

Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, καὶ ἐξῆλθεν ἀπ' αὐτοῦ τὸ δαιμόνιον, καὶ ἔθεραπεύθη ὁ παῖς ἀπὸ τῆς ὥρας ἐκείνης.

And Jesus ^a rebuked the devil; and he departed out of him: and the child was cured from that very hour.

^a See on chap. iv. ver. 24. clause 4.

VER. 19.

Τότε προσελθόντες οἱ μαθηταὶ τῷ Ἰησοῦ κατ' ἰδίαν, εἶπον· Διατί ἡμεῖς οὐκ ἠδυνήθημεν ἐκκαλεῖν αὐτό;

Then ^a came the disciples to Jesus apart, and said, Why could not we cast him out?

^a And when he was come into the house, his disciples asked him privately, Why could not we cast him out? Mark ix. 28.

VER. 20.

Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Διὰ τὴν ἀπιστίαν ὑμῶν· ἀμὴν γὰρ λέγω ὑμῖν, ἐὰν ἔχητε πίστιν ὡς κόκκος σινάπης, ἐρεῖτε τῷ θεῷ· τούτῳ· Μετάθεθι ἐντὺθεν ἔκει, καὶ μεταθήσεται· καὶ οὐδὲν ἀδυνατήσει ὑμῖν·

And Jesus said unto them, ^a Because of your unbelief: for verily I say unto you, If ye have faith as a ^b grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and ^c nothing shall be impossible unto you.

^a Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is *done* to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done, Matt. xxi. 21. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith, Mark xi. 23. And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you, Luke xvii. 6. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing, 1 Cor. xiii. 2.

^b It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth, Mark iv. 31.

^c Jesus said unto him, If thou canst believe, all things are possible to him that believeth, Mark ix. 23. For with God nothing shall be impossible, Luke i. 37. And he said, The things which are impossible with men are possible with God, xviii. 27.

VER. 21.

Τούτο δὲ τὸ γένος οὐκ ἐκπορεύεται, εἰ μὴ ἢ ἐν προσευχῇ καὶ νηστείᾳ.

Howbeit this kind goeth not out ^a but by prayer and fasting.

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^aAnd I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes, Dan. ix. 3. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away, Acts xiii. 2, 3. And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed, xiv. 23. De-fraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency, 1 Cor. vii. 5. In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness, 2 Cor. xi. 27. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints, Eph. vi. 18.

VER. 22.

^aἈναστρεφόμενον δὲ αὐτῶν ἐν τῇ Γαλιλαίᾳ, εἶπεν αὐτοῖς ὁ Ἰησοῦς· Μέλλει ὁ υἱὸς τοῦ ἀνθρώπου παραλίσσασθαι εἰς χεῖρας ἀνθρώπων·

And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men :

VER. 23.

Καὶ ἀποκτενοῦσιν αὐτὸν, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται. Καὶ ἐλυπήθησαν σφόδρα.

And ^athey shall kill him, and the third day he shall be raised again. And they were exceeding sorry.

^a See on chap. xvi. ver. 21.

VER. 24.

^aἘλθόντων δὲ αὐτῶν εἰς Καπερναούμ, προσήλθον οἱ τὰ δίδραχμα λαμβάνοντες τῷ Πέτρῳ, καὶ εἶπον· Ὁ διδάσκαλος ἡμῶν οὐ τελεῖ τὰ δίδραχμα ;

And when they were come to Capernaum, they that received ^atribute money came to Peter, and said, Doth not your Master pay tribute ?

^a Gr. didrachma, value 1s. 3d.

VER. 25.

Ἀγχι, Ναί. Καὶ ὅτε εἰσῆλθεν εἰς τὴν οἰκίαν, προέφθασεν αὐτὸν ὁ Ἰησοῦς, λέγων· Τί σοι δοκεῖ, Σίμων ; οἱ βασιλεῖς τῆς γῆς

ἀπὸ τίνων λαμβάνουσι τέλη, ἢ κῆνον ; ἀπὸ τῶν υἱῶν αὐτῶν, ἢ ἀπὸ τῶν ἀλλοτρίων ;

He saith, Yes. ^aAnd when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon ? of whom do the kings of the earth take custom or tribute ? of their own children, or of strangers ?

^a He saith unto them, Whose is this image and superscription ? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's ; and unto God the things that are God's, Matt. xxii. 20, 21. For for this cause pay ye tribute also : for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues : tribute to whom tribute is due ; custom to whom custom ; fear to whom fear ; honour to whom honour, Rom. xiii. 6, 7.

VER. 26.

Λέγει αὐτῷ ὁ Πέτρος· Ἀπὸ τῶν ἀλλοτρίων. Ἐφη αὐτῷ ὁ Ἰησοῦς· Ἄραγε ἐλευθεροὶ εἰσιν οἱ υἱοί.

Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

VER. 27.

^aἵνα δὲ μὴ σκανδαλίσωμεν αὐτοὺς, πορεύθει· εἰς τὴν θάλασσαν, βάλε ἄγκιστρον, καὶ τὴν ἀναβάντα πρῶτον ἰχθὺν ἄρον· καὶ ἀνοίξας τὸ στόμα αὐτοῦ, εὐρήσεις στατήρας· ἐκεῖνον λαβὼν, δός αὐτοῖς ἀντὶ ἐμοῦ καὶ σου.

Notwithstanding, ^alest we should offend them, go thou to the sea, and cast an hook, ^band take up the fish that first cometh up ; and when thou hast opened his mouth, thou shalt find ^aa piece of money ; ^cthat take, and give unto them for me and thee.

^a Or, a stater, $\frac{1}{2}$ oz. silver.

^a It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak, Rom. xiv. 21. We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbour for his good to edification. For even Christ pleased not himself ; but as it is written, The reproaches of them that reproached thee fell on me. xv. 1—3. But take

heed lest by any means this liberty of yours become a stumbling block to them that are weak. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend, 1 Cor. viii. 9. 13. For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law. To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some, ix. 19—22. Give none offence, neither to the Jews, nor to the Gentiles, nor to the Church of God. Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved, x. 32, 33. Giving no offence in any thing, that the ministry be not blamed, 2 Cor. vi. 3. Abstain from all appearance of evil, 1 Thess. v. 22. In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity. Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you, Tit. ii. 7, 8.

^b And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth, Gen. i. 28. And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there, 1 Kings xvii. 4. And the Lord spake unto the fish, and it vomited out Jonah upon the dry land, Jon. ii. 10.

^c For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich, 2 Cor. viii. 9. Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in

faith, and heirs of the kingdom which he hath promised to them that love him? James ii. 5.

CHAP. XVIII.—VER. 1.

^a Ἐν ἐκείνῃ τῇ ᾧρᾳ προσῆλθοι οἱ μαθηταὶ τοῦ Ἰησοῦ, λέγοντες: Τίς ἄρα μέγιστος ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν;

At ^a the same time came the disciples unto Jesus, saying, ^b Who is the greatest ^c in the kingdom of heaven?

^a And he came to Capernaum: and being in the house he asked them, What was it that ye disputed among yourselves by the way? Mark ix. 33.

^b Then came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. But Jesus answered and said, ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father. And when the ten heard it, they were moved with indignation against the two brethren. But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many, Matt. xx. 20—28, and Mark x. 35—45. But he that is greatest among you shall be your servant, Matt. xxiii. 11. But they held their peace: for by the way they had disputed among themselves, who should be the greatest. Mark ix. 34. Then there arose a reasoning among them, which of them

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should be greatest. And Jesus, perceiving the thought of their heart, took a child, and set him by him, And said unto them, Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great, Luke ix. 46—48. And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth, xxii. 24—27. Be kindly affectioned one to another with brotherly love; in honour preferring one another, Rom. xii. 10. Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem other better than themselves, Phil. ii. 3.

^c See on chap. iii. ver. 2. clause 2.

VER. 2.

Καὶ προσκαλεσάμενος ὁ Ἰησοῦς παῖδιν, ἵστανεν αὐτὸ ἐν μέσῳ αὐτῶν,

And Jesus called ^a a little child unto him, and set him in the midst of them,

^a Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them. But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven, Matt. xix. 13, 14. And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them, Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me, Mark ix. 36, 37.

VER. 3.

Καὶ εἶπεν· Ἀμὴν λέγω ὑμῖν, ἂν μὴ στραφῇτε, καὶ γένηθε ὡς τὰ παῖδια, οὐ μὴ εἰσελθῇτε εἰς τὴν βασιλείαν τῶν οὐρανῶν·

And said, ^a Verily I say unto you,

^b Except ye be converted, ^c and become as little children, ye shall not enter into ^d the kingdom of heaven.

^a For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled, Matt. v. 18. Therefore when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, they have their reward, vi. 2. And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, they have their reward, 5. Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, they have their reward, 16. And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man, John i. 51. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God, iii. 3.

^b For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them, Matt. xiii. 15. Then will I teach transgressors their ways; and sinners shall be converted unto thee, Psal. li. 13. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed, Isa. vi. 10. That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them, Mark iv. 12. But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren,

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Luke xxii. 32. Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord, Acts iii. 19. Brethren, if any of you do err from the truth, and one convert him, James v. 19.

And they brought unto him also infants, that he would touch them: but when his disciples saw it, they rebuked them. But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God, Luke xviii. 15, 16. Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men, 1 Cor. xiv. 20. As newborn babes, desire the sincere milk of the word, that ye may grow thereby, 1 Pet. ii. 2.

^a See on chap. iii. ver. 2. clause 2.

VER. 4.

*Ὅστις οὖν ταπεινώσῃ ἑαυτὸν ὡς τὸ παιδίον τοῦτο, οὗτός ἐστιν ὁ μείζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.

Whoever therefore shall ^a humble himself as this little child, the same is greatest in the kingdom of heaven.

^a And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted, Matt. xxiii. 12. Lord, my heart is not haughty, nor mine eyes lofty: neither do I exercise myself in great matters, or in things too high for me. Surely I have behaved and quieted myself, as a child that is weaned of his mother: my soul is even as a weaned child, Psal. cxxxi. 1, 2. For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones, Isa. lvii. 15. Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble, 1 Pet. v. 5.

VER. 5.

Καὶ ὅς ἐάν διέξῃται παιδίον τοιοῦτον ἐν ἑσὶ τῷ ὀνόματί μου, ἐμεῖ δέχεται.

And whoso shall ^a receive one such little child in my name ^b receiveth me.

^a He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward, Matt. x. 40-42. And the king shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me, xxv. 40. Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me, 45. For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward, Mark ix. 41. And said unto them, Whosoever shall receive this child in my name receiveth me; and whosoever shall receive me receiveth him that sent me; for he that is least among you all, the same shall be great, Luke ix. 48. It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones, xvii. 2.

^b Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me, Mark ix. 37. Verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me, John xiii. 20. And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus, Gal. iv. 14.

VER. 6.

*Ὅς δ' ἂν σκανδαλίσῃ ἓνα τῶν μικρῶν τούτων, τῶν πιστευόντων εἰς ἐμέ, συμφέρει αὐτῷ, ἵνα κρεμασθῇ μύλος ὀνίκος ἐπὶ τὸν τράχηλον αὐτοῦ, καὶ καταπιστιθῇ ἐν τῇ πελάγῃ τῆς θαλάσσης.

But whoso shall ^a offend one of these little ones which believe in me, it were

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better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

^a *Saying, Touch not mine anointed, and do my prophets no harm, Psal. cv. 15. For thus saith the Lord of hosts; After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye, Zech. ii. 8. And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea, Mark ix. 42. It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones, Luke xvii. 2. And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: It is hard for thee to kick against the pricks, Acts ix. 5. Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way. I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean. But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died, Rom. xiv. 13—15. It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak, 21. We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbour for his good to edification. For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me, xv. 1—3. But take heed lest by any means this liberty of your's become a stumblingblock to them that are weak. For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols? And through thy knowledge shall the weak brother perish, for whom Christ died? But when ye sin*

so against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend, 1 Cor. viii. 9—13. Give none offence, neither to the Jews, nor to the Gentiles, nor to the Church of God: Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved, x. 32, 33. Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, 2 Thess. i. 6—9.

VER. 7.

Οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων· ἀνάγκη γάρ ἐστιν ἔλθειν τὰ σκάνδαλα· πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ, δι' οὗ τὸ σκάνδαλον ἔρχεται.

Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!

^a And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelled then in the land, Gen. xiii. 7. Wherefore the sin of the young men was very great before the Lord: for men abhorred the offering of the Lord, 1 Sam. ii. 17. Now Eli was very old, and heard all that his sons did unto all Israel; and how they lay with the women that assembled at the door of the tabernacle of the congregation. And he said unto them, Why do ye such things? for I hear of your evil dealings by all this people. Nay, my sons; for it is no good report that I hear: ye make the Lord's people to transgress. If one man sin against another, the judge shall judge him: but if a man sin against the Lord, who shall intreat for him? Notwithstanding they hearkened not unto the voice of their father, because the Lord

would slay them, 22—25. Howbeit, because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also that is born unto thee shall surely die, 2 Sam. xii. 14. Then said he unto the disciples, It is impossible but that offences will come: but woe unto him, through whom they come! Luke xvii. 1. Thou that makest thy boast of the law, through breaking the law dishonourest thou God? For the name of God is blasphemed among the Gentiles through you, as it is written, Rom. ii. 23, 24. I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully. For some are already turned aside after Satan, 1 Tim. v. 14, 15. Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed, vi. 1. To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed, Tit. ii. 5. Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you, 8. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of, 2 Pet. ii. 2.

^b And when ye shall hear of wars, and rumours of wars, be ye not troubled: for such things must needs be; but the end shall not be yet, Mark xiii. 7. For there must be also heresies among you, that they which are approved may be made manifest among you, 1 Cor. xi. 19. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what with-holdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be

taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: *Even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness,* 2 Thess. ii. 3—12. Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron; Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth, 1 Tim. iv. 1—3. This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away, 2 Tim. iii. 1—5. For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables, iv. 3, 4. For there are certain men erept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ, Jude 4.

^c The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity: And

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shall cast them into a furnace of fire : there shall be wailing and gnashing of teeth, Matt. xiii. 41, 42. But woe unto you, Scribes and Pharisees, hypocrites ! for ye shut up the kingdom of heaven against men : for ye neither go in *yourselves*, neither suffer ye them that are entering to go in, xxiii. 13. The Son of man goeth as it is written of him : but woe unto that man by whom the Son of man is betrayed ! it had been good for that man if he had not been born, xxvi. 24. And many shall follow their pernicious ways ; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandize of you : whose judgment now of a long time lingereth not, and their damnation slumbereth not, 2 Pet. ii. 3. Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness ; But was rebuked for his iniquity : the dumb ass speaking with man's voice forbad the madness of the prophet. These are wells without water, clouds that are carried with a tempest ; to whom the mist of darkness is reserved for ever, 15—17. Woe unto them, for they have gone into the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core. These are spots in your feasts of charity, when they feast with you, feeding themselves without fear : clouds they are without water, carried about of winds ; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots ; Raging waves of the sea, foaming out their own shame ; wandering stars, to whom is reserved the blackness of darkness for ever, Jude 11—13. But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication : So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate, Rev. ii. 14, 15. Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth

herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. And I gave her space to repent of her fornication ; and she repented not. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. And I will kill her children with death : and all the churches shall know that I am he which searcheth the reins and hearts : and I will give unto every one of you according to your works, 20—23. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth : and all the fowls were filled with their flesh, xix. 20, 21.

VER. 3.

Εἰ δὲ ἡ χεὶρ σου, ἢ ὁ πούς σου σκανδαλίζει σε, ἐκκοψον αὐτά, καὶ βάλε ἀπὸ σοῦ· καλὸν σοι ἐστὶν εἰσελθεῖν εἰς τὴν ζωὴν χωλὸν ἢ κυλλόν, ἢ δύο χεῖρας ἢ δύο πόδας ἔχοντα βληθῆναι εἰς τὸ πῦρ τοῦ αἰώνιου.

Wherefore ^aif thy hand or thy foot offend thee, cut them off, and cast them from thee : it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

^aSee on chap. v. verses 29, 30.

VER. 9.

Καὶ εἰ ὁ ὀφθαλμός σου σκανδαλίζει σε, ἔξελε αὐτόν, καὶ βάλε ἀπὸ σοῦ· καλὸν σοι ἐστὶ μὴ ὀφθαλμον εἶναι εἰς τὴν ζωὴν εἰσελθεῖν, ἢ δύο ὀφθαλμούς ἔχοντα βληθῆναι εἰς τὴν γέενναν τοῦ πυρός.

^aAnd if thine eye offend thee, pluck it out, and cast it from thee : it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell-fire.

^aSee on chap. v. verses 29, 30.

VER. 10.

Ὁρᾶτε μὴ καταφρονῆσθε ἐν ἑαυτοῖς τῶν μικρῶν τούτων· λέγω γὰρ ὑμῖν, ὅτι οἱ ἄγγελοι αὐτῶν ἐν οὐρανοῖς διὰ παντός βλέπουσι :

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τοὺς ὀλίγους τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς.

Take heed that ye despise not one of these little ones; for I say unto you, That in heaven ^b their angels do always ^c behold the face of my Father ^d which is in heaven.

^a A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory, Matt. xii. 20. Him that is weak in the faith receive ye, but not to doubtful disputations. For one believeth that he may eat all things: another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him, Rom. xiv. 1—3. He therefore that despiseth, despiseth not man, but God, who hath also given unto us his Holy Spirit, 1 Thess. iv. 8. Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity, 1 Tim. iv. 12.

^b But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost, Matt. i. 20. And when they were departed, behold, the angel of the Lord appeared to Joseph in a dream, ii. 13. And Jacob went on his way, and the angels of God met him. And when Jacob saw them, he said, This is God's host: and he called the name of that place Mahanaim, Gen. xxxii. 1, 2. And he answered, Fear not: for they that be with us are more than they that be with them. And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha, 2 Kings vi. 16, 17. The angel of the Lord encampeth round about them that fear him, and delivereth them, Psal. xxxiv. 7. Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. Bless ye the Lord, all ye his hosts; ye ministers of his, that do his pleasure, Psal. ciii. 20, 21. For he

shall give his angels charge over thee, to keep thee in all thy ways, xci. 11. Bless the Lord, O my soul,—Who maketh his angel's spirits; his ministers a flaming fire, civ. 1. 4. I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly, Isa. vi. 1, 2. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him, Dan, vii. 10. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried, Luke xvi. 22. But the angel of the Lord by night opened the prison doors, and brought them forth, and said, Acts v. 19. He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius, x. 3. And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands, xii. 7. For there stood by me this night the angel of God, whose I am, and whom I serve, xxvii. 23. Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? Heb. i. 14.

^c So Absalom dwelt two full years in Jerusalem, and saw not the king's face, 2 Sam. xiv. 28. And he said, Hear thou therefore the word of the Lord: I saw the Lord sitting on his throne, and all the host of heaven standing by him on his right hand and on his left, 1 Kings xxii. 19. And the next unto him was Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan, the seven princes of Persia and Media, which saw the king's face, and which sat the first in the kingdom, Esth. i. 14. As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness, Psal. xvii. 15. And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to

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speak unto thee, and to shew thee these glad tidings, Luke i. 19.

^aSee on chap. v. ver. 16. clause 4.

VER. 11.

^γἦλθε γὰρ ὁ υἱὸς τοῦ ἀνθρώπου σῶσαι τὸ ἀπολωλός.

For ^athe Son of man is come to save that which was lost.

^aBut when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance, Matt. ix. 12, 13. But go rather to the lost sheep of the house of Israel, x. 6. But he answered and said, I am not sent but unto the lost sheep of the house of Israel, xv. 24. For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry, Luke xv. 24. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found, 32. For the son of man is come to seek and to save that which was lost, xix. 10. For God sent not his Son into the world to condemn the world; but that the world through him might be saved, John iii. 17. And if any man hear my words and believe not, I judge him not: for I came not to judge the world, but to save the world, xii. 47. This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief, 1 Tim. i. 15.

VER. 12.

Τί ὑμῖν δοκεῖ; ἂν γένηται τινὶ ἀνθρώπῳ ἑκατὶ πρόβατα, καὶ πλανηθῇ ἐν ἑξ αὐτῶν οὐχὶ ἀφαιρῆς τὰ ἐνενήκοντα εννία, ἐπὶ τὰ ὅσα πορεύσεις, ζητεῖ τὸ πλανώμενον;

How think ye? ^aif a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth ^binto the mountains, and seeketh that which is gone astray?

^aAnd he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out, Matt. xii. 11. I have gone astray like a lost

sheep; seek thy servant; for I do not forget thy commandments, Psal. cxix. 176. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all, Isa. liii. 6. My people hath been lost sheep: their shepherds have caused them to go astray, they have turned them away on the mountains: they have gone from mountain to hill, they have forgotten their resting place, Jer. l. 6. For thus saith the Lord God; Behold, I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel. I will feed my flock, and I will cause them to lie down, saith the Lord God. I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment. And as for you, O my flock, thus saith the Lord God; Behold, I judge between cattle and cattle, between the rams and the he goats. Seemeth it a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet? And as for my flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet. Therefore thus saith the Lord God unto them; Behold, I, even I, will judge between the fat cattle and between the lean cattle. Because ye have thrust with side and with

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shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad; Therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle. And I will set up one shepherd over them, and he shall feed them, *even* my servant David; he shall feed them, and he shall be their shepherd, Ezra xxxiv. 11—23. What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? Luke xv. 4. I am the good shepherd: the good shepherd giveth his life for the sheep, John x. 11. For ye were as sheep going astray; but are now returned unto the shepherd and bishop of your souls, 1 Pet. ii. 25.

^b And he said, I saw all Israel scattered upon the hills, as sheep that have not a shepherd: and the Lord said, These have no master: let them return every man to his house in peace, 1 Kings xxii. 17. My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek *after them*, Ezek. xxxiv. 6.

VER. 13.

Καὶ ἐὰν γένηται εὐρεῖν αὐτὸ, ἀμὴν λέγω ὑμῖν, ὅτι χαίρει ἐπ' αὐτῷ μᾶλλον, ἢ ἐπὶ τοῖς ἐνενήκονταεννέα τοῖς μὴ πεπρωταμένοις.

And if so be that he find it, verily I say unto you, ^ahe rejoiceth more of that sheep, than of the ninety and nine which went not astray.

He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities, Isa. liii. 11. For as a young man marrieth a virgin, so shall thy sons marry thee; and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee, lxii. 5. Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely: And they shall be my people, and I will be their God. And I will give them one

heart, and one way, that they may fear me for ever, for the good of them, and of their children after them: And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me. Yea, I will rejoice over them to do them good; and I will plant them in this land assuredly with my whole heart and with my whole soul, Jer. xxxii. 37—41. Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy, Mic. vii. 18. The Lord thy God in the midst of thee is mighty: he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing, Zeph. iii. 17. And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of God over one sinner that repenteth, Luke xv. 5—10. And bring hither the fatted calf, and kill it; and let us eat and be merry: For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry, 23, 24. Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work. Say not ye, there are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reap-

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eth may rejoice together, John iv. 34—36.

VER. 14.

Οὕτως οὐκ ἔστι θέλημα ἑμπερσθῆναι τοῦ πατρὸς ὑμῶν, τοῦ ἐν οὐρανοῖς, ἵνα ἀπόληται εἰς τῶν μικρῶν τούτων.

Even so ^a it is not the will of ^b your Father which is in heaven, that ^c one of these little ones should perish.

^a Fear not, little flock; for it is your Father's good pleasure to give you the kingdom, Luke xii. 32. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day, John vi. 39, 40. My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one, x. 27—30. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled, xvii. 12. And we know that all things work together for good to them that love God, to them who are called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth? Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also

maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord, Rom. viii. 28—39. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace, Eph. i. 5—7. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, Who are kept by the power of God through faith unto salvation ready to be revealed in the last time, 1 Pet. i. 3—5.

^b See on chap. v. ver. 16. clauses 3, 4.

^c He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young, Isa. xl. 11. Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered, and I will turn mine hand upon the little ones, Zech. xiii. 7. So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs, John xxi. 15. And through thy knowledge shall the weak brother perish, for whom Christ died? But

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when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend, 1 Cor. viii. 11—13. Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory, 2 Tim. ii. 10. And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed, Heb. xii. 13.

VER. 15.

Ἐὰν δὲ ἁμαρτία σου εἰς τὸν ἀδελφόν σου, ὕπαγε, καὶ ἐλεγξον αὐτὸν μετὰ σου καὶ αὐτοῦ μόνου· ἐάν σου ἀκούσῃ, ἐκείνησας τὸν ἀδελφόν σου.

Moreover, ^aif thy brother shall trespass against thee, ^bgo and tell him his fault between thee and him alone: if he shall hear thee, ^cthou hast gained thy brother.

^aSo likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses, ver. 35. Take heed to yourselves: if thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him, Luke xvii. 3, 4. But brother goeth to law with brother, and that before the unbelievers. Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded? Nay, ye do wrong, and defraud, and that your brethren, 1 Cor. vi. 6—8. Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye, Col. iii. 13.

^bThou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him, Lev. xix. 17. Let the righteous smite me, it shall be a kindness: and let him reprove me; it shall be an excellent oil, which shall not break my head: for yet my prayer also shall be in their calamities, Psal. cxli. 5. Debate thy cause with thy

neighbour himself; and discover not a secret to another: Lest he that heareth it put thee to shame, and thine infamy turn not away, Prov. xxv. 9, 10.

^cThe fruit of the righteous is a tree of life; and he that winneth souls is wise, Prov. xi. 30. Be not overcome of evil, but overcome evil with good, Rom. xii. 21. For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law, 1 Cor. ix. 19—21. Brethren, if any of you do err from the truth, and one convert him; Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins, Jam. v. 19, 20. Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives, 1 Pet. iii. 1.

VER. 16.

Ἐὰν δὲ μὴ ἀκούσῃ, παράταξ μετὰ σου ἓτι ἓνα ἢ δύο ἢ τρία ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν σταθῇ πᾶν ῥήμα.

But if he will not hear thee, then take with thee one or two more, ^athat in the mouth of two or three witnesses every word may be established.

^aWhoso killeth any person, the murderer shall be put to death by the mouth of witnesses: but one witness shall not testify against any person to cause him to die, Num. xxxv. 30. At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death: but at the mouth of one witness he shall not be put to death, Deut. xvii. 6. One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established, xix. 15. It is also written in your law, that the testimony of two men is true, John viii. 17. This is the third time

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I am coming to you. In the mouth of two or three witnesses shall every word be established, 2 Cor. xiii. 1. Against an elder receive not an accusation, but before two or three witnesses, 1 Tim. v. 19. He that despised Moses' law died without mercy, under two or three witnesses, Heb. x. 28. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one, 1 John v. 7, 8. And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth, Rev. xi. 3.

VER. 17.

Ἐὰν δὲ παρακούσῃ αὐτῶν, εἰπὲ τῇ ἐκκλησίᾳ· ἔαν δὲ καὶ τῆς ἐκκλησίας παρακούσῃ, ἔστω σοι ὡς περὶ ὁ ἐθνικὸς καὶ ὁ τελώνης.

And if he shall neglect to hear them, ^a tell it unto the Church: but if he neglect to hear the Church, ^b let him be unto thee as an heathen man and a Publican.

^a And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business, Acts vi. 1—3. And the apostles and elders came together for to consider of this matter. And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made a choice among us, that the Gentiles by my mouth should hear the word of the Gospel, and believe, xv. 6, 7. In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord

Jesus, 1 Cor. v. 4, 5. Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life? vi. 1—4.

^b Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple, Rom. xvi. 17, 18. I wrote unto you in an epistle not to company with fornicators: Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one, no not to eat. For what have I to do to judge them also that are without? do not ye judge them that are within? But them that are without God judgeth. Therefore put away from among yourselves that wicked person, 1 Cor. v. 9—13. Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us, 2 Thes. iii. 6. And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother, 14, 15. Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself, 1 Tim. vi. 5. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds, 2 John 10, 11.

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VER. 18.

Ἀμὴν λέγω ὑμῖν, ὅσα ἐὰν δεήσῃτε ἐπὶ τῆς γῆς, ἔσται δεδομένα ἐν τῷ οὐρανῷ· καὶ ὅσα ἐὰν λύσῃτε ἐπὶ τῆς γῆς, ἔσται λελυμένα ἐν τῷ οὐρανῷ.

Verily I say unto you, ^a Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven.

^a And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven, Matt. xvi. 19. He that hateth me, hateth my Father also, John xv. 23. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things. That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well, Acts xv. 28, 29. In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus, 1 Cor. v. 4, 5. To the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things? 2 Cor. ii. 16. And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth: I know thy works: Behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name, Rev. iii. 7, 8. See also on chap. xvi. ver. 19. clause 3.

VER. 19.

Πάλιν λέγω ὑμῖν, ὅτι ἐὰν δύο ὑμῶν συμφωνήσωσιν ἐπὶ τῆς γῆς περὶ παντὸς πράγματος οὗ ἐὰν αἰτήσωνται, γενήσεται αὐτοῖς παρὰ τοῦ πατρὸς μου, τοῦ ἐν οὐρανοῖς.

Again I say unto you, ^a That if two of you shall agree on earth as touching any thing that they shall ask, ^b it shall be

done for them of my Father which is in heaven.

^a And all things, whatsoever ye shall ask in prayer believing, ye shall receive, Matt. xxi. 22. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them, Mark xi. 24. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you, John xv. 7. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you, 16. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren, Acts i. 14. And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting, ii. 1, 2. And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is: Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, For to do whatsoever thy hand and thy counsel determined before to be done. And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word, By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus. And when they had prayed, the place was shaken where they were assembled together: and they were all filled with the Holy Ghost, and they spake the word of God with boldness, iv. 24—31. But we will give ourselves con-

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tinually to prayer, and to the ministry of the word, vi. 4. Peter therefore was kept in prison: but prayer was made without ceasing of the Church unto God for him, xii. 5. And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel. For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak, Eph. vi. 19, 20. For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ, Phil. i. 19. Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed, Jam. v. 14—16. And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him. If any man see his brother sin a sin *which* is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it, 1 John v. 14—16. These are the two olive-trees, and the two candlesticks standing before the God of the earth. And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will, Rev. xi. 4—6.

^b And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it, John xiv. 13, 14. And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my

name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full, xvi. 23, 24. See also on chap. vi. ver. 7. clause 1.

VER. 20.

Ὁὗ γὰρ εἰσι δύο ἢ τρεῖς συνηγμένοι εἰς τὸ ἑμὸν ὄνομα, ἐκεῖ εἰμι ἐν μέσῳ αὐτῶν.

For where ^a two or three are gathered together in my name, ^b there am I in the midst of them.

^a The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be, Gen. xlix. 10. Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians *which* is in God the Father and in the Lord Jesus Christ: Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ, 1 Thess. i. 1. And to our beloved Apphia, and Archippus our fellow-soldier, and to the church in thy house, Philem. 2.

^b Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen. Matt. xxviii. 20. An altar of earth shalt thou make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in all places where I record my name, I will come unto thee, and I will bless thee, Exod. xx. 24. For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her, Zech. ii. 5. Jesus said unto them, Verily, verily, I say unto you, before Abraham was, I am, John viii. 58. Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia: unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; And in the midst of the seven candlesticks, one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle, Rev. i. 11—13. Unto

the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks, ii. 1. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God, xxi. 3. See also on chap. i. ver. 23. clause 2.

VER. 21.

Τότε προσελθὼν αὐτῷ ὁ Πέτρος, εἶπε· Κύριε, πόσας ἁμαρτίας εἰς ἐμέ ὁ ἀδελφός μου, καὶ ἀφίσω αὐτῷ; ἕως ἑπτάκις;

Then came Peter to him, and said, ^a Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

^a Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother, ver. 15. Take heed to thyself: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him, Luke xvii. 3, 4.

VER. 22.

Λέγει αὐτῷ ὁ Ἰησοῦς· Οὐ λέγω σοι, ἕως ἑπτάκις, ἀλλ' ἕως ἑβδομηκοντάκις ἑπτά.

Jesus saith unto him, I say not unto thee, Until seven times: ^a but, Until seventy times seven.

^a Give us this day our daily bread. And forgive us our debts, as we forgive our debtors, Matt. vi. 11, 12. For if ye forgive men their trespasses, your heavenly father will also forgive you: But if we forgive not men their trespasses, neither will your Father forgive your trespasses, 14, 15. And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses, Mark xi. 25, 26. Be not overcome of evil, but overcome evil with good, Rom. xii. 21. Be ye angry, and sin not: let not the sun go down upon your wrath, Eph. iv.

26. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you, 31, 32. Be ye therefore followers of God, as dear children, v. 1. Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye, Col. iii. 13. I will therefore that men pray every where, lifting up holy hands, without wrath or doubting, 1 Tim. ii. 8.

VER. 23.

Διὰ τοῦτο ὁμοιωθή ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὃς ἔθηκε συναῖραι λόγον μετὰ τῶν δούλων αὐτοῦ.

Therefore ^a is the kingdom of heaven likened unto a certain king, ^b which would take account of his servants.

^a See on chap. iii. ver. 2. clause 2.

^b After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside thee five talents more. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside thee. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed; Thou

oughtest therefore to have put my money to the exchangers, and *then* at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth, Matt. xxv. 19—30. And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward, Luke xvi. 1, 2. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. And the second came, saying, Lord, thy pound hath gained five pounds. And he said likewise to him, Be thou also over five cities. And another came, saying, Lord, behold, *here* is thy pound, which I have kept laid up in a napkin: For I feared thee, because thou art an austere man: thou takest up that thou laydest not down, and reapest that thou didst not sow. And he saith unto him, Out of thine own mouth will I judge thee, *thou* wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not

sow: Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury? And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds. (And they said unto him, Lord, he hath ten pounds.) For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him. But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me, xix. 12—27. So then every one of us shall give account of himself to God, Rom. xiv. 12. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God, 1 Cor. iv. 5. For we must all appear before the judgment-seat of Christ, that every one may receive the things *done* in *his* body, according to that he hath done, whether it be good or bad. Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God: and I trust also are made manifest in your consciences, 2 Cor. v. 10, 11.

VER. 24.

Ἀρχαμένου δὲ αὐτοῦ συναίρειν, προσ-
έχθη αὐτῷ εἰς ὀφειλέτης μυρίων τάλαν-
των*

And when he had begun to reckon,
one was brought unto him which ^a owed
him ^b ten thousand talents.

^a There was a certain creditor which had two debtors; the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? Luke vii. 41, 42. So he called every one of his lord's debtors *unto him*, and said unto the first, How much owest thou unto my lord? Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore, xvi. 5. 7.

^b For mine iniquities are gone over mine head: as an heavy burden they are too heavy for me, Psal. cxviii. 4.

For innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up: they are more than the hairs of mine head: therefore my heart faileth me, xl. 12. If thou, LORD, shouldst mark iniquities, O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared, cxxx. 3, 4.

VER. 25.

Μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι, ἐκέλευσεν αὐτὸν ὁ κύριος αὐτοῦ πρᾶξῃναι, καὶ τὴν γυναῖκα αὐτοῦ, καὶ τὰ τέκνα, καὶ πάντα ὅσα εἶχε, καὶ ἀποδοθῆναι.

But forasmuch as he had not to pay, his lord ^a commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

^a And if thy brother that dwelleth by thee be waxen poor, and be sold unto thee; thou shalt not compel him to serve as a bond-servant, Lev. xxv. 39. Now there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead; and thou knowest that thy servant did fear the LORD: and the creditor is come to take unto him my two sons to be bondmen, 2 Kings iv. 1. Yet now our flesh is as the flesh of our brethren, our children as their children: and, lo, we bring into bondage our sons and our daughters to be servants, and some of our daughters are brought unto bondage already: neither is it in our power to redeem them; for other men have our lands and vineyards, Neh. v. 5. And I said unto them, We after our ability have redeemed our brethren the Jews, which were sold unto the heathen; and will ye even sell your brethren? or shall they be sold unto us? Then held they their peace, and found nothing to answer, 8. Thus saith the LORD, Where is the bill of your mother's divorcement, whom I have put away? or which of my creditors is it to whom I have sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away, Isa. l. i.

VER. 26.

Πεσὼν οὖν ὁ δοῦλος προσεκύνει αὐτῷ, λέγων· Κύριε, μακροθύμησον ἐπ' ἐμοί, καὶ πάντα σοι ἀποδώσω.

The servant therefore fell down, and worshipped him, saying, Lord, ^a have patience with me, and I will pay thee all.

^a And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all, ver. 29.

VER. 27.

Σπλαγχνισθεὶς δὲ ὁ κύριος τοῦ δούλου ἐκείνου, ἀπέλυσεν αὐτὸν, καὶ τὸ δάνειον ἀφῆκεν αὐτῷ.

Then the lord of that servant was ^a moved with compassion, and loosed him, and forgave him the debt.

^a And they put away the strange gods from among them, and served the LORD: and his soul was grieved for the misery of Israel, Judg. x. 16. And refused to obey, neither were mindful of the wonders that thou didst among them; but hardened their necks, and in their rebellion appointed a captain to return to their bondage: but thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsookest them not, Neh. ix. 17. But he, being full of compassion, forgave their iniquity, and destroyed them not: yea, many a time turned he is anger away, and did not stir up all his wrath, Psal. lxxviii. 38. For thou, LORD, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee, lxxxvi. 5. But thou, O LORD, art a God full of compassion, and gracious: long-suffering, and plentious in mercy and truth, 15. The LORD is gracious, and full of compassion; slow to anger, and of great mercy, cxlv. 8. How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? mine heart is turned within me, my repentings are kindled together, Hos. xi. 8.

VER. 28.

Ἐξελθὼν δὲ ὁ δοῦλος ἐκείνος, εἶπεν ἑνὶ τῶν συνδούλων αὐτοῦ, ὅς αἰτελεῖ αὐτῷ ἑκατὸν δηνάρια· καὶ κρατήσας αὐτὸν ἐπνιγε, λέγων· Ἀπόδος μοι ὅτι ὀφείλεις.

But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence: and he

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laid hands on him, *and took him by the throat, saying, Pay me that thou owest.

* And this is the manner of the release: every creditor that lendeth ought unto his neighbour shall release it; he shall not exact it of his neighbour, or of his brother; because it is called the Lord's release, Deut. xv. 2. Wherefore have we fasted, say they, and thou seest not? *wherefore* have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labours, Is. lviii. 3.

VER. 29.

Περὶ αὐτὸν ὁ σύνδουλος αὐτοῦ εἰς τοὺς πόδας αὐτοῦ, παρεκάλει αὐτὸν, λέγων· Μακροθύμησον ἔτι ἔμοι, καὶ πάντα ἀποδώσω σοι.

And his fellow-servant fell down at his feet, and besought him, saying, * Have patience with me, and I will pay thee all.

* The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all, ver. 26. And forgive us our debts, as we forgive our debtors, vi. 12. If he hath wronged thee, or oweth thee ought, put that on mine account; I Paul have written it with mine own hand, I will repay it: albeit I do not say to thee how thou owest unto me even thine own self besides, Philem. 18, 19.

VER. 30.

Ὁ δὲ οὐκ ᾔθελεν· ἀλλὰ ἀπελθὼν, ἔβαλεν αὐτὸν εἰς φυλακὴν, ἕως οὗ ἀποδοῖ τὸ ὀφειλόμενον.

And he would not: but went and cast him into prison, till he should pay the debt.

VER. 31.

Ἰδόντες δὲ οἱ σύνδουλοι αὐτοῦ τὰ γενόμενα, ἐλυπήθησαν σφόδρα· καὶ ἐλθόντες, διεσάφησαν τῷ κυρίῳ αὐτῶν πάντα τὰ γενόμενα.

So when his fellow-servants saw what was done, * they were very sorry, * and came and told unto their lord all that was done.

* Rivers of waters run down mine eyes, because they keep not thy law, Psal. cxix. 136. I beheld the transgressors, and was grieved; because

they kept not thy word, 158. Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people! Jer. ix. 1. And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other, Mark iii. 5. And when he was come near, he beheld the city, and wept over it, Luke xix. 41. I say the truth in Christ, I lie not, my conscience also bearing me witness, in the Holy Ghost, That I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh, Rom. ix. 1—3. Rejoice with them that do rejoice, and weep with them that weep, xii. 15. Who is weak, and I am not weak? who is offended, and I burn not? 2 Cor. xi. 29. Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body, Heb. xiii. 3.

* So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind, Luke xiv. 21. Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you, Heb. xiii. 17.

VER. 32.

Τότε προσκαλεσάμενος αὐτὸν ὁ κύριος αὐτοῦ, λέγει αὐτῷ· Δούλε πονηρὲ, πᾶσαν τὴν ὀφειλὴν ἐκείνην ἀφῆκά σοι, ἵπαι παρεκάλεσάς με·

Then his lord, after that he had called him, said unto him, * O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

* His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed, Matt. xxv. 26. And he

saith unto him, Out of thine own mouth will I judge thee, *thou* wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow, Luke xix. 22. Now we know that what things soever the law saith, it saith to them who are under the law : that every mouth may be stopped, and all the world may become guilty before God, Rom. iii. 19.

VER. 33.

Οὐκ ἴδει καὶ σε ἐλθεῖσαι τὸν σύνδουλόν σου, ὡς καὶ ἰγὼ σε ἤλπισα ;

Shouldst thou not also have had compassion on thy fellow-servant, even as I had pity on thee ?

^a But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you ; That ye may be the children of your Father which is in heaven : for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust, Matt. v. 44, 45. But love ye your enemies, and do good, and lend, hoping for nothing again ; and your reward shall be great, and ye shall be called the children of the Highest : for he is kind unto the unthankful and to the evil. Be ye therefore merciful, as your Father also is merciful, Luke vi. 35, 36. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you, Eph. iv. 32. Be ye therefore followers of God, as dear children : And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour, v. 1, 2. Forbearing one another, and forgiving one another, if any man have a quarrel against any : even as Christ forgave you, so also do ye, Col. iii. 13.

VER. 34.

Καὶ ὀργισθεὶς ὁ κύριος αὐτοῦ παρέδωκεν αὐτὸν τοῖς βασανισταῖς, ἕως οὗ ἀποδοῦ πάν το ὀφειλόμενον αὐτῷ.

And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

^a Agree with thine adversary quickly, whiles thou art in the way with

him : lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing, Matt. v. 25, 26. When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him : lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. I tell thee, thou shalt not depart thence, till thou hast paid the very last mite, Luke xii. 58, 59. In flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ : Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, 2 Thess. i. 8, 9. The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation ; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb : And the smoke of their torment ascendeth up for ever and ever : and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name, Rev. xiv. 10, 11.

VER. 35.

Οὕτω καὶ ὁ πατήρ μου ὁ ἐπουράνιος ποιήσει ὑμῖν, ἐὰν μὴ ἀφῇτε ἕκαστος τῷ ἀδελφῷ αὐτοῦ ἀπὸ τῶν καρδιῶν ὑμῶν τὰ παραπτώματα αὐτῶν.

So likewise shall my heavenly Father do also unto you, if ye ^bfrom your hearts forgive not every one his brother their trespasses.

^a And forgive us our debts, as we forgive our debtors, Matt. vi. 12. For if ye forgive men their trespasses, your heavenly Father will also forgive you : But if ye forgive not men their trespasses, neither will your Father forgive your trespasses, 14, 15. Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged : and with what measure ye mete, it shall be measured to you again, vii. 1, 2. Whoso stoppeth his ears at the cry of the poor, he also

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shall cry himself, but shall not be heard, Prov. xxi. 13. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again, Luke vi. 37, 38. For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment, Jam. ii. 13.

^b See on chap. vi. ver. 12. clause 3.

CHAP. XIX.—VER. 1.

Καὶ ἔγενετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τοὺτους, μετέβη ἀπὸ τῆς Γαλιλαίας, καὶ ἦλθεν εἰς τὰ ὄρια τῆς Ἰουδαίας, πέραν τοῦ Ἰορδάνου.

And it came to pass, ^a that when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judæa beyond Jordan;

^a And he arose from thence, and cometh into the coasts of Judæa, by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again, Mark x. 1. And went away again beyond Jordan into the place where John at first baptized; and there he abode, John x. 40.

VER. 2.

Καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί· καὶ ἐθεράπευσεν αὐτοὺς ἐκεῖ.

And ^a great multitudes followed him; and he healed them there.

^a See on chap. iv. ver. 23, clause 4. and ver. 24.

VER. 3.

Καὶ προσῆλθον αὐτῷ οἱ Φαρισαῖοι, πειράζοντες αὐτόν, καὶ λέγοντες αὐτῷ· Εἰ ἐξέστιν ἀνθρώπου ἀπολύσαι τὴν γυναῖκα αὐτοῦ κατὰ πᾶσαν αἰτίαν;

The ^a Pharisees also came unto him, ^b tempting him, and saying unto him, ^c Is it lawful for a man to put away his wife for every cause?

^a See on chap. iii. ver. 7. clause 1.

^b See on chap. xvi. ver. 1. clause 2.

^c It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: But I say unto you, That whosoever shall put away his wife, saving for the cause of for-

nication, causeth her to commit adultery: and whosoever marrieth her that is divorced committeth adultery, Matt. v. 31, 32. Yet ye say, Wherefore? Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant. And did not he make one? yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth. For the Lord the God of Israel saith, that he hateth putting away: for one covereth violence with his garment, saith the Lord of hosts: therefore take heed to your spirit, that ye deal not treacherously, Mal. ii. 14—16.

VER. 4.

Ὁ δὲ ἀποκριθεὶς, εἶπεν αὐτοῖς· Οὐκ ἀνίγνωτε, ὅτι ὁ ποιήσας ἀπ' ἀρχῆς, ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς;

And he answered and said unto them, Have ye not read, ^a that he which made them at the beginning, made them male and female,

^a So God created man in his own image: in the image of God created he him; male and female created he them, Gen. i. 27. Male and female created he them; and blessed them, and called their name Adam, in the day when they were created, v. 2.

VER. 5.

Καὶ εἶπεν· Ἐνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα, καὶ προσκολληθήσεται τῇ γυναίκί αὐτοῦ, καὶ ἑσονται οἱ δύο εἰς σάρκα μίαν.

And said, ^a For this cause shall a man leave father and mother, and shall ^b cleave to his wife: ^c and they twain shall be one flesh?

^a And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; And the rib which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called woman, because she was taken out of man. Therefore shall a man leave his father and his mother, and

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shall cleave unto his wife : and they shall be one flesh, Gen. ii. 21—24. But from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife ; and they twain shall be one flesh : so then they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder, Mark x. 6—9. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh, Eph. v. 31.

^b And his soul cleave unto Dinah the daughter of Jacob, and he loved the damsel, and spake kindly unto the damsel, Gen. xxxiv. 3. Let love be without dissimulation. Abhor that which is evil, cleave to that which is good, Rom. xii. 9.

^c Know ye not that your bodies are the members of Christ ? shall I then take the members of Christ, and make them the members of an harlot ? God forbid. What ? know ye not that he which is joined to an harlot is one body ? For two, saith he, shall be one flesh, 1 Cor. vi. 15, 16. Nevertheless to avoid fornication, let every man have his own wife, and let every woman have her own husband. The wife hath not power of her own body, but the husband : and likewise also the husband hath not power of his own body, but the wife, vii. 2, 4. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself, Eph. v. 28. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh, 31.

VER. 6.

"Ὅστε οὐκ ἐστὶν εἰς δύο, ἀλλὰ σὰρξ μία. Ὁ οὖν ὁ θεὸς συνέζευξεν, ἄνθρωπος μὴ χωριζέτω.

Wherefore they are no more twain, but one flesh. ^a What therefore God hath joined together, let not man put asunder.

^a Yet ye say, Wherefore ? Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously : yet is she thy companion and the wife of thy covenant, Mal. ii. 14. For the

woman which hath an husband, is bound by the law to her husband so long as he liveth ; but if the husband be dead, she is loosed from the law of her husband, Rom. vii. 2. And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband : But and if she depart, let her remain unmarried, or be reconciled to her husband : and let not the husband put away his wife. But to the rest speak I, not the Lord ; if any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband : else were your children unclean ; but now are they holy, 1 Cor. vii. 10—14. So ought men to love their wives as their own bodies. He that loveth his wife, loveth himself, Eph. v. 28. Marriage is honourable in all, and the bed undefiled : but whoremongers and adulterers God will judge, Heb. xiii. 4.

VER. 7.

Λέγουσιν αὐτῷ· Τί οὖν Μωσὴς ἐνετείλατο δοῦναι βιβλίον ἀποστασίου, καὶ ἀπολύσαι αὐτήν ; λέγει αὐτοῖς·

They say unto him, ^a Why did Moses then command to give a writing of divorcement, ^b and to put her away ?

^a See on chap. v. ver. 31.

^b Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily, Matt. i. 19. For the Lord the God of Israel saith that he hateth putting away : for one covereth violence with his garment, saith the Lord of hosts : therefore take heed to your spirit, that ye deal not treacherously, Mal. ii. 16.

VER. 8.

"Ὅτι Μωσὴς, πρὸς τὴν σκληροκαρδίαν ὑμῶν, ἐπέτρεψεν ὑμῖν ἀπολύσαι τὰς γυναῖκας ὑμῶν ἀπ' ἀρχῆς δὲ οὐ γέγονεν οὕτως.

He saith unto them, Moses ^a because of the hardness of your hearts ^b suffered you to put away your wives : ^c but from the beginning it was not so.

^a Harden not your hearts as in the provocation, and as in the day of

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temptation in the wilderness, Psal. xcv. 8. Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of hosts hath sent in his Spirit by the former prophets: therefore came a great wrath from the Lord of hosts, Zech. vii. 12. And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept, Mark x. 5.

^b But I speak this by permission, and not of commandment, 1 Cor. vii. 6.

^c Therefore shall a man leave his father and mother, and shall cleave unto his wife: and they shall be one flesh, Gen. ii. 24. And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark because of the waters of the flood, vii. 7. Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, we will not walk therein, Jer. vi. 16.

VER. 9.

Λέγω δὲ ὑμῖν, ὅτι ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, εἰ μὴ ἐπὶ πορνείᾳ, καὶ γαμήσῃ ἄλλην, μοιχᾶται· καὶ ὁ ἀπολειομένη γαμήσας, μοιχᾶται.

And ^a I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

^a See on chap. v. ver. 32.

VER. 10.

Λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ· Εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνδρώσου μετὰ τῆς γυναῖκος, οὐ συμφέρει γαμήσαι.

His disciples say unto him, ^a If the case of a man be so with his wife, it is not good to marry.

^a And the Lord God said, It is not good that the man should be alone; I will make him an helpmeet for him, Gen. ii. 18. Drink waters out of thine own cistern, and running waters out of thine own well. Let thy fountains be dispersed abroad, and rivers of waters in the streets. Let them be only thine own, and not strangers with thee. Let thy fountain be blessed: and rejoice with the wife of thy youth. Let her be as the loving hind and pleasant roe; let her breasts satisfy thee

at all times; and be thou ravished always with her love, Prov. v. 15—19. Whoso findeth a wife findeth a good thing, and obtaineth favour of the Lord, xviii. 22. A foolish son is the calamity of his father: and the contentions of a wife are a continual dropping. House and riches are the inheritance of fathers: and a prudent wife is from the Lord, xix. 13, 14. It is better to dwell in a corner of the housetop, than with a brawling woman in a wide house, xxi. 9. It is better to dwell in the wilderness, than with a contentious and angry woman, 19. Now concerning the things whereof ye wrote unto me: It is good for a man not to touch a woman. Nevertheless to avoid fornication, let every man have his own wife, and let every woman have her own husband, 1 Cor. vii. 1, 2. I say therefore to the unmarried and widows, It is good for them if they abide even as I, 8. I suppose therefore that this is good for the present distress, I say, that it is good for a man so to be. Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. But and if thou marry, thou hast not sinned: and if a virgin marry, she hath not sinned. Nevertheless, such shall have trouble in the flesh, but I spare you, 26—28. But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord: But he that is married careth for the things that are of the world, how he may please his wife. There is difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please her husband. And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction, 32—35. The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord. But she is happier if she so abide after my judgment: and I think also that I have the

Spirit of God, 39, 40. Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth, 1 Tim. iv. 3. But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry; Having damnation, because they have cast off their first faith. And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also, and busybodies, speaking things which they ought not. I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully. For some are already turned aside after Satan, v. 11—15.

VER. 11.

Ὁ δὲ εἶπεν αὐτοῖς· Οὐ πάντες χωροῦσι τὸν λόγον τοῦτον, ἀλλ' οἷς δέδοται.

But he said unto them, ^a All men cannot receive this saying, save they to whom it is given.

^a For I would that all men were even as I myself. But every man hath his proper gift of God; one after this manner, and another after that. I say therefore to the unmarried and widows, it is good for them if they abide even as I, 1 Cor. vii. 7, 8. But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches, 17.

VER. 12.

Εἰσὶ γὰρ εὐνοῦχοι, οἵτινες ἐκ κοιλίας μητρὸς ἐγεννήθησαν οὕτως· καὶ εἰσιν εὐνοῦχοι, οἵτινες εὐνοχίσθησαν ὑπὸ τῶν ἀνθρώπων· καὶ εἰσιν εὐνοῦχοι, οἵτινες εὐνοχίσαν ἑαυτοὺς διὰ τὴν βασιλείαν τῶν οὐρανῶν. Ὁ δυνάμενος χωρεῖν, χωρεῖτω.

For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, ^a which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

^a And of thy sons which shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon, Isa. xxxix. 7.

VER. 13.

Τότε προσέειπεν αὐτῷ παῖδιά, ἵνα τὰς χεῖρας ἐπιθῇ αὐτοῖς, καὶ προσεύχεται· οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς.

Then were there ^a brought unto him little children, that he should put his hands on them, and pray: ^b and the disciples rebuked them.

^a And Jesus called a little child unto him, and set him in the midst of them, And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name, receiveth me, Matt. xviii. 2—5. And it came to pass after these things, that one told Joseph, Behold thy father is sick: and he took with him his two sons, Manasseh and Ephraim, Gen. xlviii. 1. And Joseph said unto his father, They are my sons, whom God hath given me in this place. And he said, Bring them I pray thee, unto me, and I will bless them. Now the eyes of Israel were dim for age, so that he could not see: and he brought them near unto him: and he kissed them, and embraced them. And Israel said unto Joseph, I had not thought to see thy face: and, lo, God hath shewed me also thy seed. And Joseph brought them out from between his knees, and he bowed himself with his face to the earth. And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him. And Israel stretched out his right hand and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the first-born. And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, The angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a mul-

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titude in the midst of the earth. And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand to remove it from Ephraim's head unto Manasseh's head. And Joseph said unto his father, Not so, my father: for this is the first-born; put thy right hand upon his head. And his father refused, and said, I know it, my son, I know it: he also shall become a people, and he also shall be great; but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations. And he blessed them that day, saying, In thee shall Israel bless, saying: God make thee as Ephraim, and as Manasseh: and he set Ephraim before Manasseh, 9—20. And when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the house of the Lord in Shiloh: and the child was young, 1 Sam. i. 24. And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them, Mark x. 13. And they brought unto him also infants, that he would touch them: but when his disciples saw it, they rebuked them, Luke xviii. 15. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call, Acts ii. 39.

^b Then Peter took him and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee, Matt. xvi. 22.

VER. 14.

Ὁ δὲ ἰησοῦς εἶπεν· Ἀφετε τὰ παῖδια, καὶ μὴ κωλύετε αὐτὰ ἔλθειν πρὸς με· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.

But Jesus said, ^a Suffer little children, and forbid them not, to come unto me: ^b for of such is the kingdom of heaven.

^a But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein, Mark x. 14, 15. But Jesus called them unto him, and said, Suffer little

children to come unto me, and forbid them not: for of such is the kingdom of God, Luke xviii. 16.

^b At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes, Matt. xi. 25. And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter in the kingdom of heaven, xviii. 3. Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men, 1 Cor. xiv. 20. Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, As newborn babes, desire the sincere milk of the word, that ye may grow thereby, 1 Pet. ii. 1, 2.

VER. 15.

Καὶ ἐπιθεὶς αὐτοῖς τὰς χεῖρας, ἐπορεύθη ἐκεῖθεν.

And ^a he laid his hands on them, and departed thence.

^a He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young, Isa. xl. 11. And he took them up in his arms, put his hands upon them, and blessed them, Mark x. 16. And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus, 2 Tim. iii. 15.

VER. 16.

Καὶ ἰδοὺ, εἷς προσελθὼν, εἶπεν αὐτῷ· Διδάσκαλε ἀγαθὲ, τί ἀγαθὸν ποιήσω, ἵνα ἔχω ζωὴν αἰώνιον;

And, behold, ^a one came and said unto him, ^b Good Master, what good thing shall I do, that I may have ^c eternal life?

^a And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? Mark x. 17. And a certain ruler asked him, saying, Good Master, What shall I do to inherit eternal life? Luke xviii. 18.

^b And, behold, a certain Lawyer stood up, and tempted him, saying, Master, what shall I do to inherit

eternal life? Luke x. 25. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed. Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent, John vi. 27—29. And brought them out, and said, Sirs, what must I do to be saved? Acts xvi. 30.

And these shall go away into everlasting punishment: but the righteous into life eternal, Matt. xxv. 46. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt, Dan. xii. 2. That whosoever believeth in him should not perish, but have eternal life, John iii. 15. But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life, iv. 14. Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me, v. 39. Verily, verily, I say unto you, He that believeth on me hath everlasting life, vi. 47. Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life, 68. And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand, x. 28. He that loveth his life shall lose it: and he that hateth his life in this world shall keep it unto life eternal, xii. 25. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent, xvii. 2, 3. To them who by patient continuance in well-doing seek for glory and honour, and immortality, eternal life, Rom. ii. 7. That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord, v. 21. But now being made free from sin, and become

servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord, vi. 22, 23. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting, 1 Tim. i. 16. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses, vi. 12. Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life, 19. In hope of eternal life, which God, that cannot lie, promised before the world began, Tit. i. 2. That being justified by his grace, we should be made heirs according to the hope of eternal life, iii. 7. (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us), 1 John i. 2. And this is the promise that he hath promised us, even eternal life, ii. 25. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God, v. 11—13. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life, 20. Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life, Jude 21.

VER. 17.

Ὁ δὲ εἶπεν αὐτῷ· Τί με λέγεις ἀγαθόν; οὐδὲς ἀγαθός, εἰ μὴ εἰς, ὁ Θεός. Εἰ δὲ Σέ- λεις εἰσελθεῖν εἰς τὴν ζωὴν, ἀτήρησον τὰς ἐντολάς.

And he said unto him, Why callest thou me good? ^a there is none good but

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one, that is, God: ^b but if thou wilt enter into life, keep the commandments.

^a There is none holy as the Lord: for there is none beside thee; neither is there any rock like our God, 1 Sam. ii. 2. Why boastest thou thyself in mischief, O mighty man? the goodness of God endureth continually, Psal. lxxi. 1. They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness. The Lord is gracious, and full of compassion; slow to anger, and of great mercy. The Lord is good to all: and his tender mercies are over all his works, cxlv. 7—9. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning, Jam. i. 17. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins, 1 John iv. 8—10. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him, 16.

^b Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I am the Lord, Lev. xviii. 5. And I gave them my statutes, and shewed them my judgments, which if a man do, he shall even live in them. Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them, Ezek. xx. 11, 12. He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live, Luke x. 26—28. For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them, Rom. x. 5. But that no man is justified by the law in the sight of God, it is evident: for,

the just shall live by faith. And the law is not of faith: but, The man that doeth them shall live in them. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree, Gal. iii. 11—13.

VER. 18.

Αἰτέα αὐτῷ Ποίας; Ὁ δὲ Ἰησοῦς εἶπε· Τό, οὐ φονεύσεις· οὐ μοιχεύσεις· οὐ κλέψεις· οὐ ψευδομαρτυρήσεις·

He saith unto him, ^a Which? Jesus said, ^b Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

^a For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them, Gal. iii. 10. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law, Jam. ii. 11.

^b Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: But I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whilst thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing. Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, that whosoever looketh on a woman to lust after her

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bath committed adultery with her already in his heart, Matt. v. 21—28. Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee. Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbour. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's, Exod. xx. 12—17. Honour thy father and thy mother, as the Lord thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the Lord thy God giveth thee. Thou shalt not kill. Neither shalt thou commit adultery. Neither shalt thou steal. Neither shalt thou bear false witness against thy neighbour. Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his man-servant, or his maid-servant, his ox, or his ass, or any thing that is thy neighbour's, Deut. v. 16—21. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother, Mark x. 19. Thou knowest the commandments, Do not kill, Do not commit adultery, Do not steal, Do not bear false witness, Honour thy father and thy mother, Luke xviii. 20. Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law, Rom. xiii. 8—10.

VER. 19.

Τίμα τὸν πατέρα σου, καὶ τὴν μητέρα· καὶ Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν.

^a Honour thy father and thy mother:

and, ^b Thou shalt love thy neighbour as thyself.

^a For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death. But ye say, Whosoever shall say to his father or his mother, *It is a gift*, by whatsoever thou mightest be profited by me; And honour not his father or his mother, *he shall be free*. Thus have ye made the commandment of God of none effect by your tradition, Matt. xv. 4—6. Ye shall fear every man his mother, and his father, and keep my sabbaths: I am the Lord your God, Lev. xix. 3. The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it, Prov. xxx. 17. Children, obey your parents in the Lord: for this is right. Honour thy father and mother; which is the first commandment with promise, Eph. vi. 1, 2.

^b See parallels on chap. xxii. ver. 39.

VER. 20.

Λέγει αὐτῷ ὁ καινός· Πάντα ταῦτα ἐφύλαξα ἀπὸ τῆς νεότητός μου· τί ἐστὶ ὑπερέτι;
The young man saith unto him, ^a All these things have I kept from my youth up: ^b what lack I yet?

^a And he answered and said unto him, Master, all these have I observed from my youth, Mark x. 20. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this Pharisee. I fast twice in the week, I give tithes of all that I possess, Luke xviii. 11, 12. So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her, John viii. 7. Now we know that what things soever the law saith, it saith to them that are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God which is by faith of

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Jesus Christ unto all, and upon all them that believe : for there is no difference : For all have sinned, and come short of the glory of God, Rom. iii. 19—23. For I was alive without the law once : but when the commandment came, sin revived, and I died, vii. 9. Wherefore the law was our school-master to bring us unto Christ, that we might be justified by faith, Gal. iii. 24. Concerning zeal, persecuting the church ; touching the righteousness which is in the law, blameless, Phil. iii. 6.

^b Then Jesus beholding him, loved him, and said unto him, One thing thou lackest : go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven : and come, take up the cross, and follow me, Mark x. 21. Now when Jesus heard these things, he said unto him, Yet lackest thou one thing : sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven : and come, follow me, Luke xviii. 32.

VER. 21.

Ἐφη αὐτῷ ὁ Ἰησοῦς· Εἰ θέλεις τέλειος εἶναι, ὑπάγε, πώλησόν σου τὰ ὑπάρχοντα, καὶ δὲς πτωχοῖς· καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρα, ἀκολουθεῖ μοι.

Jesus said unto him, ^a If thou wilt be perfect, ^b go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven : and ^c come and follow me.

^a See on chap. v. ver. 48. clause 1.

^b Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal : But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal, Matt. vi. 19, 20. Sell that ye have, and give alms ; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth, Luke xii. 33. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple, xiv. 33. And I say unto you, Make to yourselves friends of the mammon of unrighteousness ; that, when ye fail, they may receive you into everlasting

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habitations, xvi. 9. And sold their possessions and goods, and parted them to all men, as every man had need, Acts ii. 45. And the multitude of them that believed were of one heart and of one soul : neither said any of them (that ought of the things which he possessed was his own ; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus : and great grace was upon them all. Neither was there any among them that lacked : for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, iv. 32—34. Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy. That they do good, that they be rich in good works, ready to distribute, willing to communicate, 1 Tim. vi. 17, 18. For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance, Heb. x. 34.

^c See on chap. iv. ver. 19. clause 1.

VER. 22.

Ἀκούσας δὲ ὁ νεανίσκος τὸν λόγον, ἀπῆλθε λυπούμενος· ἦν γὰρ ἔχων κτήματα πολλὰ.

But when the young man heard that saying, ^a he went away sorrowful : ^b for he had great possessions.

^a He also that received seed among the thorns is he that heareth the word ; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful, Matt. xiii. 22. And the king was sorry ; nevertheless for the oath's sake, and them which sat with him at meat, he commanded it to be given her, xiv. 9. And he was sad at that saying, and went away grieved : for he had great possessions, Mark x. 22. And when he heard this, he was very sorrowful : for he was very rich, Luke xviii. 23.

^b No man can serve two masters : for either he will hate the one, and love the other ; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon, Matt. vi. 24. For what is a man

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profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? xvi. 26. From men, *which are thy hand, O Lord, from men of the world, which have their portion in this life, and whose belly thou fillest with thy hid treasure: they are full of children, and leave the rest of their substance to their babes, Psal. xvii. 14. And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they shew much love, but their heart goeth after their covetousness, Ezek. xxxiii. 31. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God, Eph. v. 5. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry, Col. iii. 5.*

VER. 23.

‘Ο δὲ Ἰησοῦς εἶπε τοῖς μαθηταῖς αὐτοῦ· Ἀμὲν λέγω ὑμῖν, ὅτι δυσκόλως πλούσιος εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν.

Then said Jesus unto his disciples, Verily I say unto you, ^a That a rich man shall hardly ^b enter into the kingdom of heaven.

^a And it shall be, when the Lord thy God shall have brought thee into the land which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, which thou buildedst not, And houses full of all good things, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive trees, which thou plantedst not; when thou shalt have eaten, and be full; *Then* beware lest thou forget the Lord, which brought thee forth out of the land of Egypt, from the house of bondage, Deut. vi. 10—12. If I have made gold my hope, or have said to the fine gold, *Thou art my confidence*; If I rejoiced because my wealth was great, and because mine hand hath gotten much, Job xxxi. 24, 25. They that trust in their wealth, and boast themselves in the multitude of their riches; None of them can by

any means redeem his brother, nor give to God a ransom for him, Psal. xlix. 6, 7. He that trusteth in his riches shall fall: but the righteous shall flourish as a branch, Prov. xi. 28. Remove far from me vanity and lies; give me neither poverty, nor riches; feed me with food convenient for me: Lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain, xxx. 6, 9. And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! Mark x. 23. And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, *Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?* So is he that layeth up treasure for himself, and is not rich toward God, Luke xii. 15—21. No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. And the Pharisees also, who were covetous, heard all these things: and they derided him, xvi. 13, 14. And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God! xviii. 24. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called, 1 Cor. i. 26. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the

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love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows, 1 Tim. vi. 9, 10. Let the brother of low degree rejoice in that he is exalted: But the rich, in that he is brought low: because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways, Jam. i. 9—11. But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment-seats? ii. 6. Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth, v. 1—4.

^b See on chap. iii. ver. 2. clause 2.

VER. 24.

Πάλιν δὲ λέγω ὑμῖν, εὐκολώτερόν ἐστι μάχηλον διὰ τρυπήματος ῥαφίδος διελθεῖν, ἢ πλουτίσιον εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν.

And again I say unto you, ^a It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

^a But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible, ver. 26. Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil, Jer. xiii. 23. And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God, Mark x. 24, 25.

For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God, Luke xviii. 25. How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only? John v. 44.

VER. 25.

Ἀκούσαντες δὲ οἱ μαθηταὶ αὐτοῦ, ἐξεπλήσσοντο σφόδρα, λέγοντες· Τίς ἄρα δύναται σωθῆναι;

When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved?

VER. 26.

Ἐμβλέψας δὲ ὁ Ἰησοῦς, εἶπεν αὐτοῖς· Παρὰ ἀνθρώποις τοῦτο ἀδύνατόν ἐστι, παρὰ δὲ Θεῷ πάντα δυνάτα ἐστι.

But Jesus beheld them, and said unto them, With men this is impossible; ^a but with God all things are possible.

^a Is any thing too hard for the Lord? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son, Gen. xviii. 14. And the Lord said unto Moses, Is the Lord's hand waxed short? thou shalt see now whether my word will come to pass unto thee or not, Num. xi. 23. I know that thou canst do every thing, and that no thought can be withholden from thee, Job xlii. 2. Behold, I am the Lord, the God of all flesh: is there any thing too hard for me? Jer. xxxii. 27. Thus saith the Lord of hosts; If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the Lord of hosts, Zech. viii. 6. And Jesus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible, Mark x. 27. For with God nothing shall be impossible, Luke i. 37. And he said, The things which are impossible with men are possible with God, xviii. 27.

VER. 27.

Τότε ἀποκριθεὶς ὁ Πέτρος, εἶπεν αὐτῷ· Ἰδοὺ, ἡμεῖς ἀφήκαμεν πάντα, καὶ ἠκολούθησάμεν σοι· τί ἄρα ἔσται ἡμῖν;

Then answered Peter and said unto him, Behold, ^a we have forsaken all, and followed thee; ^b what shall we have therefore?

^a See on chap. iv. verses 20, 22.

^b But when the first came, they supposed that they should have re-

ceived more; and they likewise received every man a penny. And when they had received it, they murmured against the good man of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day, Matt. xx. 10—12. And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends, Luke xv. 29. That no flesh should glory in his presence, 1 Cor. i. 29. For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory as if thou hadst not received it? iv. 7.

VER. 28.

Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Ἀμὲν λέγω ὑμῖν, ὅτι ὑμεῖς οἱ ἀκολουθήσαντές μοι, ἐν τῇ παλιγγενεσίᾳ, ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ, καθίσετε καὶ ὑμεῖς ἐπὶ δώδεκα θρόνους, κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραὴλ.

And Jesus said unto them, Verily I say unto you, That ye which have followed me, ^ain the regeneration ^bwhen the Son of man shall sit in the throne of his glory, ^cye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

^aFor, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind, Isa. lxv. 17. For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain, lxvi. 22. Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness, 2 Pet. iii. 13. And he that sat upon the throne, said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful, Rev. xxi. 5.

^bFor the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works, Matt. xvi. 27. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit

upon the throne of his glory, xxv. 31. And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day, 2 Thes. i. 7—10. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire, Rev. xx. 11—15.

^cAnd he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom, Matt. xx. 21. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel, Luke xxii. 28—30. Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life? 1 Cor. vi. 2, 3. If we suffer, we shall also reign with him: if we deny him, he also will deny us, 2 Tim. ii. 12. And he that overcometh, and keepeth

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my works unto the end, to him will I give power over the nations : And he shall rule them with a rod of iron ; as the vessels of a potter shall they be broken to shivers : even as I received of my Father, Rev. ii. 26, 27. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne, iii. 21.

VER. 29.

Καὶ πᾶς ὃς ἀφῆκεν οἰκίαν, ἢ ἀδελφούς, ἢ ἀδελφάς, ἢ πατέρα, ἢ μητέρα, ἢ γυναῖκα, ἢ τέκνα, ἢ ἀγρούς, ἔνεκεν τοῦ ὀνόματός μου, ἑκατονταπλασίονα λήψεται, καὶ ζωὴν αἰώνιον κληρονομήσει.

And ^aevery one that hath forsaken houses, ^bor brethren, or sisters, or father, or mother, or wife, or children, or lands, for ^cmy name's sake, ^dshall receive an hundredfold, and shall ^einherit everlasting life.

^a For whosoever will save his life shall lose it : and whosoever will lose his life for my sake shall find it, Matt. xvi. 25. And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the Gospel's, But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions ; and in the world to come eternal life, Mark x. 29, 30. And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, Who shall not receive manifold more in this present time, and in the world to come life everlasting, Luke xviii. 29, 30.

^b And another of his disciples said unto him, Lord, suffer me first to go and bury my father. But Jesus said unto him, Follow me ; and let the dead bury their dead, Matt. viii. 21, 22. He that loveth father or mother more than me is not worthy of me : and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me, x. 37, 38. If any man come to me, and hate not his father, and mother, and wife, and children, and brethren,

and sisters, yea, and his own life also, he cannot be my disciple, Luke xiv. 26. Wherefore henceforth know we no man after the flesh : yea, though we have known Christ after the flesh, yet now henceforth know we him no more, 2 Cor. v. 16. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord : for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, Phil. iii. 8.

^c Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake, Matt. v. 11. And ye shall be hated of all men for my name's sake : but he that endureth to the end shall be saved, x. 22. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake, Luke vi. 22. If ye were of the world, the world would love his own : but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you, John xv. 19. But the Lord said unto him, Go thy way : for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel, Acts ix. 15. If ye be reproached for the name of Christ, happy are ye ; for the spirit of glory and of God resteth upon you : on their part he is evil spoken of, but on your part he is glorified, 1 Pet. iv. 14. Because that for his name's sake they went forth, taking nothing of the Gentiles, 3 John 7.

^d See on chap. vi. ver. 33. clause 4.

^e See on ver. 16. clause 3.

VER. 30.

Πολλοὶ δὲ ἔσονται ὡρῶτοι, ἔσχατοι· καὶ ἔσχατοι, πρῶτοι.

But ^amany that are first shall be last ; and the last shall be first.

^a And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness : there shall be weeping and

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gnashing of teeth, Matt. viii. 11, 12. So the last shall be first, and the first last : for many be called, but few chosen, xx. 16. Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, that the Publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not : but the Publicans and the harlots believed him : and ye, when ye had seen it, repented not afterward, that ye might believe him, xxi. 31, 32. But many *that are first*, shall be last ; and the last, first, Mark x. 31. And all the people that heard *him*, and the Publicans, justified God, being baptized with the baptism of John. But the Pharisees and Lawyers rejected the counsel of God against themselves, being not baptized of him, Luke vii. 29, 30. And, behold, there are last which shall be first, and there are first which shall be last, xiii. 30. And the Publican, standing afar off, would not lift up so much as *his eyes* unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, This man went down to his house justified *rather* than the other : for every one that exalteth himself shall be abased ; and he that humbleth himself shall be exalted, xviii. 13, 14. What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because *they sought it not by faith*, but as it were by the works of the law. For they stumbled at that stumblingstone ; As it is written, Behold, I lay in Sion a stumblingstone, and rock of offence : and whosoever believeth on him shall not be ashamed, Rom. ix. 30—33.

CHAP. XX.—VER 1.

Ὁμοία γὰρ ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ οἰκοδεσπότην, ὅστις ἐξῆλθεν ἅμα πρῶτῳ μισθώσασθαι ἐργάτας εἰς τὸν ἀμπελῶνα αὐτοῦ.

For ^a the kingdom of heaven is like unto ^b a man that is an householder,

which went out ^c early in the morning to hire ^d labourers into his vineyard.

^a See on chap. iii. ver. 2. clause 3.

^b Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few : Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest, Matt. ix. 37, 38. Hear another parable : There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country, xxi. 33. Now will I sing to my wellbeloved a song of my beloved touching his vineyard. My wellbeloved hath a vineyard in a very fruitful hill : And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein : and he looked that it should bring forth grapes, and it brought forth wild grapes, Isa. v. 1, 2. I am the true vine, and my Father is the husbandman, John xv. 1.

^c O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings ! and ye would not, Matt. xxiii. 37. From the thirteenth year of Josiah the son of Amon king of Judah, even unto this day, that is the three and twentieth year, the word of the Lord hath come unto me, and I have spoken unto you, rising early, and speaking ; but ye have not hearkened. And the Lord hath sent unto you all his servants the prophets, rising early and sending them ; but ye have not hearkened, nor inclined your ear to hear, Jer. xxv. 3, 4.

^d For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch, Mark xiii. 34. Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord, 1 Cor. xv. 58. Make you perfect in every good work to do his will, work-

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ing in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen, Heb. xiii. 21. Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the Scripture, Behold, I lay in Sion a chief corner-stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner. And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light. Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy, 1 Pet. ii. 5-10.

VER. 2.

Συμφωνήσας δὲ μετὰ τῶν ἔργων ἐκ θναρίου τὴν ἡμέραν, ἀπέστειλεν αὐτοὺς εἰς τὸν ἀμπελῶνα αὐτοῦ.

And when ^a he had agreed with the labourers for a penny a day, he sent them into his vineyard.

^a But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? ver. 13. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel, Exod. xix. 5, 6. Go thou near, and hear all that the Lord our God shall say: and speak thou unto us all that the Lord our God shall speak unto thee; and we will hear it, and do it. And the Lord heard the voice of your words, when ye spake unto me; and the Lord said unto me, I have heard the voice of the words of this people, which they

have spoken unto thee: they have well said all that they have spoken. O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever! Go say to them, Get you into your tents again, Deut. v. 27-30.

VER. 3.

Καὶ ἐξελθὼν περὶ τὴν τρίτην ὥραν, εἶδεν ἄλλους ἐστῶτας ἐν τῇ ἀγορᾷ ἀργούς.

And he went out about the third hour, and saw others ^a standing idle in the marketplace.

^a Slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger, Prov. xix. 15. Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy, Ezek. xvi. 49.

VER. 4.

Καὶ αὐτοῖς εἶπεν ὁ κύριος· Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ ὁ ἐὼν ἡ δίκαιον, δώσω ὑμῖν.

And said unto them; ^a Go ye also into the vineyard, ^b and whatsoever is right I will give you. And they went their way.

^a Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered unto you. Being then made free from sin, ye became the servants of righteousness. I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness, and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life, Rom. vi. 16-22. And

such were some of you : but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God, 1 Cor. vi. 11. And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry ; Who was before a blasphemer, and a persecutor, and injurious : but I obtained mercy, because I did it ignorantly in unbelief, 1 Tim. i. 12, 13. That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries, 1 Pet. iv. 2, 3.

^b See on chap. xvi. ver. 27. clause 3.

VER. 5.

Οἱ δὲ ἀπῆλθον. Πάλιν ἐξελθὼν περὶ ἕκτῃ καὶ ἐνάτῃ ὥρᾳ, ἐποίησεν ὡσαύτως. *Again he went out about the sixth and ninth hour, and did likewise.*

VER. 6.

Περὶ δὲ τὴν ἐνδεκάτῃν ὥρᾳ ἐξελθὼν, εἶρεν ἄλλους ἰστῶτας ἀργούς, καὶ λέγει αὐτοῖς· Τί ὥδε ἰσθῆκατε ὅλην τὴν ἡμέραν ἀργοί ;

And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle ?

^a Whatsoever thy hand findeth to do, do it with thy might ; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest, Eccles. ix. 10.

VER. 7.

Λέγουσιν αὐτῷ· Ὅτι οὐδεὶς ἡμᾶς ἐμισθώσατο. Αἰεὶ αὐτοῖς· Ὑπαγεῖτε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ ὁ ἐὰν ᾖ δίκαιον, λήψεται.

They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard ; and whatsoever is right, that shall ye receive.

^a Who in times past suffered all nations to walk in their own ways, Acts xiv. 16. And the times of this ignorance God winked at ; but now commandeth all men every where to repent : Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained ; whereof he

hath given assurance unto all men, in that he hath raised him from the dead, xvii. 30, 31. How then shall they call on him in whom they have not believed ? and how shall they believe in him of whom they have not heard ? and how shall they hear without a preacher ? And how shall they preach, except they be sent ? As it is written, how beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things ! But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report ? So then faith cometh by hearing, and hearing by the word of God, Rom. x. 14—17. Now to him that is of power to stablish you according to my Gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, xvi. 25. Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands ; That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world, Eph. ii. 11, 12. Which in other ages was not made known unto the sons of men, as it is now revealed unto the holy apostles and prophets by the Spirit ; That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the Gospel, iii. 5, 6. Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints, Col. i. 26.

^b Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good : and the wedding was furnished with guests, xxii. 9, 10. So that servant came, and shewed his lord these things. Then the master of the house being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said,

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Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled, Luke xiv. 21—23.

^c See on chap. xvi. ver. 27. clause 3.

VER. 8.

Ὁ φίλος δὲ γενομένης, λέγει ὁ κύριος τοῦ ἀμπελῶνος τῷ ἐπιτρόπῳ αὐτοῦ· Κάλῃσον τοὺς ἰργάτας, καὶ ἀπώδωδος αὐτοῖς τὸν μισθόν, ἀρξάμενος ἀπὸ τῶν ἐσχάτων, ἕως τῶν πρώτων.

So ^a when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first.

^a The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world, Matt. xiii. 39, 40. After a long time the lord of those servants cometh, and reckoneth with them, xxv. 19. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, 31. See also on chap. xvi. ver. 27. clause 3.

VER. 9.

Καὶ ἐλθόντες οἱ περὶ τὴν ἑνδεκάτην ὥραν, ἔλαβον ἀνὰ δηνάριον.

^a And when they came that were hired about the eleventh hour, they received every man a penny.

^a And when he had agreed with the labourers for a penny a day, he sent them into his vineyard, ver. 2. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive, 6, 7. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise, Luke xxiii. 43. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest

any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them, Eph. ii. 8—10. And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting, 1 Tim. i. 14—16.

VER. 10.

Ἐλθόντες δὲ οἱ πρώτοι, ἐνόμισαν ὅτι πλεόνα λήψονται· καὶ ἔλαβον καὶ αὐτοὶ ἀνὰ δηνάριον.

But when the first came, they supposed that they should have received more; and they likewise received every man a penny.

VER. 11.

Λαβόντες δὲ ἐγόγγυζον κατὰ τοῦ οἰκοδεσπότου,

And when they had received it, ^a they murmured against the Goodman of the house,

^a But their Scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with Publicans and sinners, Luke v. 30. And the Pharisees and Scribes murmured, saying, This man receiveth sinners, and eateth with them, xv. 2. And he was angry, and would not go in: therefore came his father out, and entreated him, 28. And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner, xix. 7. And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, Saying, Thou wentest in to men uncircumcised, and didst eat with them, Acts xi. 2, 3. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming, xiii. 45. And he said unto me, Depart: for I will send thee far hence unto the Gentiles. And they gave him audi-

ence unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live, xxi. 21, 22. Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost, 1 Thess. ii. 16. These are murderers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage, Jude 16.

VER. 12.

Λέγοντες· ὅτι οὗτοι οἱ ἰσχυροὶ μίαν ὥραν ἐποίησαν, καὶ ἰσχυροὺς ἑμὶν αὐτοὺς ἐποίησαν, τοῖς βαστάσαι τὸ βάρος τῆς ἡμέρας, καὶ τὸν ναύσωνα.

Saying, ^a These last have wrought but one hour, and thou hast made them equal unto us, ^b which have borne the burden and heat of the day.

^a But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted, Luke xiv. 10, 11. Even the righteousness of God which is by faith of Jesus Christ unto all, and upon all them that believe: for there is no difference: For all have sinned, and come short of the glory of God; Being justified freely by his grace through the redemption that is in Christ Jesus, Rom. iii. 22—24. Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith, 30. That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the Gospel, Eph. iii. 6.

^b Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts? Mal. iii. 14. And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make

merry with my friends: But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf, Luke xv. 29, 30. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican. I fast twice in the week, I give tithes of all that I possess, xviii. 11, 12. Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith, Rom. iii. 27. What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone, ix. 30—32.

VER. 13.

Ὁ δὲ ἀποκριθεὶς, εἶπεν ἐνὶ αὐτῶν· Ἐταῖρε, οὐκ ἀδίκῳ σε· οὐχὶ ὀφειλὸν συνεφάρμακάς μοι;

But he answered one of them, and said, ^a Friend, ^b I do thee no wrong: didst not thou agree with me for a penny?

^a And he saith unto him, Friend, how camest thou in hither, not having a wedding garment? And he was speechless, Matt. xxii. 12. And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him, xxvi. 50.

^b That be far from thee to do after this manner, to slay the righteous with the wicked; and that the righteous should be as the wicked: that be far from thee: Shall not the judge of all the earth do right? Gen. xvi. 25. Which goeth in company with the workers of iniquity, and walketh with wicked men. For he hath said, It profiteth a man nothing that he should delight himself with God. Therefore hearken unto me, ye men of understanding: far be it from God, that he should do wickedness; and from the Almighty, that he should commit iniquity. For the work of a man

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shall he render unto him, and cause every man to find according to his ways. Yea, surely God will not do wickedly, neither will the Almighty pervert judgment, Job xxxiv. 8—12. Shall even he that hateth right govern? and wilt thou condemn him that is most just? *Is it fit to say to a king, Thou art wicked? and to princes, Ye are ungodly?* 17, 18. Wilt thou also disannul my judgment? wilt thou condemn me, that thou mayest be righteous? xl. 8. What shall we say then? *Is there unrighteousness with God? God forbid.* For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion, Rom. ix. 14, 15. Nay but, O man, who art thou that repliest against God? shall the thing formed say to him that formed it, Why hast thou made me thus? 20.

VER. 14.

Ἄρον τὸ σὸν, καὶ ὑπάγε· δέλω δὲ τοῦτο τῷ ἰσχυάτῳ δούναι ὡς καὶ σοι.

Take that thine is, and go thy way: I will give unto this last, even as unto thee.

VER. 15.

Ἦ οὐκ ἔξεστι μοι ποιῆσαι ὃ δέλω ἐν τοῖς ἑμοῖς; ἢ ὁ ὀφθαλμός σου πονηρός ἐστίν, ὅτι ἐγὼ ἀγαθός εἰμι;

Is it not lawful for me to do what I will with mine own? b Is thine eye evil, because I am good?

^a At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes, Matt. xi. 25. And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy, Exod. xxxiii. 19. For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: But

because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt, Deut. vii. 6—8. Howbeit the Lord God of Israel chose me before all the house of my father to be king over Israel for ever: for he hath chosen Judah to be the ruler; and of the house of Judah, the house of my father; and among the sons of my father he liked me to make me king over all Israel: And of all my sons (for the Lord hath given me many sons), he hath chosen Solomon my son to sit upon the throne of the kingdom of the Lord over Israel, 1 Chron. xxviii. 4, 5. I have made the earth, the man and the beast that are upon the ground, by my great power and by my outstretched arm, and have given it to whom it seemed meet unto me. And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant; and the beasts of the field have I given him also to serve him. And all nations shall serve him, and his son, and his son's son, until the very time of his land come: and then many nations and great kings shall serve themselves of him, Jer. xxvii. 5—7. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him, John xvii. 2. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy, Rom. ix. 15, 16. Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace; otherwise work is no more work, xi. 5, 6. For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it? 1 Cor. iv. 7. In whom also we have obtained an inheritance, being predesti-

nated according to the purpose of him who worketh all things after the counsel of his own will, Eph. i. 11. And you *hath* he quickened, who were dead in trespasses and sins, ii. 1. Even when we were dead in sins, *hath* quickened us together with Christ (by grace are ye saved), 5. Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures, Jam. i. 18.

^b Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought; and he cry unto the Lord against thee, and it be sin unto thee, Deut. xv. 9. So that the man that is tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave, xxviii. 54. Eat thou not the bread of him that *hath* an evil eye, neither desire thou his dainty meats, Prov. xxiii. 6. He that hasteth to be rich *hath* an evil eye, and considereth not that poverty shall come upon him, xxviii. 22. Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness, Mark vii. 22. Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door, Jam. v. 9.

^c But it displeased Jonah exceedingly, and he was very angry. And he prayed unto the Lord, and said, I pray thee, O Lord, was not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil. Therefore now, O Lord, take, I beseech thee, my life from me; for it is better for me to die than to live. Then said the Lord, Doest thou well to be angry? Jon. iv. 1—4. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming, Acts xiii. 45.

VER. 16.

Οὗτως ἔσονται οἱ ἔσχατοι, πρῶτοι, καὶ οἱ πρῶτοι, ἔσχατοι· πολλοὶ γὰρ ἐσι κλη- τοί, ὀλίγοι δὲ ἐκλεκτοί.

So ^a the last shall be first, and the first last: ^b for many be called, but few chosen.

^a See on chap. xix. ver. 30.

^b Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat, Matt. vii. 13. For many are called, but few are chosen, xxii. 14. For I say unto you, That none of those men which were bidden shall taste of my supper, Luke xiv. 24. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified, Rom. viii. 30. But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: Whereunto he called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ, 2 Thess. ii. 13, 14.

VER. 17.

Καὶ ἀναβαῖναν ὁ Ἰησοῦς εἰς Ἱερουσόλυμα, παρέλαβε τοὺς δώδεκα μαθητὰς κατ' ἰδίαν ἐν τῇ ὁδῷ, καὶ εἶπεν αὐτοῖς·

And ^a Jesus going up to Jerusalem ^b took the twelve disciples apart in the way, and said unto them,

^a And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him, saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the Chief Priests, and unto the Scribes; and they shall condemn him to death, and shall deliver him to the Gentiles: And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again, Mark x. 32—34. Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the pro-

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phets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: And they shall scourge him, and put him to death: and the third day he shall rise again. And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken, Luke xviii. 31—34.

^b He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given, Matt. xiii. 11. When Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? xvi. 13. And the Lord said, Shall I hide from Abraham that thing which I do? Gen. xviii. 17. Henceforth I call you not servants; for the servant knoweth not what his Lord doeth: but I have called you friends; for all things that I have heard of my father I have made known unto you, John xv. 15.

VER. 18.

Ἰδοὺ, ἀναβαίνωμεν εἰς Ἱερουσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς Ἀρχιερεῦσι καὶ ῥαμματεῦσι καὶ κατακρίνουσιν αὐτὸν θάνατον.

Behold, we go up to Jerusalem; ^a and the Son of man shall be betrayed unto the Chief Priests and unto the Scribes, and they shall condemn him to death,

^a See on chap. xvi. ver. 21. clauses 1, 2.

VER. 19.

Καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν εἰς τὸ ἐμπαῖξαι, καὶ μαστιγῶσαι, καὶ σταυρῶσαι καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται.

And ^a shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: ^c and the third day he shall rise again,

^a And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor, Matt. xxvii. 2. And straightway in the morning the Chief Priests held a consultation with the elders and Scribes, and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate, Mark xv. 1. And the soldiers led him away into

the hall, called Prætorium; and they call together the whole band, 16. And the whole multitude of them arose, and led him unto Pilate, Luke xxiii. 1. Then led they Jesus from Caia-phas unto the hall of judgment: and it was early; and they themselves went not in the judgment-hall, lest they should be defiled; but that they might eat the Passover, John xviii. 28. The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. And his name, through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all, Acts. iiii. 13—16.

^b Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands, Saying, Prophecy unto us, thou Christ, Who is he that smote thee? Matt. xxvi. 67, 68. Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him, xxvii. 27—31. All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, He trusted on the Lord, that he would deliver him: let him deliver him, seeing he delighted in him, Psal. xxii. 7, 8. With hypocritical mockers in feasts, they gnashed upon me with their teeth, xxxv. 16. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as

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it were *our* faces from him; he was despised, and we esteemed him not, Isa. liii. 3. And the soldiers led him away into the hall, called Prætorium; and they called together the whole band. And they clothed him with purple, and platted a crown of thorns, and put it about his head, And began to salute him, Hail, King of the Jews! And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him. And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him, Mark xv. 16—20. And they that passed by railled on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, Save thyself, and come down from the cross. Likewise also the Chief Priests mocking, said among themselves with the Scribes, He saved others; himself he cannot save, 29—31. And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate, Luke xxiii. 11. Then Pilate therefore took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, And said, Hail, King of the Jews! And they smote him with their hands. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him, John xix. 1—4.

^c See on chap. xvi. ver. 21. clause 3.

VER. 20.

Τότε προσῆλθεν αὐτῷ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου, μετὰ τῶν υἱῶν αὐτοῦ, προσκυνήσασα, καὶ αἰτούσά τι παρ' αὐτοῦ.

^a Then came to him ^b the mother of Zebedee's children with her sons, ^c worshipping him, and desiring a certain thing of him.

^a And James and John, the sons of Zebedee came unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire, Mark x. 35.

^b And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mend-

ing their nets; and he called them, Matt. iv. 21.

^c See on chap. ii. ver. 2. clause 3.

VER. 21.

Ὁ δὲ εἶπεν αὐτῇ· τί θέλεις; λέγει αὐτῷ· Εἰπέ ἵνα καθίσωσιν ὅσσοι οἱ δύο υἱοί μου, εἷς ἐκ δεξιῶν σου, καὶ εἷς ἐξ ἐναντίας σου, ἐν τῇ βασιλείᾳ σου.

And he said unto her, ^a What wilt thou? She saith unto him, ^b Grant that these my two sons may sit, ^c the one on thy right hand, and the other on the left, in thy kingdom.

^a And Jesus stood still, and called them, and said, What will ye that I shall do unto you? ver. 32. In Gibeon the Lord appeared to Solomon in a dream by night: And God said, Ask what I shall give thee, 1 Kings iii. 5. And he said unto them, What would ye that I should do for you? Mark x. 36. And Jesus answered and said unto him, What wilt thou that I should do unto thee? the blind man said unto him, Lord, that I might receive my sight, 51. Saying, What wilt thou that I shall do unto thee? and he said, Lord, that I may receive my sight, Luke xviii. 41.

^b At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? Matt. xviii. 1. And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel, xix. 28. They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory, Mark x. 37. And there was also a strife among them, which of them should be accounted the greatest, Luke xxii. 24. Be kindly affectioned one to another with brotherly love; in honour preferring one another, Rom. xii. 10. Let nothing be done through strife or vain glory, but in lowliness of mind let each esteem other better than themselves, Phil. ii. 3.

^c Bath-sheba therefore went unto king Solomon, to speak unto him for Adonijah. And the king rose up to meet her, and bowed himself unto her, and sat down on his throne, and

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caused a seat to be set for the king's mother; and she sat on his right hand, 1 Kings ii. 19. The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool, Psal. cx. 1. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God, Mark xvi. 19. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us, Rom. viii. 34. If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God, Col. iii. 1. See also on chap. ii. ver. 2. last clause.

VER. 22.

Ἀποκριθεὶς δὲ ὁ Ἰησοῦς, εἶπεν· Οὐκ οἶδατε τί αἰτεῖσθε. Δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ μέλλω πίνειν, καὶ τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι, βαπτισθῆναι; Λέγουσιν αὐτῷ· Δυνάμεθα.

But Jesus answered and said, ^a Ye know not what ye ask. ^b Are ye able to drink of the cup that I shall drink of; ^c and to be baptized with the baptism that I am baptized with? ^d They say unto him, We are able.

^a But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? Mark x. 38.

^b And he went a little farther, and fell on his face, and prayed, saying, O my father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt, Matt. xxvi. 39. He went away again the second time, and prayed, saying, O my father, if this cup may not pass away from me, except I drink it, thy will be done, 42. For in the hand of the Lord there is a cup, and the wine is red; it is full of mixture; and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring them out, and drink them, Psal. lxxv. 8. For thus saith the Lord God of Israel unto me; Take the wine-cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it, Jer. xxv. 15. And he said, Abba, Father, all things are possible unto thee; take away this cup from me:

nevertheless, not what I will, but what thou wilt, Mark xiv. 36. Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done, Luke xxii. 42. Then said Jesus unto Peter, Put up thy sword into thy sheath: the cup which my father hath given me, shall I not drink it? John xviii. 11.

^b But I have a baptism to be baptized with; and how am I straitened till it be accomplished, Luke xii. 50.

^c Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples, Matt. xxvi. 35. But all this was done, that the Scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled, 56. Pride goeth before destruction, and an haughty spirit before a fall, Prov. xvi. 18. Can ye drink of the cup that I drink of? and be baptized of the baptism that I am baptized with? And they say unto him, We can, Mark x. 38, 39.

VER. 23.

Καὶ λέγει αὐτοῖς· Τὸ μὲν ποτήριόν μου πῖσθε, καὶ τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι, βαπτισθῆσεσθε· τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ ἐναντίου μου, οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς ἡτοίμασται ὑπὸ τοῦ πατρὸς μου.

And he saith unto them, ^a Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them ^b for whom it is prepared of my Father.

^a And he killed James the brother of John with the sword, Acts xii. 2. And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together, Rom. viii. 17. Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the Church, Col. i. 24. It is a faithful saying: For if we be dead with him, we shall also live with him: If we suffer, we shall also reign with him: if we deny him, he also will deny us, 2 Tim. ii. 11, 12. I John, who also am your brother, and companion in tribulation, and in the kingdom and patience

of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ, Rev. i. 9.

^b Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, Matt. xxv. 34. But to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared, Mark x. 40. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him, 1 Cor. ii. 9. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city, Heb. xi. 16.

VER. 24.

Καὶ ἀκούσαντες οἱ δέκα, ἠγανάκτησαν περὶ τῶν δύο ἀδελφῶν.

And when the ten heard it, ^a they were moved with indignation against the two brethren.

^a Only by pride cometh contention: but with the well-advised is wisdom, Prov. xiii. 10. And when the ten heard it, they began to be much displeased with James and John, Mark x. 41. And they began to enquire among themselves, which of them it was that should do this thing. And there was also a strife among them, which of them should be accounted the greatest, Luke xxii. 23, 24. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, 1 Cor. xiii. 4. Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem other better than themselves, Phil. ii. 3. From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? Jam. iv. 1. Do ye think that the Scripture saith in vain, The spirit that dwelleth in us lusteth to envy? But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble, 5, 6. Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with hu-

mility: for God resisteth the proud, and giveth grace to the humble, 1 Pet. v. 5.

VER. 25.

Ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς, εἶπεν· Οἴδατε ὅτι οἱ ἀρχόντες τῶν ἰσθῶν κατακυριεύουσιν αὐτῶν, καὶ οἱ μεγάλοι καταξουσιάζουσιν αὐτῶν.

But Jesus called them unto him, and said, Ye know that ^a the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

^a Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls, Matt. xi. 29. And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven, xviii. 3, 4. But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them, Mark x. 42. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth, Luke xxii. 26, 27. So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master, and Lord; and ye say well; for so I am. If I then, your Lord and Master, have washed your feet: ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them, John xiii. 12—17.

VER. 26.

Οὐχ οὗτοι δὲ ἔσται ἐν ὑμῖν· ἀλλ' ὅς ἐάν θῇ ἐν ὑμῖν μέγας γινέσθαι, ἔστω ὑμῶν διάκονος.

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But ^a it shall not be so among you: but whosoever will be great among you, let him be ^b your minister;

^a But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted, Matt. xxiii. 8—12. But so shall it not be among you: but whosoever will be great among you shall be your minister: And whosoever of you will be the chiefest shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many, Mark x. 43—45. And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them, When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him; And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted, Luke xiv. 7—11. I tell you, This man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted, xviii. 14. Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence, John xviii. 36. Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand, 2 Cor. i. 24. (For the weapons of our warfare are not carnal, but mighty through God VOL. I.

to the pulling down of strong holds;) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; And having in a readiness to revenge all disobedience, when your obedience is fulfilled. Do ye look on things after the outward appearance? if any man trusts to himself that he is Christ's, let him of himself think this again, that, as he is Christ's, even so are we Christ's. For though I should boast somewhat more of our authority which the Lord hath given us for edification, and not for your destruction, I should not be ashamed: That I may not seem as if I would terrify you by letters. For his letters, say they, are weighty and powerful, but his bodily presence is weak, and his speech contemptible, x. 4—10. Neither as being lords over God's heritage, but being examples to the flock, 1 Pet. v. 3. I wrote unto the church: but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church, 3 John 9, 10. And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, That they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he caused

all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name, Rev. xiii. 11—17. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration, xvii. 6.

^b Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Matt. xxv. 44. And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him, xxvii. 55. The Lord grant unto him, that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus thou knowest very well, 2 Tim. i. 18. Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the Gospel, Philem. xiii.

VER. 27.

Καὶ ὃς ἐὰν θέλῃ ἐν ὑμῖν εἶναι πρωτεύων,
ἔστω ὑμῶν δούλος·

And whosoever will be chief among you, ^a let him be your servant:

^a And he came to Capernaum: and being in the house he asked them, What was it that ye disputed among yourselves by the way? But they held their peace: for by the way they had disputed among themselves, who *should be the greatest*. And he sat down, and called the twelve, and saith unto them, If any man desire to be first, *the same shall be last of all, and servant of all*, Mark ix. 33—35. But ye *shall not be so*: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve, Luke xxii. 26. Yea, ye yourselves know that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things, how that so labouring ye ought to support the weak; and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive, Acts xx. 34, 35. I am

debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise, Rom. i. 14. For though I be free from all *men*, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; To them that are without law, as without law (being not without law to God, but under the law to Christ), that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all *men*, that I might by all means save some. And this I do for the Gospel's sake, that I might be partaker thereof with you, 1 Cor. ix. 19—23. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake, 2 Cor. iv. 5. For I suppose I was not a whit behind the very chiefest apostles, xi. 5. Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; In journeyings often, in perils of water, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness, 23—27. And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved, xii. 15.

VER. 28.

Ὡς περ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε διακομθῆναι, ἀλλὰ διακονῆσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.

Even as the ^a Son of man ^b came not to be ministered unto, but to minister, ^c and to give his life a ransom ^d for many.

^a See on chap. xvi. ver. 13. clause 4.

^b For whether *is* greater, he that

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sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth, Luke xxii. 27. He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter: and Peter said unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do, thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that is washed, needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. For he knew who should betray him; and therefore said he, Ye are not all clean. So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his Lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them, John xiii. 4—17. Look not every man on his own things, but every man also on the things of others. Let this mind be in you which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross, Phil. ii. 4—8.

Then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom, Job

xxxiii. 24. None of them can by any means redeem his brother, nor give to God a ransom for him, Psal. xlix. 7. Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities, Isa. liii. 10, 11. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the streets shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined, Dan. ix. 24—26. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep, John x. 15. Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. And this spake he not of himself: but being High Priest that year, he prophesied that Jesus should die for that nation; And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad, xi. 50—52. Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time his righteousness: that he might be just, and

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the justifier of him which believeth in Jesus, Rom. iii. 24—26. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree, Gal. iii. 13. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace, Eph. i. 7. And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour, v. 2. Who gave himself a ransom for all, to be testified in due time, 1 Tim. ii. 6. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works, Tit. ii. 14. Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers, 1 Pet. i. 18. Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed, ii. 24. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit, iii. 18. And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation, Rev. v. 8, 9.

^dFor this is my blood of the new testament, which is shed for many for the remission of sins, Matt. xxvi. 28. And he said unto them, This is my blood of the new testament, which is shed for many, Mark xiv. 24. But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man Jesus Christ, hath abounded unto many. And not as it was by one that sinned, so is the gift. For the judgment was by one to

condemnation, but the free gift is of many offences unto justification. For if by one man's offence death reigned by one; much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ.) Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous, Rom. v. 15—19. So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation, Heb. ix. 28. And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world, 1 John ii. 2.

VER. 29.

Καὶ ἐκπορευομένην αὐτῶν ἀπὸ Ἱεριχῶ, ἠκολούθησεν αὐτῷ ὄχλος πολὺς.

And as they departed from Jericho, a great multitude followed him.

VER. 30.

Καὶ ἰδοὺ, δύο τυφλοὶ καθήμενοι παρὰ τὴν ὁδὸν, ἀκούσαντες ὅτι Ἰησοῦς παράγει, ἔκραζαν, λέγοντες· Ἐλέησον ἡμᾶς, Κύριε, υἱὸς Δαβὶδ.

And, behold, ^atwo blind men sitting by the way-side, when they heard that Jesus passed by, cried out, saying, ^bHave mercy on us, O Lord, ^cthou Son of David.

^aAnd they came to Jericho: and as he went out of Jericho with his disciples, and a great number of people, blind Bartimeus, the son of Timæus, sat by the high way side begging. And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou Son of David, have mercy on me. And many charged him that he should hold his peace: but he cried the more a great deal, Thou Son of David, have mercy on me. And Jesus stood still, and commanded him to be called, and they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee. And he, casting away his garments, rose, and came to Jesus. And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him,

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Lord, that I might receive my sight. And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way, Mark x. 46—52. And it came to pass, that as he was come nigh to Jericho, a certain blind man sat by the way-side begging: And hearing the multitude pass by, he asked what it meant. And they told him, that Jesus of Nazareth passeth by. And he cried, saying, Jesus, thou Son of David, have mercy on me. And they which went before rebuked him, that he should hold his peace: but he cried so much the more, Thou Son of David, have mercy on me. And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him, Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight. And Jesus said unto him, Receive thy sight: thy faith hath saved thee. And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God, Luke xviii. 35—43.]

^b See on chap. ix. ver. 27. clause 3.

^c See on chap. i. ver. 1. clause 2.

VER. 31.

Ὁ δὲ ὄχλος ἐπετίμασεν αὐτοῖς, ἵνα σιωπῶσιν· οἱ δὲ μᾶλλον ἔκραζον, λέγοντες· Ἐλέησον ἡμᾶς, Κύριε, υἱὸς Δαβὶδ.

And the multitude ^a rebuked them, because they should hold their peace: ^b but they cried the more, saying, Have mercy on us, O Lord, thou Son of David.

^a But he answered her not a word. And his disciples came, and besought him, saying, Send her away; for she crieth after us, Matt. xv. 23. Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them, xix. 13.

^b And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What is thy name? And

he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it, that thou dost ask after my name? and he blessed him there, Gen. xxxii. 25—29. I say unto you, Though he will not rise and give him because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened, Luke xi. 8—10. And he spake a parable unto them to this end, that men ought always to pray, and not to faint, xviii. 1. And they which went before rebuked him, that he should hold his peace: but he cried so much the more, Thou Son of David, have mercy on me, 39. Continue in prayer, and watch in the same with thanksgiving, Col. iv. 2. Pray without ceasing, 1 Thess. v. 17.

VER. 32.

καὶ στὰς ὁ Ἰησοῦς ἐφώνησεν αὐτοὺς, καὶ εἶπεν· Τί θέλετε ποιῶσαι ὑμῖν;

And Jesus stood still, and called them, and said, ^a What will ye that I shall do unto you?

^a And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom, ver. 21. Thus saith the Lord God; I will yet for this be enquired of by the house of Israel, to do it for them; I will increase them with men like a flock, Ezek. xxxvi. 37. Therefore came I unto you without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me? Acts x. 29. Be careful for nothing: but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God, Phil. iv. 6.

VER. 33.

Λέγουσιν αὐτῷ· Κύριε, ἵνα ἀνοιχθῶσιν ἡμῶν οἱ ὀφθαλμοί.

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They say unto him, Lord, that our eyes may be opened.

VER. 34.

Σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς, ἤψατο τῶν ὀφθαλμῶν αὐτῶν καὶ εὐθὺς ἀνέβλεψαν αὐτῶν οἱ ὀφθαλμοί, καὶ ἠκολούθησαν αὐτῷ.

So ^a Jesus had compassion on them, and ^b touched their eyes: ^c and immediately their eyes received sight, ^d and they followed him.

^a See on chap. ix. ver. 36. clause 1.

^b See on chap. viii. ver. 15.

^c See on chap. ix. ver. 30. clause 1.

^d And he touched her hand, and the fever left her: and she arose, and ministered unto them, Matt. viii. 15. Before I was afflicted, I went astray: but now have I kept thy word, Psal. cxix. 67. It is good for me that I have been afflicted; that I might learn thy statutes, 71. And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God, Luke xviii. 43. To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified, by faith that is in me, Acts xxvi. 18.

CHAP. XXI.—VER. 1.

Καὶ ὅτε ἤγγισαν εἰς Ἱερουσόλυμα, καὶ ἦλθον εἰς Βηθφαγὴ πρὸς τὸ ὄρος τῶν ἐλαιῶν, τότε ὁ Ἰησοῦς ἀπέστειλε δύο μαθητάς,

And ^a when they drew nigh unto Jerusalem, and were come to Bethphage, unto ^b the mount of Olives, then sent Jesus two disciples,

^a And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples, Mark xi. 1. And when he had thus spoken, he went before, ascending up to Jerusalem. And it came to pass when he was come nigh to Bethphage and Bethany, at the mount called the mount of Olives, he sent two of his disciples, Luke xix. 28, 29.

^b And when they had sung an hymn, they went out into the mount of Olives, Matt. xxvi. 30. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst

thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south, Zech. xiv. 4. And in the day-time he was teaching in the temple; and at night he went out, and abode in the mount that is called the mount of Olives, Luke xxi. 37. Jesus went unto the mount of Olives, John viii. 1. Then returned they unto Jerusalem from the mount called Olives, which is from Jerusalem a sabbath day's journey, Acts i. 12.

VER. 2.

Λέγων αὐτοῖς· Πορεύθητε εἰς τὴν κώμην τὴν ἀπέναντι ὑμῶν, καὶ εὐθὺς εὐρήσετε δνον δεδεμένον, καὶ πῶλον μετ' αὐτῆς· λύσατε· ἀγάγετέ μοι.

Saying unto them, ^a Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me.

^a And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the Passover at thy house with my disciples, Matt. xxvi. 18. And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him. And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither, Mark xi. 2, 3. And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. And wheresoever he shall go in, say ye to the good man of the house, The Master saith, Where is the guest-chamber where I shall eat the Passover with my disciples? And he will shew a large upper room furnished and prepared: there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the Passover, xiv. 13—16. Saying, Go ye into the village over against you; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring him hither. And if any

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man ask you, Why do ye loose him? thus shall ye say unto him, Because the Lord hath need of him. And they that were sent went their way, and found even as he had said unto them, Luke xix. 30—32.

VER. 3.

Καὶ ἰάν τις ἱμῶν εἴπῃ τι, ἐρεῖτε, ὅτι ὁ Κύριος αὐτῶν χρεῖαν ἔχει· εὐθέως δὲ ἀποστελεῖ αὐτούς.

And if any man say ought unto you, ye shall say, ^aThe Lord hath need of them; ^band straightway he will send them.

^a But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee. For we are strangers before thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding. O Lord our God, all this store that we have prepared to build thee a house for thine holy name cometh of thine hand, and is all thine own, 1 Chron. xxix. 14—16. The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein, Psal. xxiv. 1. For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are mine, 1. 10, 11. The silver is mine, and the gold is mine, saith the Lord of hosts. The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts, Hag. ii. 8, 9. The Father loveth the Son, and hath given all things into his hand, John iii. 35. Neither is worshipped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things, Acts xvii. 25. For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich, 2 Cor. viii. 9.

^b Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee, 1 Kings xvii. 9.

VER. 4.

Τοῦτο δὲ ἔβλεν γέγονεν, ἵνα πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου, λέγοντος:

All ^a this was done, that it might be fulfilled, which was spoken by the prophet, ^bsaying,

^a See on chap. i. ver. 22.

^b Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass, Zech. ix. 9. Fear not, daughter of Zion; behold, thy King cometh, sitting on an ass's colt, John xii. 15.

VER. 5.

Εἶπατε τῇ θυγατρὶ Σιών· ἰδοὺ, ὁ βασιλεὺς σου ἔρχεται σοι πρᾶς, καὶ ἐπιβέβηκώς ἐπὶ ὄνον, καὶ πῶλον, υἱὸν ὑποζυγίου.

Tell ye ^a the daughter of Zion, ^bbehold, thy King cometh unto thee, ^c meek, and sitting upon an ass, and a colt the foal of an ass.

^a That I may shew forth all thy praise in the gates of the daughter of Zion: I will rejoice in thy salvation, Psal. ix. 14. Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee, Isa. xii. 6. O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! xl. 9. Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him, lxiii. 11. Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, even the Lord, is in the midst of thee: thou shalt not see evil any more, Zeph. iii. 14, 15.

^b See also on chap. ii. ver. 2. clause 1.

^c See on chap. xi. ver. 29. clause 3.

VER. 6.

Πορευθέντες δὲ οἱ μαθηταί, καὶ ποιήσαντες καθὼς προσέταξεν αὐτοῖς ὁ Ἰησοῦς,

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And the disciples went, and did as Jesus commanded them,

VER. 7.

ἤγαγον τὴν ὄνον καὶ τὸν πῶλον, καὶ ἐπιθήκαν ἐπάνω αὐτῶν τὰ ἱμάτια αὐτῶν, καὶ ἐπεκάθισεν ἐπάνω αὐτῶν.

And ^a brought the ass, and the colt, and ^b put on them their clothes, and they set him thereon.

^a And they went their way, and found the colt tied by the door without in a place where two ways met; and they loosed him. And certain of them that stood there said unto them, What do ye, loosing the colt? And they said unto them even as Jesus had commanded: and they let them go. And they brought the colt to Jesus, and cast their garments on him; and he sat upon him. And many spread their garments in the way: and others cut down branches off the trees, and strawed them in the way, Mark xi. 4—8. And they that were sent went their way, and found even as he had said unto them. And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt? And they said, The Lord hath need of him. And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon, Luke xix. 32—35.

^b Then they hasted, and took every man his garment, and put it under him on the top of the stairs, and blew with trumpets, saying, Jehu is king, 2 Kings ix. 13.

VER. 8.

Ὁ δὲ πλείστος ὄχλος ἔστρωσαν ἑαυτῶν τὰ ἱμάτια ἐν τῇ ὁδῷ· ἄλλοι δὲ ἔκοπτον κλάδους ἀπὸ τῶν δένδρων, καὶ ἔστρώουσιν ἐν τῇ ὁδῷ.

And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way.

VER. 9.

Οἱ δὲ ὄχλοι οἱ πράγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον, λέγοντες· Ὡσαννὰ τῷ υἱῷ Δαβὶδ· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου· Ὡσαννὰ ἐν τοῖς ὑψίστοις.

And the multitudes that went before, and that followed, cried, saying, ^a Hosanna ^b to the Son of David: ^b Blessed is he that cometh in the name of the Lord; ^c Hosanna in the highest.

^a And when the Chief Priests and Scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased, Matt. xxi. 15. This is the day which the Lord hath made; we will rejoice and be glad in it. Save now, I beseech thee, O Lord: O Lord, I beseech thee, send now prosperity. Blessed be he that cometh in the name of the Lord: we have blessed you out of the house of the Lord, Psal. cxviii. 24—26. And they that went before, and they that followed, cried, saying, Hosanna; Blessed is he that cometh in the name of the Lord: Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest, Mark xi. 9, 10.

^b See on chap. i. ver. 1. clause 2.

^c For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord, Matt. xxiii. 39. And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; Saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest, Luke xix. 37, 38. Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord. And Jesus, when he had found a young ass, sat thereon; as it is written, Fear not, daughter of Sion: behold thy King cometh, sitting on an ass's colt, John xii. 13—15.

^d Glory to God in the highest, and on earth peace, good will toward men, Luke ii. 14.

VER. 10.

Καὶ εἰσελθόντος αὐτοῦ εἰς Ἱερουσόλυμα, ἐγένεθη πᾶσα ἡ πόλις, λέγουσα· Τίς ἐστὺν οὗτος;

And when he was come into Jerusalem, ^a all the city was moved, saying, ^b Who is this?

^a When Herod the king had heard these things he was troubled, and all Jerusalem with him, Matt. ii. 3. So they two went until they came to Bethlehem. And it came to pass, when

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they were come to Beth-lehem, that all the city was moved about them, and they said, *Is this Naomi?* Ruth i. 19.

^b Who is this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant, Cant. iii. 6. Who is this that cometh from Edom with dyed garments from Bozrah? *this that is glorious in his apparel, travelling in the greatness of his strength?* I that speak in righteousness, mighty to save, Isa. lxiii. 1. And the Scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone? Luke v. 21. And Herod said, John have I beheaded: but who is this, of whom I hear such things? And he desired to see him, Luke ix. 9.

VER. 11.

Οἱ δὲ ὄχλοι ἔλεγον· Οὗτός ἐστιν Ἰησοῦς ὁ προφήτης, ὁ ἀπὸ Ναζαρεθ τῆς Γαλιλαίας.

And the multitude said, ^a This is Jesus the prophet ^b of Nazareth of Galilee.

^a When Jesus came into the coasts of Casarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeronias, or one of the prophets, Matt. xvi. 13, 14. And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us: and, That God hath visited his people, Luke vii. 16. Many of the people therefore, when they heard this saying, said, of a truth, this is the prophet, John vii. 40. They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet, ix. 17. See also on chap. v. ver. 22. clause 1.

^b See on chap. ii. ver. 23. clause 1.

VER. 12.

Καὶ εἰσῆλθεν ὁ Ἰησοῦς εἰς τὸ ἱερὸν τοῦ Θεοῦ, καὶ ἐξέβαλε πάντας τοὺς πωλοῦντας καὶ ἀγοράσαντας ἐν τῷ ἱερῷ καὶ τὰς τραπέζας τῶν κολλυβιστῶν κατέστρεψε, καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστρίψας·

And Jesus ^a went into the temple of God, ^b and cast out all them that sold and bought in the temple, and overthrew ^c the tables of the money-changers, and ^d the seats of them that sold doves,

^a Behold, I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's sope, Mal. iii. 1, 2. And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve, Mark xi. 11.

^b And they came to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves, Mark xi. 15. And he went into the temple, and began to cast out them that sold therein, and them that bought; Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves, Luke xix. 45, 46. And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: and when he had made a scourge of small cords, he drove them all out of the temple, and the sheep and the oxen; and poured out the changer's money, and overthrew the tables; And said unto them that sold doves, Take these things hence; make not my Father's house a house of merchandize. And his disciples remembered that it was written, The zeal of thine house hath eaten me up, John ii. 14—17.

^c And if the way be too long for thee, so that thou art not able to carry it; or if the place be too far from thee, which the Lord thy God shall choose to set his name there, when the Lord thy God hath blessed thee: Then shalt thou turn it into money, and bind up the money in thine hand, and shalt go unto the place which the Lord thy God shall choose: And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth: and thou shalt eat there before the Lord thy God, and thou shalt rejoice, thou and thine household, Deut. xiv. 24—26.

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⁴ And if the burnt sacrifice for his offering to the Lord be of fowls, then he shall bring his offering of turtle-doves, or of young pigeons Lev. i. 14.

VER. 13.

Καὶ λέγει αὐτοῖς· Γέγραπται· Ὁ οἶκος μου οἶκος προσευχῆς κληθήσεται· ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον ληστῶν.

And said unto them, ^aIt is written, My house shall be called the house of prayer; ^bbut ye have made it a den of thieves.

^a Thy testimonies are very sure: holiness becometh thine house, O Lord, for ever, Psal. xciii. 5. Even them will I bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings, and their sacrifices, shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people, Isa. lvi. 7.

^b Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen it, saith the Lord, Jer. vii. 11. And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves, Mark xi. 17. Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves, Luke xix. 46.

VER. 14.

Καὶ προσήλθον αὐτῷ τυφλοὶ καὶ χωλοὶ ἐν τῷ ἱερῷ, καὶ ἐθεράπευσεν αὐτούς.

And ^athe blind and the lame came to him in the temple; and he healed them.

^a Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: The blind receive theirsight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them, Matt. xi. 4, 5. See also on chap. iv. ver. 24.

VER. 15.

Ἰδόντες δὲ οἱ Ἀρχιερεῖς καὶ οἱ Γραμματεῖς τὰ θαυμάσια ἃ ἐποίησε, καὶ τοὺς παῖδας κρίζοντας ἐν τῷ ἱερῷ, καὶ λέγοντας· Ωσαννὰ τῷ υἱῷ Δαβὶδ· ἠγανάκτησαν,

And when the ^aChief Priests and Scribes ^bsaw the wonderful things that he did, and the children crying in the temple,

and saying, Hosanna to the Son of David, they were sore displeased,

^a See on chap. ii. ver. 4. clauses 1, 2.

^b And when he was come into the temple, the Chief Priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority? ver. 23. Then assembled together the Chief Priests, and the Scribes, and the elders of the people, into the palace of the High Priest, who was called Caiaphas, xxvi. 3. Now the Chief Priests, and elders, and all the council, sought false witness against Jesus, to put him to death, 59. Lord, when thy hand is lifted up, they will not see: but they shall see, and be ashamed for their envy at the people; yea, the fire of thine enemies shall devour them, Isa. xxvi. 11. And it came to pass, that on one of those days, as he taught the people in the temple, and preached the Gospel, the Chief Priests and the Scribes came upon him with the elders, Luke xx. 1. Then gathered the Chief Priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation. And one of them, named Caiaphas, being the High Priest that same year, said unto them, Ye know nothing at all, John xi. 47—49.

VER. 16.

Καὶ εἶπον αὐτῷ· Ἀκούεις τί οὗτοι λέγουσιν; Ὁ δὲ Ἰησοῦς λέγει αὐτοῖς· Ναὶ· οὐδέποτε ἀνέγνωτε, ὅτι ἐν στόματι νενηνίας καὶ θηλαζόντων καταρτίσω αἶνον;

And said unto him, ^aHearst thou what these say? And Jesus saith unto them, Yea; ^bhave ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

^a And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out, Luke xix. 39, 40. Then gathered the Chief Priests and the Pharisees a council, and said, What do

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we? for this man doeth many miracles. If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation, John xi. 47, 48.

* At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast bid these things from the wise and prudent, and hast revealed them unto babes, Matt. xi. 25. Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger, Psal. viii. 2.

VER. 17.

Καὶ καταλιπὼν αὐτοὺς, ἐξῆλθεν ἔξω τῆς πόλεως εἰς Βηθανίαν· καὶ ἡλίσθη ἐκεῖ.

And he left them, and went out of the city into ^a Bethany; and he lodged there.

* And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve. And when even was come, he went out of the city, Mark xi. 11. 19. Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house, Luke x. 38. Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha, John xi. 1. Now Bethany was nigh unto Jerusalem, about fifteen furlongs off, 18.

VER. 18.

Πρωῖας δὲ ἐπανέγκον εἰς τὴν πόλιν, ἐπείνασαν.

Now ^a in the morning as he returned into the city, ^b he hungered.

* And on the morrow, when they were come from Bethany, he was hungry: And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet, Mark xi. 12, 13.

^b And when he had fasted forty days and forty nights, he was afterward an hungered, Matt. iv. 2. At that time Jesus went on the sabbath day through the corn; and his disciples were an hungered, and began

to pluck the ears of corn, and to eat, xii. 1. Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered, Luke iv. 2. Wherefore in all things it be-
hoved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted, Heb. ii. 17, 18. For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin, iv. 15.

VER. 19.

Καὶ ἰδὼν συκὴν μίαν ἐπὶ τῆς ὁδοῦ, ἦλθεν ἐπ' αὐτήν, καὶ οὐδὲν εὗρεν ἐν αὐτῇ εἰ μὴ φύλλα μόνον· καὶ λέγει αὐτῇ· Μὴκέτι ἐκ σοῦ καρπὸς γίνηται εἰς τὸν αἶωνα. Καὶ ἐξηράνθη παραχρῆμα ἡ συκὴ.

And when he saw ^a a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, ^a Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away.

* Gr. one fig tree.

* What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down, Isa. v. 4, 5. And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it, Mark xi. 14. And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire, Luke iii. 9. He spake also this parable; A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard; Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? And he answering said unto

him, Lord, let it alone this year also, till I shall dig about it, and dung it : And if it bear fruit, *well* : and if not, *then* after that thou shalt cut it down, xiii. 6—9. Saying, If thou hadst known, even thou, at least in this thy day, the things *which belong unto thy peace* : but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side. And shall lay thee even with the ground, and thy children within thee ; and they shall not leave in thee one stone upon another ; because thou knewest not the time of thy visitation, xix. 42—44. Every branch in me that beareth not fruit he taketh away : and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit, John xv. 2. If a man abide not in me, he is cast forth as a branch, and is withered ; and men gather them, and cast them into the fire, and they are burned, 6. Having a form of godliness, but denying the power thereof : from such turn away, 2 Tim. iii. 5. They profess that they know God ; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate, Tit. i. 16. For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God : But that which beareth thorns and briers is rejected, and is nigh unto cursing ; whose end is to be burned, Heb. vi. 7, 8. He that is unjust, let him be unjust still : and he which is filthy, let him be filthy still : and he that is righteous, let him be righteous still : and he that is holy, let him be holy still, Rev. xxii. 11.

VER. 20.

Καὶ ἰδόντες οἱ μαθηταί, ἰθαύμασαν, λέγοντες· Πῶς παραχρῆμα ἐξηράθη ἡ συκῆ ;

And when the disciples saw it, they marvelled, saying, ^a How soon is the fig tree withered away ?

^a And in the morning, as they passed by, they saw the fig tree dried up from the roots. And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou

cursedst is withered away, Mark xi. 20, 21.

VER. 21.

Ἀποκριθεὶς δὲ ὁ Ἰησοῦς, εἶπεν αὐτοῖς· Ἀμὴν λέγω ὑμῖν, ἐὰν ἔχητε πίστιν, καὶ μὴ διακριθῆτε, οὐ μόνον τὸ τῆς συκῆς ποιήσετε, ἀλλὰ καὶ τῷ ὄρει τούτῳ εἰπῆτε· Ἀρῇτι, καὶ βλήθητι εἰς τὴν θάλασσαν, γνήσεται.

Jesus answered and said unto them, Verily I say unto you, ^a If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea ; it shall be done.

^a See on chap. xvii. ver. 20. clauses 1. 3.

VER. 22.

Καὶ πάντα ὅσα ἂν αἰτήσῃτε ἐν τῇ προσευχῇ, πιστεύοντες, ληψέσθε.

And ^a all things, whatsoever ye shall ask in prayer believing, ye shall receive.

^a Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them, Mark xi. 24. And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us : And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him, 1 John v. 14, 15. See also on chap. vii. ver. 7. clause 1.

VER. 23.

Καὶ ἐλθόντι αὐτῷ εἰς τὸ ἱερὸν, προσήλθον αὐτῷ διδάσκοντι οἱ Ἀρχιερεῖς καὶ οἱ Πρεσβύτεροι τοῦ λαοῦ, λέγοντες· Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς ; καὶ τίς σοι ἔδωκε τὴν ἐξουσίαν ταύτην ;

And ^a when he was come into the temple, ^b the Chief Priests and the elders of the people came unto him as he was teaching, and said, ^c By what authority doest thou these things ? and who gave thee this authority ?

^a And they come again to Jerusalem : and as he was walking in the temple, there came to him the Chief Priests, and the Scribes, and the elders, And say unto him, By what authority doest thou these things ? and who gave thee this authority to do these things ? Mark xi. 27, 28. And it

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came to pass, that on one of those days, as he taught the people in the temple, and preached the Gospel, the Chief Priests and the Scribes came upon him with the elders, And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority? Luke xx. 1, 2.

^b See on chap. ii. ver. 4. clause 1.

^c And he said, Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known, Exod. ii. 14. And when they had set them in the midst, they asked, By what power, or by what name have ye done this? Acts iv. 7.

VER. 24.

Ἀποκριθεὶς δὲ ὁ Ἰησοῦς, εἶπεν αὐτοῖς· Ἐρωτήσω ἡμᾶς, καὶ γὰρ λόγον ἔνα· ὃν ἐὰν εἰπῇτε μοι, καὶ γὰρ ὑμῖν ἐρῶ ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ·

And Jesus answered and said unto them, ^a I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things.

^a Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves, Matt. x. 16. Answer not a fool according to his folly, lest thou also be like unto him. Answer a fool according to his folly, lest he be wise in his own conceit, Prov. xxvi. 4, 5. Then said Jesus unto them, I will ask you one thing: Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it? Luke vi. 9. Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man, Col. iv. 6.

VER. 25.

Τὸ βάπτισμα Ἰωάννου πόθεν ἔστι; ἢ ἐξ οὐρανοῦ, ἢ ἐξ ἀνθρώπων; Οἱ δὲ διλογίζοντο παρ' ἑαυτοῖς, λέγοντες· Ἐὰν εἰπωμεν, Ἐξ οὐρανοῦ, ἐρεῖ ἡμῖν· Διατί οὐκ οὐκ ἐπιστεύσατε αὐτῷ;

The ^a baptism of John ^b whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, ^c Why did ye not then believe him?

^a See on chap. iii. ver. 1. clause 2.

^b And they come again to Jerusalem: and as he was walking in the

temple, there come to him the Chief Priests, and the Scribes, and the elders, And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things? And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things. The baptism of John, was it from heaven, or of men? answer me. And they reasoned with themselves, saying, If we shall say, From heaven, he will say, Why then did ye not believe him? But if we shall say, Of men: they feared the people: for all men counted John, that he was a prophet indeed. And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things, Mark xi. 27—33.

^c And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not? Luke xx. 5. Ye sent unto John, and he bare witness unto the truth. But I receive not testimony from man: but these things I say, that ye might be saved. He was a burning and a shining light: and ye were willing for a season to rejoice in his light, John v. 33—35. For if our heart condemn us, God is greater than our heart, and knoweth all things, 1 John iii. 20.

VER. 26.

Ἐὰν δὲ εἰπωμεν, Ἐξ ἀνθρώπων· φοβούμεθα τὸν ὄχλον· πάντες γὰρ ἔχουσι τὸν Ἰωάννην ὡς προφήτην.

But if we shall say, Of men; ^a we fear the people, ^b for all hold John as a prophet.

^a But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet, 46. And when he would have put him to death, he feared the multitude, because they counted him as a prophet, Matt. xiv. 5. But if we shall say, Of men; they feared the people: for all men counted John that he was a prophet indeed, Mark xi. 32. And they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their

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way, xii. 12. But and if we say, Of men ; all the people will stone us : for they be persuaded that Johu was a prophet, Luke xx. 6. And the Chief Priests and Scribes sought how they might kill him ; for they feared the people, xii. 2.

^b For Herod feared John, knowing that he was a just man and an holy, and observed him ; and when he heard him, he did many things, and heard him gladly, Mark vi. 20. He was a burning and a shining light : and ye were willing for a season to rejoice in his light, John v. 35. And many resorted unto him, and said, John did no miracle : but all things that John spake of this man were true. And many believed on him there, x. 41, 42.

VER. 27.

Καὶ ἀποκριθέντες τῷ Ἰησοῦ, εἶπον· Οὐκ οἶδαμεν. Ἐφη αὐτοῖς καὶ αὐτός· Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιοῦ.

And they answered Jesus, and said, ^a We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

^a Let them alone : they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch, Matt. xv. 14. O ye hypocrites, ye can discern the face of the sky ; but can ye not discern the signs of the times ? xvi. 3. Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing ; but whosoever shall swear by the gold of the temple, he is a debtor ! xiii. 16. Make the heart of this people fat, and make their ears heavy, and shut their eyes ; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed, Isa. vi. 10. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes : the prophets and your rulers, the seers hath he covered. And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee : and he saith, I cannot ; for it is sealed : And the book is delivered to him that is not learned, saying, Read this, I pray thee : and he saith, I am not learned, xxix.

10—12. His watchmen are blind : they are all ignorant, they are all dumb dogs, they cannot bark ; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough ; and they are shepherds that cannot understand : they all look to their own way, every one for his gain, from his quarter, lvi. 10, 11. Yea, the stork in the heaven knoweth her appointed times ; and the turtle and the crane and the swallow observe the time of their coming ; but my people know not the judgment of the Lord. How do ye say, We are wise, and the law of the Lord is with us ? Lo, certainly in vain made he it ; the pen of the scribes is in vain. The wise men are ashamed, they are dismayed and taken : lo, they have rejected the word of the Lord ; and what wisdom is in them ? Jer. viii. 7—9. The law of truth was in his mouth, and iniquity was not found in his lips : he walked with me in peace and equity, and did turn many away from iniquity. For the priest's lips should keep knowledge, and they should seek the law at his mouth : for he is the messenger of the Lord of hosts. But ye are departed out of the way ; ye have caused many to stumble at the law ; ye have corrupted the covenant of Levi, saith the Lord of hosts. Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law, Mal. ii. 6—9. And they answered, that they could not tell whence it was. And Jesus said unto them, Neither tell I you by what authority I do these things, Luke xx. 7, 8. The man answered and said unto them, Why herein is a marvelous thing, that ye know not from whence he is, and yet he hath opened mine eyes, John ix. 30. And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also ? Jesus said unto them, If ye were blind, ye should have no sin : but now ye say, We see, therefore your sin remaineth, 40, 41. But if our Gospel be hid, it is hid to them that are lost : In whom the god of this world, hath blinded the eyes of them which believe not, lest the light of the glorious Gospel of Christ,

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who is the image of God, should shine unto them, 2 Cor. iv. 3, 4. Even him whose coming is after the working of Satan, with all power and signs and lying wonders, And with all deceiver-ness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved, 2 Thess. ii. 9, 10.

VER. 28.

Τί δὲ ὑμῶν δοκεῖ; Ἀνθρώπος εἶχε τέκνα δύο καὶ ἀποστέλλων τῷ πρώτῳ, εἶπε· Τέκνον, ὕπαγε, σήμερον ἐργάζου ἐν τῷ ἀμπε-
λῶνί μου.

But what think ye? ^aA certain man had two sons; and he came to the first, and said, ^bSon, go work to day in my vineyard.

^aAnd he said, A certain man had two sons: And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine, Luke xv. 11—15.

^bAgain he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive, Matt. xx. 5—7. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch, Mark xiii. 34.

VER. 29.

Ὁ δὲ ἀποκριθεὶς, εἶπεν· Οὐ θέλω. Ὅτε-
ρον δὲ μεταμεληθεὶς, ἀπηλθὼς.

He answered and said, ^aI will not: but ^bafterward he ^crepented, and went.

^aThis I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the

vanity of their mind, Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness, Eph. iv. 17—19.

^bAnd when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger. I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, Luke xv. 17, 18. But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judæa, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance, Acts xxvi. 20. And you *hath he quickened*, who were dead in trespasses and sins; Wherein in time past ye walked, according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in time past, in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved.) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: That in the ages to come, he might shew the exceeding riches of his grace in his kindness towards us through Christ Jesus. For by grace are ye saved, through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them, Eph. ii. 1—10.

^cSee on chap. iii. ver. 2. clause 1.

VER. 30.

Καὶ ἀποκριθεὶς τῷ δευτέρῳ, εἶπεν ὁσαύ-
τως. Ὁ δὲ ἀποκριθεὶς, εἶπεν· Ἐγὼ κείρε-
καὶ οὐκ ἀπηλθὼς.

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And he came to the second and said likewise. And he answered and said, ^a I go, sir, and went not.

^a And therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not, Matt. xxiii. 3. And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they shew much love, but their heart goeth after their covetousness, Ezek. xxxiii. 31. Behold, thou art called a Jew, and retest in the law, and makest thy boast of God, And knowest his will, and approvest the things that are more excellent, being instructed out of the law; And art confident that thou thyself art a guide of the blind, and light of them which are in darkness, An instructor of the foolish, a teacher of babes, which hast the form of knowledge, and of the truth in the law. Thou therefore which teachest another, teachest thou not thyself? thou which preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? Thou that makest thy boast of the law, through breaking of the law dishonourest thou God? For the name of God is blasphemed among the Gentiles through you, as it is written. For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision, Rom. ii. 17—25. They profess that they know God; but in works they deny him; being abominable and disobedient, and unto every good work reprobate, Tit. i. 16.

VER. 31.

Τίς ἐκ τῶν δύο ἐποίησα τὸ θέλημα τοῦ πατρὸς; Λέγουσιν αὐτῷ· Ὁ πρῶτος. Λέγει αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν λέγω ὑμῖν, ὅτι οἱ τελέωναι καὶ αἱ πόρναι προάγουσιν ὑμᾶς εἰς τὴν βασιλείαν τοῦ Θεοῦ.

^a Whether of them twain did ^b the will of his father? ^c They say unto him, The first. ^d Jesus saith unto them, Verily I say unto you, That the Publicans and harlots go into the kingdom of God before you.

^a Not every one that saith unto me,

Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven, Matt. vii. 21.

^b See on chap. vii. ver. 21. clause 3.

^c And David's anger was greatly kindled against the man; and he said to Nathan, As the Lord liveth, the man that hath done this thing shall surely die: And he shall restore the lamb fourfold, because he did this thing, and because he had no pity. And Nathan said to David, Thou art the man, 2 Sam. xii. 5—7. Thine own mouth condemneth thee, and not I: yea, thine own lips testify against thee, Job xv. 6. And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow, Luke xix. 22. Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God, Rom. iii. 19.

^d And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose and followed him, Matt. ix. 9. So the last shall be first, and the first last: for many be called, but few chosen, xx. 16. And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner, Luke vii. 37—39. Then drew near unto him all the Publicans and sinners for to hear him. And the Pharisees and Scribes murmured, saying, This man receiveth sinners, and eateth with them, xv. 1, 2. And Jesus said unto him, This day is salvation come to this house; forasmuch as he also is a

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son of Abraham. For the Son of man is come to seek and to save that which was lost, xix. 9, 10. What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because *they sought it not by faith, but as it were by the works of the law.* For they stumbled at that stumblingstone; As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed, Rom. ix. 30—33. Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief. And the grace of our Lord was exceeding abundant with faith and love which was in Christ Jesus. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting, 1 Tim. i. 13—16.

VER. 32.

Ἦλθε γὰρ πρὸς ὑμᾶς Ἰωάννης ἐν ὁδῷ δικαιοσύνης καὶ οὐκ ἐπιστεύσατε αὐτῷ· οἱ δὲ τελῶναι καὶ αἱ πόρναι ἐπιστεύσαν αὐτῷ· ὑμεῖς δὲ ἰδόντες, οὐ μετεμελήθητε ὕστερον, τοῦ πιστεῦσαι αὐτῷ.

For John ^a came unto you in the way of righteousness, ^b and ye believed him not: but the Publicans and the harlots believed him: and ye, when ye had seen it, ^c repented not afterward, that ye might believe him.

^a In those days came John the Baptist, preaching in the wilderness of Judæa, And saying, Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, 'The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild

honey. Then went out to him Jerusalem, and all Judæa, and all the region round about Jordan, And were baptized of him in Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance, Matt. iii. 1—8. And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein, Isa. xxxv. 8. Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein, Jer. vi. 16. Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire. And the people asked him, saying, What shall we do then? He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. Then came also Publicans to be baptized, and said unto him, Master, what shall we do? And he said unto them, Exact no more than that which is appointed you, Luke iii. 8—13. For it had been better for them not to have known the way of righteousness, than, after they have known it to turn from the holy commandment delivered unto them, 2 Pet. ii. 21.

^b The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? Matt. xxi. 25. For John came neither eating nor drinking, and they say, He hath a devil, xi. 18. And all the people that heard him, and the Publicans, justified God, being bap-

tized with the baptism of John. But the Pharisees and Lawyers rejected the counsel of God against themselves, being not baptized of him, Luke vii. 29, 30. Ye sent unto John, and he bare witness unto the truth. But I receive not testimony from man: but these things I say, that ye might be saved. He was a burning and a shining light: and ye were willing for a season to rejoice in his light. But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me, John v. 33—36.

^c But my people would not hearken to my voice; and Israel would none of me. So I gave them up unto their own hearts' lust: and they walked in their own counsels, Psal. lxxxi. 11, 12. But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear. Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of hosts hath sent in his spirit by the former prophets: therefore came a great wrath from the Lord of hosts, Zech. vii. 11, 12. And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. And ye have not his word abiding in you: for whom he hath sent, him ye believe not. Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to me, that ye might have life, John v. 37—40. In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth, 2 Tim. ii. 25.

VER. 33.

^a Ἄλλην παραβολὴν ἀκούσατε. ^b Ἀνθρώπος τις ἦν οἰκοδεσπότης, ὅστις ἐφύτευσεν ἀμπέλωτα, καὶ φραγμὸν αὐτῷ περιέθηκε, καὶ ὥρυεν ἐν αὐτῷ ληνόν, καὶ ὠκοδόμησε πύργον, καὶ ἐξέδοτο αὐτὸν γαιοῦς, καὶ ἀπεδήμησεν.

Here another ^aparable: ^b There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built

a tower, and let it out to ^chusbandmen, and ^dwent into a far country:

^a See on chap. xiii. ver. 3. clause 1.

^b Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it. Thou preparedst room before it, and didst cause it to take deep root, and it filled the land. The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars. She sent out her boughs unto the sea, and her branches unto the river. Why hast thou then broken down her hedges, so that all they which pass by the way do pluck her? The boar out of the wood doth waste it, and the wild beast of the field doth devour it. Return, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine; And the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself. It is burned with fire, it is cut down: they perish at the rebuke of thy countenance, Psal. lxxx. 8—16. Solomon had a vineyard at Baal-hamon; he let out the vineyard unto keepers; every one for the fruit thereof was to bring a thousand pieces of silver. My vineyard, which is mine, is before me: thou, O Solomon, must have a thousand, and those that keep the fruit thereof two hundred, Cant. viii. 11, 12. Now will I sing to my wellbeloved a song of my beloved touching his vineyard. My wellbeloved hath a vineyard in a very fruitful hill: And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes. And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes, Isa. v. 1—4. Yet I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me? Jer. ii. 21. And he began to speak unto them by parables. A

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certain man planted a vineyard, and set an hedge about it, and digged a place for the winefat, and built a tower, and let it out to husbandmen, and went into a far country, Mark xii. 1. Then began he to speak to the people this parable; A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time, Luke xx. 9. I am the true vine, and my Father is the husbandman, John xv. 1.

c The Scribes and the Pharisees sit in Moses' seat, Matt. xxiii. 2.

d For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey, Matt. xxv. 14, 15. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch, Mark xiii. 34. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return, Luke xix. 12.

VER. 34.

Ὅτι δὲ ἤγγισεν ὁ καιρὸς τῶν καρπῶν, ἀπέστειλε τοὺς δούλους αὐτοῦ πρὸς τοὺς γεωργούς, λαβεῖν τοὺς καρπούς αὐτοῦ.

And when the time of the fruit drew near, ^ahe sent his servants to the husbandmen, ^bthat they might receive the fruit of it.

^a Yet the Lord testified against Israel, and against Judah, by all the prophets, and by all the seers, saying, Turn ye from your evil ways, and keep my commandments, and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets. Notwithstanding they would not hear, but hardened their necks, like to the neck of their fathers, that did not believe in the Lord their God, 2 Kings xvii. 13, 14. And the Lord God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling place: But they mocked

the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy, 2 Chron. xxxvi. 15, 16. And testifiedst against them, that thou mightest bring them again unto thy law: yet they dealt proudly, and hearkened not unto thy commandments, but sinned against thy judgments, (which if a man do, he shall live in them;) and withdrew the shoulder, and hardened their neck, and would not hear. Yet many years didst thou forbear them, and testifiedst against them by thy Spirit in thy prophets: yet would they not give ear: therefore gavest thou them into the hand of the people of the lands, Neh. ix. 29, 30. From the thirteenth year of Josiah the son of Amon, king of Judah, even unto this day, that is the three and twentieth year, the word of the Lord hath come unto me, and I have spoken unto you, rising early and speaking; but ye have not hearkened. And the Lord hath sent unto you all his servants the prophets, rising early and sending them; but ye have not hearkened, nor inclined your ear to hear. They said, Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land that the Lord hath given unto you, and to your fathers for ever and ever: And go not after other gods to serve them, and to worship them, and provoke me not to anger with the works of your hands; and I will do you no hurt. Yet ye have not hearkened unto me, saith the Lord; that ye might provoke me to anger with the works of your hands to your own hurt, Jer. xxv. 3-7. I have sent also unto you all my servants the prophets, rising up early and sending them, saying, Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers: but ye have not inclined your ear, nor hearkened unto me, xxxv. 15. Therefore say thou unto them, Thus saith the Lord of hosts; Turn ye unto me, saith the Lord of hosts, and I will turn unto you, saith the Lord of hosts. Be not as your fathers, unto whom the former

prophets have cried, saying, Thus saith the LORD of hosts; Turn ye now from your evil ways, and from your evil doings: but they did not hear, nor hearken unto me, saith the LORD. Your fathers, where are they? and the prophets, do they live for ever? But my words and my statutes, which I commanded my servants the prophets, did they not take hold of your fathers? and they returned and said, Like as the LORD of hosts thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us, Zech. i. 3—6. Thus speaketh the LORD of hosts, saying, Execute true judgment, and shew mercy and compassion every man to his brother: And oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart. But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear. Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the LORD of hosts hath sent in his spirit by the former prophets: therefore came a great wrath from the LORD of hosts. Therefore it is come to pass, that as he cried, and they would not hear; so they cried, and I would not hear, saith the LORD of hosts, vii. 9—13. And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard. And they caught him and beat him, and sent him away empty. And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled. And again he sent another; and him they killed, and many others; beating some, and killing some, Mark xii. 2—5. And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandman beat him, and sent him away empty. And again he sent another servant: and they beat him also, and entreated him shamefully, and sent him away empty. And again he sent a third: and they wounded him also, and cast him out. Then said the lord

of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him when they see him. But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be our's. So they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard do unto them? He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said, God forbid. And he beheld them and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner? Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder. And the Chief Priests and the Scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them, Luke xx. 10—19.

^b Solomon had a vineyard at Baalhamon; he let out the vineyard unto keepers; every one to the fruit thereof was to bring a thousand pieces of silver. My vineyard which is mine, is before me: thou, O Solomon, must have a thousand, and those that keep the fruit thereof two hundred, Cant. viii. 11, 12. What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? Isa. v. 4.

VER. 35.

Καὶ λαβόντες οἱ γεωργοὶ τοὺς δούλους αὐτοῦ, ὃν μὲν ἔδειραν, ὃν δὲ ἀπέκτειναν, ὃν δὲ ἐλιθοβόλησαν.

And the husbandmen ^a took his servants, and beat one, and killed another, and stoned another.

^a Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you, Matt. v. 12. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers,

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how can ye escape the damnation of hell? Wherefore, behold, I send unto you prophets, and wise men, and scribes: and *some* of them ye shall kill and crucify; and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city, xxiii. 31—34. For it was *so*, when Jezebel cut off the prophets of the Lord, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water, 1 Kings xviii. 4. Was it not told my lord what I did when Jezebel slew the prophets of the Lord: how I hid an hundred men of the Lord's prophets by fifty in a cave, and fed them with bread and water? 13. Then Jezebel sent a messenger unto Elijah, saying, So let the gods do to me, and more also, if I make not thy life as the life of one of them by tomorrow about this time, xix. 2. And he said, I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, throw down thine altars, and slay thy prophets with the sword; and I, *even* I only, am left; and they seek my life, to take it away, 10. But Zedekiah the son of Chenaanah went near, and smote Micaiah on the cheek, and said, Which way went the Spirit of the Lord from me to speak unto thee? xxii. 24. Then Asa was wroth with the seer, and put him in a prison house; for *he was* in a rage with him, because of this *thing*. And Asa oppressed *some* of the people the same time, 2 Chron. xvi. 10. And the Lord God of their fathers sent to them by his messengers, rising up *hetimes*, and sending; because he had compassion on his people, and on his dwelling place: But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till *there was* no remedy, xxxvi. 15, 16. In vain have I smitten your children; they received no correction: your own sword hath devoured your prophets like a destroying lion, Jer. ii. 30. And when Jehoiakim the king, with all his mighty men, and all the princes, heard his words, the king sought to put him to death, but when Urijah heard it, he was afraid, and fled, and

went into Egypt; And Jehoiakim the king sent men into Egypt, *namely*, Elnathan the son of Achbor, and *certain* men with him into Egypt. And they fetched forth Urijah out of Egypt, and brought him unto Jehoiakim the king; who slew him with the sword, and cast his dead body into the graves of the common people. Nevertheless, the hand of Ahikam the son of Shaphan was with Jeremiah, that they should not give him into the hand of the people to put him to death, xxvi. 21—24. Nevertheless I must walk to day, and to tomorrow, and the *day* following: for it cannot be that a prophet perish out of Jerusalem. O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen *doth* gather her brood under *her* wings, and ye would not, Luke xiii. 33, 34. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers, Acts vii. 52. Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men: Forbidding us to speak to the Gentiles, that they might be saved, to fill up their sins *alway*; for the wrath is come upon them to the uttermost, 1 Thes. ii. 15, 16. And others had trial of *cruel* mockings and scourgings; yea, moreover of bonds and imprisonment: They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented, Heb. xi. 36, 37.

VER. 36.

Πάλιν ἀπέστειλεν ἄλλους δούλους πλείονας τῶν πρώτων· καὶ ἐποίησαν αὐτοῖς ὡσαύτως.

Again, he sent other servants more than the first: and they did unto them likewise.

VER. 37.

Ὑστερον δὲ ἀπέστειλε πρὸς αὐτοὺς τὸν υἱὸν αὐτοῦ, λέγων· Ἐντραπήσονται τὸν υἱόν μου.

But *a* lust of all he sent unto them his

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son, saying, ^b *They will reverence my son.*

^a Having yet therefore one son, his well-beloved, he sent him also last unto them, saying, *They will reverence my son*, Mark xii. 6. Then said the lord of the vineyard, *What shall I do?* I will send my beloved son: it may be they will reverence him when they see him, Luke xx. 13.

^b What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? Isa. v. 4. It may be, that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way; that I may forgive their iniquity, and their sin, Jer. xxxvi. 3. I said, Surely thou wilt fear me, thou wilt receive instruction, so their dwelling should not be cut off, howsoever I punished them: but they rose early, and corrupted all their doings, Zeph. iii. 7.

VER. 38.

Οἱ δὲ γεωργοὶ ἰδόντες τὸν υἱόν, εἶπον ἐν αὐτοῖς· Οὗτός ἐστιν ὁ κληρονόμος, δεῦτε, ἀποκτείνωμεν αὐτόν, καὶ κατὰσχωμεν τὴν κληρονομίαν αὐτοῦ.

But when the husbandmen saw the son, they said among themselves, ^a This is the heir; come, let us kill him, and let us seize on his inheritance.

^a Then assembled together the Chief Priests, and the Scribes, and the elders of the people, unto the palace of the High Priest, who was called Caiaphas, And consulted that they might take Jesus by subtilty, and kill him, Matt. xxvi. 3, 4. When the morning was come, all the Chief Priests and elders of the people took counsel against Jesus to put him to death: And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor, xxvii. 1, 2. The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and

vex them in his sore displeasure. Yet have I set my king upon my holy hill of Zion, I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession, Psal. ii. 2—8. But those husbandmen said among themselves, This is the heir, come, let us kill him, and the inheritance shall be ours. And they took him, and killed him, and cast him out of the vineyard, Mark xii. 7, 8. But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come let us kill him, that the inheritance may be ours, Luke xx. 14. Then gathered the Chief Priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation. And one of them, named Caiaphas, being the High Priest that same year, said unto them, Ye know nothing at all, Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. And this spake he not of himself: but being High Priest that year, he prophesied that Jesus should die for that nation; And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad. Then from that day forth they took counsel together for to put him to death, John xi. 47—53. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, For to do whatsoever thy hand and thy counsel determined before to be done, Acts iv. 27, 28. Now when the High Priest and the captains of the temple and the Chief Priests heard these things, they doubted of them whereunto this would grow. Then came one and told them, saying, Behold the men whom ye put in prison are standing in the temple, and teaching the people. Then went the captain with the officers, and brought them without

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violence : for they feared the people, lest they should have been stoned. And when they had brought them, they set *them* before the council : and the High Priest asked them, saying, Did not we straitly command you, that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us, v. 24—28.

VER. 39.

καὶ λαβόντες αὐτὸν, ἐξέβαλον ἔξω τοῦ ἀμπελῶνος, καὶ ἀπέκτειναν.

And they ^acaught him, and ^bcast him out of the vineyard, ^cand slew ^dhim.

^a And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him. And, behold, one of them which were with Jesus stretched out *his* hand and drew his sword, and struck a servant of the High Priest, and smote off his ear. Then said Jesus unto him, Put up again thy sword into his place : for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be? In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me. But all this was done, that the Scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled. And they that had laid hold on Jesus led *him* away to Caiaphas the High Priest, where the Scribes and the elders were assembled, Matt. xvi. 50—57. And they laid their hands on him, and took him. And one of them that stood by drew a sword, and smote a servant of the High Priest, and cut off his ear. And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and with staves to take me? I was daily with you in the temple teaching, and ye took me not : but the Scriptures must be fulfilled. And they all forsook him, and fled. And there followed him a certain

young man, having a linen cloth cast about *his* naked *body* ; and the young men laid hold on him : And he left the linen cloth, and fled from them naked. And they led Jesus away to the High Priest : and with him were assembled all the Chief Priests and the elders and the scribes, Mark xiv. 46—53. Then Jesus said unto the Chief Priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me : but this is your bourn, and the power of darkness. Then took they him, and led *him*, and brought him into the High Priest's house. And Peter followed afar off, Luke xxii. 52—54. Then the band and the captain and officers of the Jews took Jesus, and bound him, John xviii. 12. Now Annas had sent him bound unto Caiaphas the High Priest, 24. Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain, Acts ii. 23.

^b For the bodies of those beasts, whose blood is brought into the sanctuary by the High Priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach, Heb. xiii. 11—13.

^c Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain, Acts ii. 23. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you ; And killed the Prince of life, whom God hath raised from the dead ; whereof we are witnesses, iii. 14, 15. Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* by him doth this man stand here before you whole, iv. 10. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree, v. 30. Which of the prophets have not your

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fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers, vii. 52. Ye have condemned and killed the just; and he doth not resist you, Jam. v. 6.

VER. 40.

Ὅταν οὖν ἔλθῃ ὁ κύριος τοῦ ἀμπελῶνος, τί ποιήσει τοῖς γεωργοῖς ἐκείνοις;

When the lord therefore of the vineyard cometh, a what will he do unto those husbandmen?

^a What shall therefore the lord of the vineyard do? He will come and destroy the husbandmen, and will give the vineyard unto others, Mark xii. 9. So they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard do unto them? He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said, God forbid, Luke xx. 15, 16. Of how much sorer punishment suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? Heb. x. 29.

VER. 41.

Λέγουσιν αὐτῷ· Κακοὺς κακῶς ἀπολίσει αὐτούς, καὶ τὴν ἀμπελῶνα ἐκδόσεται ἄλλοις γεωργοῖς, οἵτινες ἀπεδώσουσιν αὐτῷ τοὺς καρποὺς ἐν τοῖς καιροῖς αὐτῶν.

They say unto him, ^a He will miserably destroy those wicked men, ^b and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

^a And the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city, Matt. xxii. 6, 7. That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation. O

Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate, xxiii. 35—38. For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened, xxiv. 21, 22. Then the Lord will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance. Moreover he will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee. Also every sickness, and every plague, which is not written in the book of this law, them will the Lord bring upon thee, until thou be destroyed. And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou wouldest not obey the voice of the Lord thy God. And it shall come to pass, *that* as the Lord rejoiced over you to do you good, and to multiply you; so the Lord will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it. And the Lord shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life: In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of

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thine eyes which thou shalt see: And the Lord shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, Thou shalt see it no more again: and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you, Deut. xxviii. 59—68. And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and brake down the wall thereof, and it shall be trodden down: And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briars and thorns: I will also command the clouds that they rain no rain upon it. For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but beheld oppression; for righteousness, but beheld a cry, Isa. v. 5—7. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined, Dan. ix. 26. Three shepherds also I cut off in one month; and my soul loathed them, and their soul also abhorred me. Then said I, I will not feed you: that that dieth, let it die; and that that is to be cut off, let it be cut off; and let the rest eat every one the flesh of another. And I took my staff, even Beauty, and cut it asunder, that I might break my covenant which I had made with all the people, Zech. xi. 8—10. And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein, xiii. 8. For behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of

your feet in the day that I shall do this, saith the Lord of hosts. Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and smite the earth with a curse, Mal. iv. 1—6. Remember Lot's wife. Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it. I tell you, In that night there shall be two men in one bed; the one shall be taken, and the other left. Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left. And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together, Luke xvii. 32—37. And when he was come near, he beheld the city, and wept over it, Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation, xix. 41—44. For these be the days of vengeance, that all things which are written may be fulfilled. But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive unto all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled, xxi. 22—24. Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon

them to the uttermost, 1 Thes. ii. 16. How shall we escape if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him, Heb. ii. 3. See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven, xii. 25.

^b And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven, Matt. viii. 11. Therefore say I unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof, xxi. 43. And ye shall leave your name for a curse upon my chosen: for the Lord God shall slay thee, and call his servants by another name, Isa. lrv. 15. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed, Acts xiii. 46—48. And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles, xviii. 6. Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it, xviii. 28. See also on chap. xii. ver. 18. clause 5.

VER. 42.

Λέγει αὐτοῖς ὁ Ἰησοῦς· Οὐδέποτε ἀνέγνωτε ἐν ταῖς γραφαῖς· Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας· παρὰ κυρίου ἐγένετο αὕτη, καὶ ἐστὶ θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;

Jesus saith unto them, Did ye never read in the Scriptures, ^aThe stone which

the builders rejected, the same is become the head of the corner: this is the Lord's doing, ^b and it is marvellous in our eyes?

^a The stone which the builders refused is become the head stone of the corner. This is the Lord's doing; it is marvellous in our eyes, Psal. cxviii. 22, 23. Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste, Isa. xxviii. 16. Hear now, O Joshua the High Priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the BRANCH. For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day, Zech. iii. 8, 9. And have ye not read this Scripture; The stone which the builders rejected is become the head of the corner: This was the Lord's doing, and it is marvellous in our eyes? Mark xii. 10, 11. And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner? Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder, Luke xx. 17, 18. This is the stone which was set at nought of you builders, which is become the head of the corner, Acts iv. 11. As it is written, Behold, I lay in Zion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed, Rom. ix. 33. And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, Eph. ii. 20. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the Scripture, Behold, I lay in Zion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious:

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but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed, 1 Pet. ii. 4—8.

^b Behold ye among the heathen, and regard, and wondermarvellously: for I will work a work in your days, *which* ye will not believe, though it be told you, Hab. i. 5. Beware therefore, lest that come upon you, which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you, Acts xiii. 40, 41.

VER. 43.

Διὰ τοῦτο λέγω ὑμῖν, ὅτι ἀρθήσεται ἀφ' ὑμῶν ἡ βασιλεία τοῦ Θεοῦ, καὶ δοθήσεται ἰσθνεῖ ποιούντι τοὺς καρποὺς αὐτῆς.

Therefore say I unto you, ^a The kingdom of God shall be taken from you, and given to ^b a nation bringing forth the fruits thereof.

^a And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast into outer darkness: there shall be weeping and gnashing of teeth, Matt. viii. 11. 12. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you, xii. 28. They say unto him, He will miserably destroy those wicked men, and will let out *his* vineyard unto other husbandmen, which shall render him the fruits in their seasons, xxi. 41.

^b And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel, Exod. xix. 6. Open ye the gates, that the righteous nation which keepeth the truth may enter in, Isa. xxvi. 2. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light, 1 Pet. ii. 9.

VER. 44.

Καὶ ὁ πιστὸν ἐπὶ τὸν λίθον τοῦτον, συνασθθήσεται· ἐφ' ὃν δ' ἂν πῖσῃ, λικμήσεται αὐτόν.

And ^a whosoever shall fall on this stone shall be broken: ^b but on whomsoever it shall fall, it will grind him to powder.

^a Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him, Psal. ii. 12. And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken, Isa. viii. 14, 15. For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted, lx. 12. And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it, Zech. xii. 3. And blessed is *he*, whosoever shall not be offended in me, Matt. xi. 6. Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder, Luke xx. 18. Many therefore of his disciples, when they had heard *this*, said, This is an hard saying; who can hear it? When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? From that *time* many of his disciples went back, and walked no more with him, John vi. 60. 61. 66. But if our Gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them, 2 Cor. iv. 3, 4. And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed, 1 Pet. ii. 8.

^b The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that

man if he had not been born, Matt. xxvi. 24. Then answered all the people, and said, His blood be on us, and on our children, xxvii. 25. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel, Psal. ii. 9. Thine hand shall find out all thine enemies: thy right hand shall find out those that hate thee. Thou shalt make them as a fiery oven in the time of thine anger: the Lord shall swallow them up in his wrath, and the fire shall devour them, xxi. 8, 9. The Lord at thy right hand shall strike through kings in the day of his wrath. He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries, cx. 5, 6. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and become like the chaff of the summer threshing-floors, and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth, Dan. ii. 34, 35. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure, 44, 45. Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost 1 Thess. ii. 16.

VER. 45.

Καὶ ἀκούσαντες οἱ Ἀρχιερεῖς καὶ οἱ Φαρισαῖοι τὰς παραβολὰς αὐτοῦ, ἔγνωσαν ὅτι περὶ αὐτῶν λέγει.

And when the ^a Chief Priests and

^b Pharisees, ^c had heard his parables, they perceived that he spake of them.

^a See on chap. ii. ver. 4. clause 1.

^b See on chap. iii. ver. 7. clause 1.

^c And they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their way, Mark xii. 12. Then answered one of the Lawyers, and said unto him, Master, thus saying thou reproachest us also, Luke xi. 45. And the Chief Priests and the Scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them, xx. 19. If our heart condemn us, God is greater than our heart, and knoweth all things, 1 John iii. 20.

VER. 46.

Καὶ ζητοῦντες αὐτὸν κρατῆσαι, ἐφοβήθησαν τοὺς ὄχλους, ἐπειδὴ ὡς περὶ τὴν αὐτὴν εἶπον.

But when ^a they sought to lay hands on him, ^b they feared the multitude, because they took him for a prophet.

^a He that reproveth a scorner getteth to himself shame: and he that rebuketh a wicked man getteth himself a blot. Reprove not a scorner, lest he hate thee: rebuke a wise man, and he will love thee. Give instruction to a wise man, and he will yet be wiser: teach a just man, and he will increase in learning, Prov. ix. 7—9. A scorner loveth not one that reproveth him: neither will he go unto the wise, xv. 12. The world cannot hate you: but me it hateth, because I testify of it, that the works thereof are evil, John vii. 7.

^b And the multitude said, This is Jesus the prophet of Nazareth of Galilee, Matt. xxi. 11. And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people, Luke vii. 16. Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner, 39. Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet. Others

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said, This is the Christ. But some said, Shall Christ come out of Galilee? John vii. 40, 41. Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know, Acts ii. 22.

CHAP. XXII.—VER. 1.

Καὶ ἀποκριθεὶς ὁ Ἰησοῦς, πάλιν εἶπεν αὐτοῖς, ἐν παραβολαῖς, λέγων·

And Jesus answered ^a and spake unto them again by parables, and said,

^a See on chap. xiii. ver. 3. clause 1.

VER. 2.

Ἡ βασιλεία ἡ τοῦ οὐρανοῦ ὡς ἄνθρωπος βασιλεῖ, ὅστις ἐποίησε γάμους τῷ υἱῷ αὐτοῦ·

The ^a kingdom of heaven is like unto a certain king, ^b which made a marriage for his son.

^a See on chap. iii. ver. 2. clause 2.

^b Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house; So shall the king greatly desire thy beauty: for he is thy Lord; and worship thou him. And the daughter of Tyre *shall be there* with a gift; *even the rich among the people shall intreat thy favour.* The king's daughter is all glorious within: her clothing is of wrought gold. She shall be brought unto the king in raiment of needlework: the virgins her companions that follow her shall be brought unto thee. With gladness and rejoicing shall they be brought: they shall enter into the king's palace. Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth, Psal. xlv. 10—16. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled, John iii. 29. For I am jealous over you with a godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ, 2 Cor. xi. 2. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the Church, and gave himself for it; That he might

sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the Church: For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the Church, Eph. v. 24—32. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God, Rev. xix. 7—9.

VER. 3.

Καὶ ἀπέστειλε τοὺς δούλους αὐτοῦ καλεῖσαι τοὺς κεκλημένους εἰς τοὺς γάμους· καὶ οὐκ ᾔβηλον ἐλθεῖν.

And ^a sent forth his servants to call them ^b that were bidden to the wedding: ^c and they would not come.

^a And saying, Repent ye: for the kingdom of heaven is at hand, Matt. iii. 2. But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand, x. 6, 7. Wisdom hath builded her house, she hath hewn out her seven pillars, she hath killed her beasts; she hath mingled her wine; she hath also furnished her table. She hath sent forth her maidens: she crieth upon the highest places of the city, Prov. ix. 1—3. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation, Isa. xxv. 9. Ho, every one that thirsteth, come ye to the waters, and be

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that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for *that which is not bread?* and your labour for *that which satisfieth not?* hearken diligently unto me, and eat ye *that which is good*, and let your soul delight itself in fatness, *lv. 1, 2.* And he called *unto him* the twelve, and began to send them forth by two and two; and gave them power over unclean spirits; And commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in *their* purse: But be shod with sandals; and not put on two coats. And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place. And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrah in the day of judgment than for that city, *Mark vi. 7—11.* Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And he sent them to preach the kingdom of God, and to heal the sick. And he said unto them, Take nothing for *your* journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece. And whatsoever house ye enter into, there abide, and thence depart. And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them. And they departed, and went through the towns, preaching the Gospel, and healing every where, *Luke ix. 1—6.* And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God. Then said he unto him, A certain man made a great supper, and bade many: And sent his servant at supper-time to say to them that were bidden, Come; for all things are now ready, *xiv. 15—17.*

^b Hold thy peace at the presence of the Lord God: for the day of the Lord is at hand: for the Lord hath

prepared a sacrifice, he hath bid his guests, *Zeph. i. 7.*

^c O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! *Matt. xxiii. 37.* I am the Lord thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it. But my people would not hearken to my voice; and Israel would none of me. So I gave them up unto their own hearts' lust: and they walked in their own counsels, *Psal. lxxxi. 10—12.* Because I have called, and ye refused; I have stretched out my hand, and no man regarded; But ye have set at nought all my counsel, and would none of my reproof, *Prov. i. 24, 25.* For thus saith the Lord God, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength; and ye would not, *Isa. xxx. 15.* Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk *therein*. Also I set watchmen over you, *saying*, Harken to the sound of the trumpet. But they said, We will not hearken, *Jer. vi. 16, 17.* As they called them, so they went from them: they sacrificed unto Balaam, and burned incense to graven images, *Hos. xi. 2.* And my people are bent to backsliding from me: though they called them to the most High, none at all would exalt him, *7.* O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! *Luke xiii. 34.* But those my enemies, which would not that I should reign over them, bring hither, and slay them before me, *xix. 27.* And ye will not come to me, that ye might have life, *John v. 40.* Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge

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yourselves unworthy of everlasting life, lo, we turn to the Gentiles, Acts xiii. 46. But to Israel he saith, All day long I have stretched forth my hand unto a disobedient and gainsaying people, Rom. x. 21. See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven, Heb. xii. 25.

VER. 4.

Πάλιν ἀπέστειλεν ἄλλους δούλους, λέγων·
εἶπατε τοῖς κεκλημένοις· Ἰδοὺ, τὸ ἀριστόν
μου ἡτοίμασα, οἱ ταῦρά μου καὶ τὰ σιτισ-
τὰ τεθυμένα, καὶ πάντα ἔτοιμα· δεῦτε
εἰς τοὺς γάμους·

Again, he sent forth ^a other servants, saying, Tell them which are bidden, ^b Behold, I have prepared my dinner: my oven and my fattings are killed, ^c and all things are ready: come unto the marriage.

^a After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. Therefore said he unto them, the harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. Go your ways: behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes: and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again, Luke x. 1—6. That repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem, xxiv. 47. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth, Acts i. 8. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing I see ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles, xiii. 46.

^b Wisdom hath builded her house, she hath hewn out her seven pillars:

she hath killed her beasts; she hath mingled her wine; she hath also furnished her table, Prov. ix. 1, 2. I am come into my garden, my sister, my spouse: I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk; eat, O friends; drink, yea, drink abundantly, O beloved, Cant. v. 1. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me, John vi. 50—57. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Rom. viii. 32. Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth, 1 Cor. v. 7, 8.

^c For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee, Psal. lxxxvi. 5. And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready, Luke xiv. 17.

VER. 5.

Οἱ δὲ ἀμειψάσαντες, ἀπηλθον· ὁ μὲν εἰς τὸν ἰδίον ἀγρὸν, ὁ δὲ εἰς τὴν ἐμπορίαν αὐτοῦ.

But they ^a made light of it, and went

their ways, ^b one to his farm, another to his merchandise.

^a Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised his birthright, Gen. xxv. 34. Yea, they despised the pleasant land, they believed not his word: But murmured in their tents, and hearkened not unto the voice of the Lord, Psal. cvi. 24, 25. The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction, Prov. i. 7. Others mocking said, These men are full of new wine, Acts ii. 13. Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? Rom. ii. 4. How shall we escape if we neglect so great salvation; which at first began to be spoken by the Lord, and was confirmed unto us by them that heard him, Heb. ii. 3.

^b He also that received seed among the thorns is he that heareth the word; and the cares of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful, Matt. xiii. 22. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, unto the day that Noe entered into the ark, And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be, xxiv. 38, 39. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come, Luke xiv. 18-20. And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; But the same

day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed. In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. Remember Lot's wife, xvii. 26-32. For to be carnally minded is death; but to be spiritually minded is life and peace, Rom. viii. 6. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some have coveted after, they have erred from the faith, and pierced themselves through with many sorrows, 1 Tim. vi. 9, 10. Traitors, heady, highminded, lovers of pleasures more than lovers of God, 2 Tim. iii. 4. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but of the world, 1 John ii. 15, 16.

VER. 6.

Οἱ δὲ λοιποὶ, κρατήσαντες τοὺς δούλους αὐτοῦ ἔβρισαν, καὶ ἀπέκτειναν.

And ^a the remnant took his servants, and entreated them spitefully, and slew them.

^a See on chap. xxi. ver. 35.

VER. 7.

Ἀκούσας δὲ ὁ βασιλεὺς, ὤργισθη· καὶ πέμψας τὰ στρατεύματα αὐτοῦ, ἀπαῖσεν τοὺς φονεῖς ἐκείνους, καὶ τὴν πόλιν αὐτὴν ἐνέπρησεν.

But when the king heard thereof, ^a he was wroth: and he sent forth ^b his armies, and destroyed those murderers, and burned up their city.

^a See on chap. xxi. ver. 41. clause 1.

^b The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand, Deut. xxxiii. 49. O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. I will send him against an hypocrite.

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cal nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets. Howbeit he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few, Isa. x. 5—7. Lift ye up a banner upon the high mountain, exalt the voice unto them, shake the hand, that they may go into the gates of the nobles. I have commanded my sanctified ones, I have also called my mighty ones for mine anger, even them that rejoice in my highness. The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together: the Lord of hosts mustereth the host of the battle. They come from a far country, from the end of heaven, even the Lord, and the weapons of his indignation, to destroy the whole land, xiii. 2—5. Thou art my battle-ax and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms; And with thee will I break in pieces the horse and the rider: and with thee will I break in pieces the chariot and his rider; With thee also will I break in pieces man and woman; and with thee will I break in pieces old and young; and with thee will I break in pieces the young man and the maid; I will also break in pieces with thee the shepherd and his flock; and with thee will I break in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers, Jer. li. 20—23. But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me, Luke xix. 27.

VER. 8.

Τότε λέγει τοῖς δούλοις αὐτοῦ· Ὁ μὲν γάμος ἔτοιμός ἐστιν, οἱ δὲ κλημένοι οὐκ ἦσαν ἄξιοι.

Then saith he to his servants, ^a The wedding is ready, ^b but they which were bidden were not worthy.

^a Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage, ver. 4.

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^b And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence. And when ye come into an house, salute it. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you, Matt. x. 11—13. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me, 37, 38. But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage, Luke xx. 35. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man, xxi. 36. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles, Acts xiii. 46. Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer, 2 Thess. i. 5.

VER. 9.

Πορεύεσθε οὖν ἐπὶ τὰς διεξόδους τῶν ὁδῶν, καὶ ὅσους ἂν εὕρητε, καλέσατε εἰς τοὺς γάμους.

Go ^a ye therefore into the highways, and as many as ye shall find, bid to the marriage.

^a Wisdom crieth without; she uttereth her voice in the streets: She crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, saying, How long ye simple ones, will ye love simplicity? and the scorners delight in their scorning, and fools hate knowledge? Turn ye at my reproof, behold, I will pour out my Spirit unto you, I will make known my words unto you, Prov. i. 20—23. Doth not wisdom cry? and understanding put forth her voice? She standeth in the top of high places, by the way in the places of the paths. She crieth at

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the gates, at the entry of the city, at the coming in at the doors. Unto you, O men, I call; and my voice is to the sons of man, viii. 1—4. Whoso is simple, let him turn in hither: as for him that wanteth understanding, she saith to him, Come, eat of my bread, and drink of the wine which I have mingled. Forsake the foolish, and live; and go in the way of understanding, ix. 4—6. Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David, Isa. lv. 1—3. Seek ye the Lord while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon, 6, 7. And he said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned, Mark xvi. 15, 16. So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper, Luke xiv. 21—24. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem, xxiv. 42. For so hath the Lord commanded us, saying, I have

set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth, Acts xiii. 47. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, Eph. iii. 8. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely, Rev. xxii. 17.

VER. 10.

Καὶ ἐξελθόντες οἱ δούλοι ἐκείνοι εἰς τὰς ὁδοὺς, συήγαγον πάντας ὄσους εὗρον, πονηροὺς τε καὶ ἀγαθοὺς· καὶ ἐπλήσθη ὁ γάμος ἀνακειμένων.

So those servants went out into the highways, and gathered together all as many as they found,^a both bad and good: ^b and the wedding was furnished with guests.

^a See on chap. xiii. ver. 47. clause 2.

^b And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut, Matt. xxv. 10. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation, Rev. v. 9. After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands, vii. 9. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God, xix. 6—9.

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VER. 11.

Εἰσελθὼν δὲ ὁ βασιλεὺς θεάσασθαι τοὺς ἀνακειμένους, εἶδεν ἕκει ἄνθρωπον οὐκ ἔνδυ-
 θυμένον ἱμάτιον γάμου·

And ^awhen the king came in to see the
 guests, he saw there a man which had
 not on ^ba wedding garment :

^a Whose fan is in his hand, and he will throughly purge his floor, and gather his wheat into the garner ; but he will burn up the chaff with unquenchable fire, Matt. iii. 12. Let both grow together until the harvest : and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them : but gather the wheat into my barn, xiii. 30. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory : And before him shall be gathered all nations : and he shall separate them one from another, as a shepherd divideth his sheep from the goats, xxv. 31, 32. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts : and then shall every man have praise of God, 1 Cor. iv. 5. For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight : for all things are naked and open unto the eyes of him with whom we have to do, Heb. iv. 12, 13. And I will kill her children with death ; and all the churches shall know that I am he which searcheth the reins and hearts : and I will give unto every one of you according to your works, Rev. ii. 23.

^b And he said unto him that was over the vestry, Bring forth vestments for all the worshippers of Baal. And he brought them forth vestments, 2 Kings x. 22. The king's daughter is all glorious within : her clothing is of wrought gold. She shall be brought unto the king in raiment of needlework : the virgins her companions

that follow her shall be brought unto thee, Psal. xlv. 13, 14. Awake, awake ; put on thy strength, O Zion ; put on thy beautiful garments, O Jerusalem, the holy city : for henceforth there shall no more come into thee the uncircumcised and the unclean, Isa. lii. 1.

To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness ; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified, lxi. 3. I will greatly rejoice in the Lord, my soul shall be joyful in my God ; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels, 10. But we are all as an unclean thing, and all our righteousnesses are as filthy rags ; and we all do fade as a leaf ; and our iniquities, like the wind, have taken us away, lxiv. 6. Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquities to pass from thee, and I will clothe thee with change of raiment, Zech. iii. 3, 4. But the father said to his servants, Bring forth the best robe, and put it on him ; and put a ring on his hand, and shoes on his feet, Luke xv. 22. Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe : for there is no difference : Rom. iii. 22. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof, xiii. 14. For as many of you as have been baptized into Christ, have put on Christ, Gal. iii. 27. And that ye put on the new man, which after God is created in righteousness and true holiness, Eph. iv. 24. And have put on the new man, which is renewed in knowledge after the image of him that created him : Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free : but Christ is all, and

in all, Col. iii. 10, 11. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my father, and before his angels, Rev. iii. 4, 5. I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see, 18. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame, xvi. 15. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints, xix. 8.

VER. 12.

Καὶ λέγει αὐτῷ· Ἐταῖρε, πῶς ἐσθλάς; ὡς μὴ ἔχων ἐνδύμα γάμου; ὁ δὲ ἐφίμαθη.

And he saith unto him, Friend, ^a how camest thou in hither not having a wedding garment? ^b And he was speechless.

^a For I say unto you, That except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven, Matt. v. 20. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity, Acts viii. 20—23. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God, 1 Cor. iv. 5.

^b He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail, 1 Sam. ii. 9. So the poor

hath hope, and iniquity stoppeth her mouth, Job v. 16. The righteous shall see it, and rejoice: and all iniquity shall stop her mouth, Psal. cvii. 42. How canst thou say, I am not polluted, I have not gone after Baalim? see thy way in the valley, know what thou hast done: *thou art* a swift dromedary traversing her ways, Jer. ii. 23. Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God, Rom. iii. 19. Knowing that he that is such is subverted, and sinneth, being condemned of himself, Tit. iii. 11.

VER. 13.

Τότε εἶπεν ὁ βασιλεὺς τοῖς διακόοις· Δῆσαντες αὐτοῦ πόδας καὶ χεῖρας, ἄρατε αὐτὸν, καὶ ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

Then said the king to the servants, ^a Bind him hand and foot, and take him away, ^b and cast him, into outer darkness; ^c there shall be weeping and gnashing of teeth.

^a Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house, Matt. xii. 29. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn, xiii. 30. And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abednego, and to cast them into the burning fiery furnace, Dan. iii. 20. Verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not, John xxi. 18. And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles, Acts xxi. 11.

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^b See on chap. viii. ver. 12. clause 2.^c See on chap. xiii. ver. 42. clause 2.

VER. 14.

Πολλοὶ γὰρ εἰσὶ κλητοὶ, ὀλίγοι δὲ ἐκλεκτοί.

For many are called, ^a but few are chosen.^a See on chap. vii. ver. 14. clause 2.

VER. 15.

Τότε πορευθέντες οἱ Φαρισαῖοι, συμβούλιον ἔλαβον ὅπως αὐτὸν παγιδεύσωσιν ἐν λόγῳ.

Then ^a went the Pharisees, and took counsel ^b how they might entangle him in his talk.

^a The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Psal. ii. 2. And they sent unto him certain of the Pharisees and of the Herodians, to catch him in his words. And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Cæsar, or not? Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see it. And they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him, Cæsar's. And Jesus answering said unto them, Render to Cæsar the things that are Cæsar's, and to God the things that are God's. And they marvelled at him, Mark xii. 13—17. And they watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor. And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly: Is it lawful for us to give tribute unto Cæsar, or no? But he perceived their craftiness, and said unto them, Why tempt ye me? Shew me a penny. Whose image and superscription hath it? They answered and said, Cæsar's. And he said unto them, Render there-

fore unto Cæsar the things which be Cæsar's, and unto God the things which be God's. And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace, Luke xx. 20—26.

^b Every day they wrest my words: all their thoughts are against me for evil. They gather themselves together, they hide themselves, they mark my steps, when they wait for my soul. Shall they escape by iniquity? in thine anger cast down the people, O God, Psal. lvi. 5—7. They have prepared a net for my steps; my soul is bowed down: they have digged a pit before me, into the midst whereof they are fallen themselves. Selah, lvi. 6. For, lo, they lie in wait for my soul: the mighty are gathered against me; not for my transgression, nor for my sin, O Lord, lix. 3. That make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought, Isa. xxix. 21. Then said they, Come, and let us devise devices against Jeremiah; for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet. Come, and let us smite him with the tongue, and let us not give heed to any of his words, Jer. xviii. 18. For I heard the defaming of many, fear on every side. Report, say they, and we will report it. All my familiars watched for my halting, saying, Peradventure he will be enticed, and we shall prevail against him, and we shall take our revenge on him, xx. 10. And as he said these things unto them, the Scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things. Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him, Luke xi. 53, 54. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds, Heb. xii. 3.

VER. 16.

Καὶ ἀποστέλλουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἡρωδιανῶν, λέγοντες· Διδάσκαλε, εἰδάμεν ὅτι ἀληθὺς εἶ, καὶ τὴν ὁδὸν τοῦ Θεοῦ ἐν ἀληθείᾳ διδάσκεις, καὶ οὐ

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μάλα σοι περί οὐδενός· οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων.

And they sent out unto him their disciples with ^a the Herodians, saying, ^b Master, ^c we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men.

^a And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him, Mark iii. 6. And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod, viii. 15.

^b And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the Passover at thy house with my disciples. And forthwith he came to Jesus, and said, Hail, Master; and kissed him, Matt. xxvi. 18. 49. And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? Mark x. 17. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on, Luke vii. 40. Ye call me Master and Lord: and ye say well; for so I am, John xiii. 13.

^c For there is no faithfulness in their mouth; their inward part is very wickedness; their throat is an open sepulchre; they flatter with their tongue, Psal. v. 9. They speak vanity every one with his neighbour: with flattering lips and with a double heart do they speak, xii. 2. The words of his mouth were smoother than butter, but war was in his heart: his words were softer than oil, yet were they drawn swords, lv. 21. A man that flattereth his neighbour spreadeth a net for his feet, Prov. xxix. 5. In transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey: and the Lord saw it,

and it displeased him that there was no judgment, Isa. lix. 13—15. And they bend their tongues like their bow for lies: but they are not valiant for the truth upon the earth; for they proceed from evil to evil, and they know not me, saith the Lord. Take ye heed every one of his neighbour, and trust ye not in any brother: for every brother will utterly supplant, and every neighbour will walk with slanders. And they will deceive every one his neighbour, and will not speak the truth: they have taught their tongue to speak lies, and weary themselves to commit iniquity, Jer. ix. 3—5. Also, thou son of man, the children of thy people still are talking against thee by the walls and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the Lord. And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they shew much love, but their heart goeth after their covetousness, Ezek. xxxiii. 30, 31.

VER. 17.

Εἰπὲ οὖν ἡμῖν, τί σοι δοκεῖ; ἔξεστι δούναι κῆνον Καίσαρι, ἢ οὐ;

Tell us therefore, What thinkest thou? ^a is it lawful to give tribute unto ^b Caesar, or not?

^a And it yieldeth much increase unto the kings whom thou hast set over us because of our sins: also they have dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress, Neh. ix. 37. After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, even as many as obeyed him, were dispersed, Acts v. 37. For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour, Rom. xiii. 6, 7.

^b And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world

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should be taxed, Luke ii. 1. And from thenceforth Pilate sought to release him; but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the Passover, and about the sixth hour: and he saith unto the Jews, Behold your King! But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The Chief Priests answered, We have no king but Cæsar, John xix. 12—15. Whom Jason hath received: and these all do contrary to the decrees of Cæsar, saying that there is another king, one Jesus, Acts xvii. 7. While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Cæsar, have I offended anything at all, xxv. 8.

VER. 18.

Γνωὺς δὲ ὁ Ἰησοῦς τὴν πονηρίαν αὐτῶν, εἶπε· τί με πειράζετε, ὑποκριταί;

^a But Jesus perceived their wickedness, and said, ^b Why tempt ye me, ye hypocrites?

^a See on chap. ix. ver. 4. clause 1.

^b See on chap. xvi. ver. 1. clause 2.

VER. 19.

Ἐπιδείξατέ μοι τὸ νόμισμα τοῦ κήνσου. Οἱ δὲ προσένεγκαν αὐτῷ δηνάριον.

Shew me the tribute money. And they brought unto him ^a a penny.

^a In value 7 pence halfpenny.

VER. 20.

καὶ λέγει αὐτοῖς· τίς ἡ εἰκὼν αὐτῆς, καὶ ἡ ἐπιγραφή;

And he saith unto them, ^a Whose is this image and ^a superscription?

^a Or, inscription.

^a Shew me a penny. Whose image and superscription hath it? They answered and said, Cæsar's, Luke xx. 24.

VER. 21.

Λέγουσιν αὐτῷ· Καίσαρος. Τότε λέγει αὐτοῖς· Ἀπόδοτε οὖν τὰ Καίσαρος, Καίσαρι· καὶ τὰ τοῦ Θεοῦ, τῷ Θεῷ.

They say unto him, Cæsar's. Then saith he unto them, ^b Render therefore

unto Cæsar the things which are Cæsar's; ^b and unto God the things that are God's.

^a And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free. Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee, Matt. xvii. 25—27. My son, fear thou the Lord, and the king: and meddle not with them that are given to change, Prov. xxiv. 21. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a king, Luke xxiii. 2. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour, Rom. xiii. 7.

^b Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, ver. 37. Then said Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve, iv. 10. Shadrach, Meshach, and Abednego, answered and said unto the king, O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so our God, whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O King. But if not, be it known unto thee, O King, that we will not serve thy gods, nor worship the golden image which thou hast set up, Dan. iii. 16—18. Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed and gave thanks before his God, as he did aforetime. Then these men assembled, and found Daniel praying and making supplication before his God, vi. 10, 11. A son honoureth his fa-

ther, and a servant his master: if then I be a father, where is mine honour? and if I be a master, where is my fear? saith the Lord of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name? Mal. i. 6. But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye, Acts iv. 19. Then Peter and the other apostles answered and said, We ought to obey God rather than men, v. 29. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; Or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: As free, and not using your liberty for a cloke of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the king, 1 Pet. ii. 13—17.

VER. 22.

Καὶ ἀκούσαντες, ἐθαύμασαν· καὶ ἀφέντες αὐτὸν, ἀπῆλθον.

When they had heard these words, ^a they marvelled, and left him, and went their way.

^a And when the multitude heard this, they were astonished at his doctrine, ver. 33. And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions, 46. Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves, x. 16. Answer not a fool according to his folly, lest thou also be like unto him. Answer a fool according to his folly, lest he be wise in his own conceit, Prov. xxvi. 4, 5. And he said unto them, Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's. And they could not take hold of his words before the people: and they marvelled at his answer and held their peace, Luke xx. 25, 26. For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist, xxi. 15.

And they were not able to resist the wisdom and the spirit by which he spake, Acts vi. 10. Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man, Col. iv. 6.

VER. 23.

Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσήλθον αὐτῷ Σαδδουκαῖοι, οἱ λέγοντες μὴ εἶναι ἀνάστασιν, καὶ ἐπηρώτησαν αὐτόν,

The same day came to him ^a the Sadducees, ^b which say that there is no resurrection, and asked him,

^a See on chap. iii. ver. 7. clause 1.

^b Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: And if Christ be not risen, then is our preaching vain, and your faith is also vain, 1 Cor. xv. 12—14. Who concerning the truth have erred, saying that the resurrection is past already; and overthrown the faith of some, 2 Tim. ii. 18.

VER. 24.

Λέγοντες· Διδάσκαλε, Μωϋσῆς εἶπεν· Ἐάν τις ἀποθάνῃ μὴ ἔχων τέκνα, ἐπιγαμ-
βρεύσει ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ,
καὶ ἀναστήσει σπέρμα· καὶ τῷ ἀδελφῷ αὐτοῦ.

Saying, ^a Master, ^b Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

^a Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven, Matt. vii. 21. And why call ye me, Lord, Lord, and do not the things which I say, Luke vi. 46.

^b And Judah said unto Onan, Go in unto thy brother's wife, and marry her, and raise up seed to thy brother, Gen. xxxviii. 8. If brethren dwell together and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of a husband's brother unto her. And it shall be, that the firstborn which she beareth shall succeed in the name of his brother which is dead, that his name be not put out of Israel. And

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if the man like not to take his brother's wife, then let his brother's wife go up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother. Then the elders of his city shall call him, and speak unto him: and if he stand to it, and say, I like not to take her; Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house. And his name shall be called in Israel, the house of him that hath his shoe loosed, Deut. xxv. 5—10. And Naomi said, Turn again, my daughters: why will ye go with me? are there yet any more sons in my womb, that they may be your husbands? Ruth i. 11. Master, Moses wrote unto us, If a man's brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother, Mark xii. 19. Saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother, Luke xx. 28.

VER. 25.

Ἦσαν δὲ παρ' ἡμῶν ἑπτὰ ἀδελφοί· καὶ ὁ πρῶτος, γαμήσας ἐτελεύτησε· καὶ μὴ ἔχων σπέρμα, ἀφῆκε τὴν γυναῖκα αὐτοῦ τῷ ἀδελφῷ αὐτοῦ.

Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother:

VER. 26.

Ὁμοίως καὶ ὁ δεύτερος, καὶ ὁ τρίτος, ἕως τῶν ἑπτὰ.

Likewise the second also, and the third, unto the seventh.

* Gr. seven.

VER. 27.

Ἦσκειον δὲ πάντων ἀπέθανε καὶ ἡ γυνή.

And last of all the woman died also.

VER. 28.

Ἐν τῇ οὖν ἀναστάσει, τίνας τῶν ἑπτὰ ἔσται γυνή; πάντες γὰρ ἔσχον αὐτήν.

Therefore in the resurrection whose wife shall she be of the seven? for they all had her.

VER. 29.

Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· Πλανᾶσθε, μὴ εἰδότες τὰς γραφὰς, καὶ τὴν δύναμιν τοῦ Θεοῦ.

Jesus answered and said unto them, Ye do err, not knowing the Scriptures, nor the power of God.

VER. 30.

Ἐν γὰρ τῇ ἀναστάσει οὔτε γαμοῦσιν, οὔτε ἐγαμίζονται, ἀλλ' ὡς ἄγγελοι τοῦ Θεοῦ ἐν οὐρανῷ εἰσι.

For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

^a If a man die, shall he live again? All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands, Job xiv. 14, 15. For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me, xix. 25—27. Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore, Psal. xvi. 9—11. Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling. But God will redeem my soul from the power of the grave: for he shall receive me. Selah, xlix. 14, 15. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it, Isa. xxv. 8. Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew

is as the dew of herbs, and the earth shall cast up the dead, xxvi. 19. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever, Dan. xii. 2, 3. I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes, Hos. xiii. 14. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation, John v. 28, 29. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day, vi. 39, 40. And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust, Acts xxiv. 15. And now I stand and am judged for the hope of the promise made of God unto our fathers: Unto which *promise* our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead? xxvi. 6—8. And God hath both raised up the Lord, and will also raise up us by his own power, 1 Cor. vi. 14. But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man *came* death, by man *came* also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming, xv. 20—23. But some *man*

will say, How are the dead raised up? and with what body do they come? *Thou* fool, that which thou sowest is not quickened, except it die: And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: But God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh: but *there* is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. *There* are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the *glory* of the terrestrial is another. *There* is one glory of the sun, and another glory of the moon, and another glory of the stars: for *one* star differeth from *another* star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory: It is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. *There* is a natural body, and *there* is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening spirit. Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second is the Lord from heaven. *As* is the earthy, such *are* they also that are earthy: and as is the heavenly, such *are* they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God: neither doth corruption inherit incorruption. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought

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to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord, 35—58. For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself, Phil. iii. 20, 21.

^b And Jesus answering said unto them, Do ye not therefore err, because ye know not the Scriptures, neither the power of God? For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven, Mark xii. 24, 25. And Jesus answering said unto them, The children of this world marry, and are given in marriage: But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection, Luke xx. 34—36. But this I say, Brethren, the time is short: it remaineth, that both they that have wives be as though they had none; And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; And they that use this world, as not abusing it: for the fashion of this world passeth away, 1 Cor. vii. 29—31. Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for

we shall see him as he is, 1 John iii. 1, 2.

^c Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear, Matt. xiii. 43. Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word, Psal. ciii. 20. Thus saith the Lord of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by, Zech. iii. 7.

VER. 31.

Περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν οὐκ ἀνέγνωτε τὸ ἐκβιβῆν ὑμῖν ὑπὸ τοῦ Θεοῦ, λέγοντος·

But as touching ^a the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

^a See on ver. 30. clause 1.

VER. 32.

Ἐγὼ εἰμι ὁ Θεὸς Ἀβραάμ, καὶ ὁ Θεὸς Ἰσαὰκ, καὶ ὁ Θεὸς Ἰακώβ; οὐκ ἔστιν ὁ Θεός, Θεὸς νεκρῶν, ἀλλὰ ζώντων.

I ^a am the God of Abraham, and the God of Isaac, and the God of Jacob? ^b God is not the God of the dead, but of the living.

^a Moreover he said, *I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God, Exod. iii. 6. Go, and gather the elders of Israel together, and say unto them, The Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt, 16. Saying I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold, Acts vii. 32. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city, Heb. xi. 16.*

^b And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God

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spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but the God of the living: ye therefore do greatly err, Mark xii. 26, 27. Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living: for all live unto him, Luke x. 37, 38.

VER. 33.

Καὶ ἀκούσαντες οἱ ὄχλοι, ἐξεπλήσισοντο ἐπὶ τῇ διδασκῇ αὐτοῦ.

And ^a when the multitude heard this, they were astonished at his doctrine.

^a See on chap. vii. ver. 28.

VER. 34.

Οἱ δὲ Φαρισαῖοι, ἀκούσαντες ὅτι ἐφίμωσεν τοὺς Σαδδουκαίους, συνήχθησαν ἐπὶ τὸ αὐτό.

But ^a when the Pharisees had heard that he had put the Sadducees to silence, ^b they were gathered together.

^a And one of the Scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? Mark xii. 28.

^b See on chap. xii. ver. 14.

VER. 35.

Καὶ ἐπηρώτησεν εἰς ἐξ' αὐτῶν νομικὸς, πειράζων αὐτόν, καὶ λέγων.

Then one of them, which was ^a a Lawyer, asked him a question, ^b tempting him, and saying,

^a And, behold, a certain Lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? Luke x. 25.

^b See on chap. xvi. ver. 1. clause 2.

VER. 36.

Διδάσκαλε, ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ;

Master, ^a which is the great commandment in the law?

^a Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For

I say unto you, That except your righteousness shall exceed the *righteousness* of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven, Matt. v. 19, 20. Woe unto you, Scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier *matters* of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel, xxiii. 23, 24. I have written to him the great things of my law, but they were counted as a strange thing, Hos. viii. 12. And one of the Scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? Mark xii. 28.

VER. 37.

Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· Ἀγαπήσεις Κύριον τὸν Θεόν σου ἐν ὅλῃ τῇ καρδίᾳ σου, καὶ ἐν ὅλῃ τῇ ψυχῇ σου, καὶ ἐν ὅλῃ τῇ διανοίᾳ σου.

Jesus said unto him, ^a Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

^a And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might, Deut. vi. 5. And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul, x. 12. And the Lord thy God will circumscribe thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live, xxx. 6. And Jesus answered him, The first of all the commandments is, Hear O Israel: The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment, Mark xii. 29, 30. And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself, Luke x. 27. Because the carnal mind is en-

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mity against God : for it is not subject to the law of God, neither indeed can be, Rom. viii. 7. This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them ; And their sins and iniquities will I remember no more, Heb. x. 16, 17. By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments : and his commandments are not grievous. For whatsoever is born of God overcometh the world : and this is the victory that overcometh the world, *even* our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God ? 1 John v. 2—5.

VER. 38.

Αὕτη ἐστὶ πρώτη καὶ μεγάλη ἐντολή.

This is the first and great commandment.

VER. 39.

Δευτέρα δὲ ὁμοία αὐτῇ· Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.

And the second is like unto it, a Thou shalt love thy^b neighbour as thyself.

^a Honour thy father and thy mother : and, Thou shalt love thy neighbour as thyself, Matt. xix. 19. Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself : I am the Lord, Lev. xix. 18. And the second is like, *namely* this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these, Mark xii. 31. And he answering said, Thou shalt love—thy neighbour as thyself. And he said unto him, Thou hast answered right ; this do, and thou shalt live, Luke x. 27, 28. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet ; and if there be any other commandment, it is briefly comprehended in this saying, *namely*, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour : therefore love is the fulfilling of the law, Rom. xiii. 9, 10. For all the law is fulfilled in one word, *even* in this ;

Thou shalt love thy neighbour as thyself, Gal. v. 14. If ye fulfil the royal law according to the Scripture, Thou shalt love thy neighbour as thyself, ye do well, Jam. ii. 8.

^b But he, willing to justify himself, said unto Jesus, And who is my neighbour ? And Jesus answering said, A certain *man* went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving *him* half dead. And by chance there came down a certain priest that way : and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on *him*, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was : and when he saw him, he had compassion on *him*. And went to *him*, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out twopence and gave *them* to the host, and said unto him, Take care of him ; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves ? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise, Luke x. 29—37. Let every one of us please *his* neighbour for his good to edification, Rom. xv. 2. As we have therefore opportunity, let us do good unto all *men*, especially unto them who are of the household of faith, Gal. vi. 10.

VER. 40.

Ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος καὶ οἱ προφῆται κρίμανται.

On^a these two commandments hang all the Law and the Prophets.

^a Therefore all things whatsoever ye would that men should do to you, do ye even so to them : for this is the Law and the Prophets, Matt. vii. 12. Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned, 1 Tim. i. 5. Beloved, let us love one another : for love is of God ; and

every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another, 1 John iv. 7—11. We love him, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also, 19—21.

VER. 41.

Συναγμένον δὲ τῶν Φαρισαίων, ἐπηρώτη-
σεν αὐτοὺς ὁ Ἰησοῦς, λέγων·

While the Pharisees were gathered together, Jesus asked them,

VER. 42.

Τί ὑμῖν δοκεῖ περὶ τοῦ Χριστοῦ; τίνας
υἱὸς ἔστι; Αἰνοῦσιν αὐτῷ, τοῦ Δαβὶδ.

Saying, ^a What think ye of Christ? whose Son is he? ^b They say unto him, The Son of David.

^a When Jesus came into the coasts of Casarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven, Matt. xvi. 13—17.

^b See on chap. i. ver. 1. clause 2.

VER. 43.

Αἰεὶ αὐτοῖς· Πῶς οὖν Δαβὶδ ἐν πνεύ-
ματι Κύριον αὐτὸν καλεῖ· λέγων,

He saith unto them, How then doth David ^a in spirit call him Lord, say-
ing,

^a See on chap. x. ver. 20. clause 1.

VER. 44.

Εἶπεν ὁ Κύριος τῷ Κυρίῳ μου· Κάθου ἐν
δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου
ὑποπόδιον τῶν ποδῶν σου.

The ^a LORD said unto ^b my Lord, Sit
thou on my right hand, ^c till I make
thine enemies thy footstool?

^a The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool, Psal. cx. 1. For David himself said by the Holy Ghost, The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool, Mark xii. 36. For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand, Acts ii. 34. For he must reign, till he hath put all enemies under his feet, 1 Cor. xv. 25. Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high, Heb. iii. 5. But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? 13. But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool, x. 12, 13. Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God, xii. 2.

^b And Thomas answered and said unto him, My Lord and my God, John xx. 28. Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both their's and our's, 1 Cor. i. 2. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, Phil. iii. 8.

^c And I will put enmity between thee and the woman, and between

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thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel, Gen. iii. 15. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel, Psal. ii. 8, 9. Thou shalt make them as a fiery oven in the time of thine anger: the Lord shall swallow them up in his wrath, and the fire shall devour them, xxi. 9. Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth, Isa. lxiii. 1—6. But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me, Luke xix. 27. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh, Rev. xix. 19—

21. And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season, xx. 1—3. And I saw a great white throne, and him that sat on it, from whose face the earth and heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire, 11—15.

VER. 45.

Εἰ οὖν Δαυὶδ καλεῖ αὐτὴν Κύριον, πῶς υἱὸς αὐτοῦ ἔστι;

If David then ^a call him Lord, how is he his son?

^a Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am, John viii. 50. Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; And declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead, Rom. i. 3, 4. Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen, ix. 5. Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he

humbled himself, and became obedient unto death, even the death of the cross, Phil. ii. 6—8. And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory, 1 Tim. iii. 16. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil, Heb. ii. 14. I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star, Rev. xxii. 16.

VER. 46.

Καὶ οὐδεὶς ἐδύνατο αὐτῷ ἀποκριθῆναι λόγον· οὐδὲ ἐτόλμησεν τις ἀπ' ἐκείνης τῆς ἡμέρας ἐπερωτῆσαι αὐτὸν οὐκέτι.

And ^a no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

^a And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things, Matt. xxi. 27. They were amazed, they answered no more: they left off speaking. When I had waited, (for they spake not, but stood still, and answered no more), Job. xxxii. 15, 16. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question, Mark xii. 34. And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him, Luke xiii. 17. And they could not answer him again to these things, xiv. 6. And after that they durst not ask him any question at all, xx. 40. So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. And again he stooped down, and wrote on the ground. And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and

Jesus was left alone, and the woman standing in the midst, John viii. 7—9. And beholding the man which was healed standing with them, they could say nothing against it, Acts iv. 14.

CHAP. XXIII.—VER. 1.

Τότε ὁ Ἰησοῦς ἐλάλησε τοῖς ὄχλοις καὶ τοῖς μαθηταῖς αὐτοῦ,

Then spake Jesus ^a to the multitude, and to his disciples,

^a See on chap. iv. ver. 25. clause 1.

VER. 2.

Λέγων· Ἐπὶ τῆς Μωσέως καθέδρας ἐκάθισαν οἱ Γραμματεῖς καὶ οἱ Φαρισαῖοι.

Saying, ^a The Scribes ^b and the Pharisees sit in Moses' seat:

^a See on chap. ii. ver. 4. clause 2.

^b See on chap. iii. ver. 7. clause 1.

VER. 3.

Πάντα οὖν ὅσα ἂν εἰπωσιν ὑμῖν τηρεῖν, τηρεῖτε καὶ ποιεῖτε· κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε· λέγουσι γὰρ, καὶ οὐ ποιοῦσι.

All therefore ^a whatsoever they bid you observe, that observe and do; ^b but do not ye after their works: for they say, and do not.

^a Hearken now unto my voice, I will give thee counsel, and God shall be with thee: he thou for the people to God-ward, that thou mayest bring the causes unto God: And thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do, Exod. xviii. 19, 20. Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it, Deut. iv. 5. Go thou near, and hear all that the Lord our God shall say: and speak thou unto us all that the Lord our God shall speak unto thee; and we will hear it, and do it, v. 27. And thou shalt come unto the priests the Levites, and unto the Judge that shall be in those days, and enquire; and they shall shew thee the sentence of judgment: And thou shalt do according to the sentence, which they of that place which the Lord shall choose shall shew thee; and thou shalt observe to do according to all that they inform thee; According to the sentence of the law which they

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shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall shew thee, to the right hand, nor to the left, xvii. 9-11. Also in Judah the hand of God was to give them one heart to do the commandment of the king and of the princes, by the word of the Lord, 2 Chron. xxx. 12. Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God, Rom. xiii. 1.

^b See on chap. v. ver. 20. clause 1.

^c And he came to the second, and said likewise. And he answered and said, I go, sir: and went not, Matt. xxi. 30. But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth? Seeing thou hatest instruction, and castest my words behind thee. When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers. Thou givest thy mouth to evil, and thy tongue frameth deceit. Thou sittest and speakest against thy brother; thou slanderest thine own mother's son, Psal. l. 16-20. And art confident that thou thyself art a guide of the blind, a light of them which are in darkness, An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law. Thou therefore which teachest another, teachest thou not thyself? thou that preaches a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? Thou that makest thy boast of the law, through breaking the law dishonourest thou God? For the name of God is blasphemed among the Gentiles through you, as it is written, Rom. ii. 19-24. Having a form of godliness, but denying the power thereof: from such turn away, 2 Tim. iii. 5. They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate, Tit. i. 16.

VER. 4.

Διμαρτύρουσι γὰρ φορτία βαρέα καὶ δυσ-
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βάστακτα, καὶ ἐπιτίθουσιν ἐπὶ τοὺς ὤμους τῶν ἀνθρώπων· τὰ δὲ δακτύλῳ αὐτῶν οὐ θίγουσι κινῆσαι αὐτά.

For ^a they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.

^a Woe unto you, Scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone, ver. 23. Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light, xi. 28-30. And he said, Woe unto you also, ye Lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers, Luke xi. 46. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? Acts xv. 10. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things, 28.

VER. 5.

Πάντα δὲ τὰ ἔργα αὐτῶν ποιοῦσι πρὸς τὸ θαυθῆναι τοῖς ἀνθρώποις. Πλατύνουσι δὲ τὰ φυλακτήρια αὐτῶν, καὶ μεγαλύνουσι τὰ κρέσπεδα τῶν ἱματίων αὐτῶν.

But ^a all their works they do for to be seen of men: ^b they make broad their phylacteries, and enlarge the borders of their garments,

^a See on chap. v. ver. 20. clause 1.

^b And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes, Deut. vi. 8. Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart, Prov. iii. 3. Bind them continually upon thine heart, and tie them about thy neck. When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee. For the commandment is a lamp; and the law is light; and reproofs of in-

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struction are the way of life, vi. 21—23.

VER. 6.

Φιλοῦσι τὴν πρωτοκλισίαν ἐν ταῖς δειπνοῖς, καὶ τὰς πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς,

And ^a love the uppermost rooms at feasts, and the chief seats in the synagogues.

^a And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom, Matt. xx. 21. Put not forth thyself in the presence of the king, and stand not in the place of great men: For better it is that it be said unto thee, Come up hither; than that thou shouldst be put lower in the presence of the prince whom thine eyes have seen, Prov. xxv. 6, 7. And he said unto them in his doctrine, Beware of the Scribes, which love to go in long clothing, and love salutations in the marketplaces, And the chief seats in the synagogues, and the uppermost rooms at feasts, Mark xiii. 38, 39. Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets, Luke xi. 43. And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them, xiv. 7. Beware of the Scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts; Which devour widow's houses, and for a shew make long prayers: the same shall receive greater damnation, xx. 46, 47. *Be* kindly affectioned one to another with brotherly love; in honour preferring one another, Rom. xii. 10. I wrote unto the Church: but Diotrophes, who loveth to have the preeminence among them, receiveth us not, 3 John 9.

VER. 7.

καὶ τοὺς δασπασμοὺς ἐν ταῖς ἀγοραῖς, καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων, ῥαββί, ῥαββί.

And greetings in the markets, and to be culled of men, ^a Rabbi, Rabbi.

^a See on John i. ver. 38. clause 1.

VER. 8.

ῥαββίς δὲ μὴ κληθῆτε ῥαββί: εἰς γὰρ ἐστὶν ὁ μαθῆτης, ὁ καθηγητὴς, ὁ Χριστός: πάντες δὲ ὑμεῖς ἀδελφοὶ ἐστέ.

But ^a be not ye called Rabbi: for ^b one is your Master, even Christ; and ^c all ye are brethren.

^a Neither be ye called masters: for one is your master, even Christ, ver. 10. Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand, 2 Cor. i. 24. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake, iv. 5. My brethren, be not many masters, knowing that we shall receive the greater condemnation, Jam. iii. 1. Neither as being lords over God's heritage, but being ensamples to the flock, 1 Pet. v. 3.

^b It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household? Matt. x. 25. While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him, xvii. 5. And forthwith he came to Jesus, and said, Hail, Master; and kissed him, xvi. 49. Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet, John xiii. 13, 14. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living. But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ, Rom. xiv. 9, 10. Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? 1 Cor. i. 12, 13. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye

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not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? *iii.* 3—5.

^c But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren, *Luke xxii.* 32. Of whom the whole family in heaven and earth is named, *Eph. iii.* 15. Paul, an apostle of Jesus Christ by the will of God, and Timotheus our brother, To the saints and faithful brethren in Christ which are at Colosse: Grace be unto you, and peace, from God our Father and the Lord Jesus Christ, *Col. i.* 1, 2. I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ, *Rev. i.* 9. And I fell at his feet to worship him. And he said unto me, See *thou do it* not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy, *xix.* 10. Then saith he unto me, See *thou do it* not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God, *xxii.* 9.

VER. 9.

Καὶ πατέρα μὴ καλέσητε ὑμῶν ἐπὶ τῆς γῆς· εἰς γὰρ ἔστιν ὁ πατὴρ ὑμῶν, ὁ ἐν τοῖς οὐρανοῖς.

And call no man your father upon the earth: ^a for one is your Father, which is in heaven.

^a See on chap. v. ver. 16. clauses 3, 4.

VER. 10.

Μὴ δὲ κληθῆτε καθηγηταί· εἰς γὰρ ὑμῶν ἔστιν ὁ καθηγούμενος, ὁ Χριστός.

Neither be ye called masters: for one is your master, even Christ.

VER. 11.

Ὁ δὲ μείζων ὑμῶν, ἔσται ὑμῶν διάκονος. But ^a he that is greatest among you shall be your servant.

^a See on chap. xx. verses 26, 27.

VER. 12.

Ὅστις δὲ ὑψώσει ἑαυτὸν, ταπεινωθήσεται· καὶ ὅστις ταπεινώσει ἑαυτὸν, ὑψωθήσεται.

And whosoever shall exalt himself shall be abased; and ^a he that shall humble himself shall be exalted.

^a Blessed are the poor in spirit: for their's is the kingdom of heaven, *Matt. v.* 3. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven, *xviii.* 4. When men are cast down, then thou shalt say, *There is* lifting up; and he shall save the humble person, *Job xxii.* 29. Though the Lord be high, yet hath he respect unto the lowly: but the proud he knoweth afar off, *Psal. cxxxviii.* 6. The fear of the Lord is the instruction of wisdom; and before honour is humility, *Prov. xv.* 33. Pride goeth before destruction, and an haughty spirit before a fall. Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud, *xvi.* 18. A man's pride shall bring him low: but honour shall uphold the humble in spirit, *xxix.* 23. For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones, *Isa. lvii.* 15. Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase, *Dan. iv.* 37. He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree, *Luke i.* 51, 52. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted, *xiv.* 11. And the Publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner, *xviii.* 13. But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble, *Jam. iv.* 6. Neither as being lords over God's heritage, but being ensamples to the flock, *1 Pet. v.* 3.

VER. 13.

Οὐαὶ δὲ ὑμῖν, Γραμματεῖς καὶ Φαρισαῖι, 2 E 2

ἰσχυροῦνται· ὅτι κατεσβέτε τὰς οἰκίας τῶν
 χρηρῶν, καὶ προφάσι μακρὰ προτευχόμενοι·
 διὰ τοῦτο λύψαθε περισσότερον κρῖμα.

But woe unto you, Scribes and Pharisees, hypocrites! ^a for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.

^a Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the Publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not: but the Publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him, Matt. xxi. 31, 32. Woe unto you, lawyers! for ye have taken away the key of knowledge: ye enter not in yourselves, and them that were entering in ye hindered, Luke xi. 52. These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue, John ix. 22. Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner, 24. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out, 34. But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name. And they called them, and commanded them not to speak at all nor teach in the name of Jesus, Acts iv. 17, 18. Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us, v. 28. And to him they agreed: and when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go, 40. Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men: Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins away:

for the wrath is come upon them to the uttermost, 1 Thess. ii. 15, 16. Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith, 2 Tim. iii. 8.

VER. 14.

Οὐαὶ ὑμῖν, γραμματεῖς καὶ φαρισαῖοι,
 ἰσχυροῦνται· ὅτι κλείετε τὴν βασιλείαν τῶν
 οὐρανῶν ἔμπροσθεν τῶν ἀνθρώπων· ὑμεῖς
 γὰρ οὐκ εἰσέρχεσθε, οὐδὲ τοὺς εἰσερχομέ-
 νους ἀφίετε εἰσελθεῖν.

Woe unto you, Scribes and Pharisees, hypocrites! ^a for ye devour widows' houses, and for a pretence make long prayer: ^b therefore ye shall receive the greater damnation.

^a Ye shall not afflict any widow, or fatherless child. If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry; And my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless, Exod. xxii. 22—24. If I have withheld the poor from their desire, or have caused the eyes of the widow to fail; Or have eaten my morsel myself alone, and the fatherless hath not eaten thereof; (For from my youth he was brought up with me, as with a Father, and I have guided her from my mother's womb;) If I have seen any perish for want of clothing, or any poor without covering; If his loins have not blessed me, and if he were not warned with the fleece of my sheep;—Then let mine arm fall from my shoulderblade; and mine arm be broken from the bone, xxxi. 16—22. Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation, Mark xii. 40. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, 2 Tim. iii. 6. For there are many unruly and vain talkers and deceivers, specially they of the circumcision: Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake, Tit. i. 10, 11. Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children: Which have forsaken

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the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness, 2 Pet. ii. 14, 15.

^b Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? ver. 33. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee, xi. 24. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more, Luke xii. 48. My brethren, be not many masters, knowing that we shall receive the greater condemnation, Jam. iii. 1. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not, 2 Pet. ii. 3.

VER. 15.

Οὐαὶ ὑμῖν, Γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί· ὅτι περιάγετε τὴν θάλασσαν καὶ τὴν ξηρὰν, ποιῆσαι ἑμὲ προσήλυτον· καὶ ὅταν γένηται, ποιοῦτε αὐτὸν ἰσὺν γένεθρος διπλοῦτον ὑμῶν.

Woe unto you, Scribes and Pharisees, hypocrites! ^a for ye compass sea and land to make one proselyte, and when he is made, ^b ye make him twofold more the child of hell than yourselves.

^a They zealously affect you, but not well; yea, they would exclude you, that ye might affect them, Gal. iv. 17. As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ, vi. 12.

^b But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren, Acts xiv. 2. And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead, 19. But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and

sought to bring them out to the people. And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also, xvii. 5, 6. But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people, 13.

VER. 16.

Οὐαὶ ὑμῖν, ὁδοῦοι τυφλοὶ, οἱ λέγοντες· Ὅς ἂν ὁμοση ἐν τῷ ναῷ, οὐδὲν ἐστίν· ὃς δ' ἂν ὁμοση ἐν τῷ χρυσῷ τοῦ ναοῦ, ὀφείλει.

Woe unto you, ^a ye blind guides, which say, Whosoever shall swear by the temple, ^b it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!

^a Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? ver. 17. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also, 26. Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch, xv. 14. His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter, Isa. lvi. 10, 11. And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? Jesus said unto them, If ye were blind ye should have no sin: but now ye say, We see; therefore your sin remaineth, John ix. 39—41.

^b But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition, Matt. xv. 5, 6.

VER. 17.

Μαροὶ καὶ τυφλοὶ· τίς γὰρ μερίζων ἐστίν, ὁ χρυσὸς, ἢ ὁ ναὸς ὁ ἀγιάζων τὸν χρυσόν;

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Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?

VER. 18.

Καὶ: "Ὁς ἐὰν ὁμῶς ἐν τῷ θυσιαστηρίῳ, οὐδὲν ἔστιν ἢ δ' ἂν ὁμόση ἐν τῷ δώρῳ τῷ ἱπᾶν αὐτοῦ, ὀφείλει.

And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is ^{*guilty}.

* Or, debtor, or, bound.

VER. 19.

Μωροὶ καὶ τυφλοὶ· τί γὰρ μετίζον, τὸ δῶρον, ἢ τὸ θυσιαστήριον τὸ ἀγιάζον τὸ δῶρον;

Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift?

VER. 20.

Ὁ οὖν ὁμῶς ἐν τῷ θυσιαστηρίῳ ὁμνῶν ἐν αὐτῷ, καὶ ἐν πᾶσι τοῖς ἱπᾶν αὐτοῦ.

Whoso therefore shall swear by the altar, sweareth by it and by all things thereon.

VER. 21.

Καὶ ὁ ὁμῶς ἐν τῷ ναῷ, ὁμνῶν ἐν αὐτῷ, καὶ ἐν τῷ κατοικοῦντι αὐτόν.

And whoso shall swear by the temple, sweareth by it, ^a and by him that dwelleth therein.

^a I have surely built thee an house to dwell in, a settled place for thee to abide in for ever, 1 Kings viii. 13. But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded? 27. But I have built an house of habitation for thee, and a place for thy dwelling for ever, 2 Chron. vi. 2. And the priests could not enter into the house of the Lord, because the glory of the Lord had filled the Lord's house, vii. 2. Lord, I have loved the habitation of thine house, and the place where thine honour dwelleth, Psal. xvi. 8. For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest for ever: here will I dwell; for I have desired it, cxxxii. 13, 14.

VER. 22.

Καὶ ὁ ὁμῶς ἐν τῷ οὐρανῷ, ὁμνῶν ἐν τῷ θρόνῳ τοῦ Θεοῦ, καὶ ἐν τῷ καθημένῳ ἐπάνω αὐτοῦ.

And he that shall swear by heaven,

sweareth ^a by the throne of God, and by him that sitteth thereon.

^a But I say unto you, swear not at all; neither by heaven; for it is God's throne, Matt. v. 34. The Lord is in his holy temple, the Lord's throne is in heaven: his eyes behold, his eyelids try, the children of men, Psal. xi. 4. Thus saith the Lord, The heaven is my throne, and the earth is my footstool: where is the house that ye built unto me? and where is the place of my rest? Isa. lxvi. 1. Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest? Acts vii. 49. And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne. And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald, Rev. iv. 2, 3.

VER. 23.

Οὐαὶ ὑμῖν, Γραμματεῖς καὶ Φαρισαῖς, ὑποκριταί· ὅτι ἀποδεκατοῦτε τὸ ἵδιον σμῶν, καὶ τὸ ἀνθρον, καὶ τὸ κύμινον, καὶ ἀφύκατε τὰ βαρύτερα τοῦ νόμου, τὴν κρίσιν, καὶ τὸν ἔλεον, καὶ τὴν πίστιν ταῦτα ἔδει ποιῆσαι, καὶ κείνα μὴ ἀφίναί.

Woe unto you, Scribes and Pharisees, hypocrites! ^a for ye pay tithe of mint and ^aanise and cummin, and have omitted ^bthe weightier matters of the law, judgment, mercy, and faith: ^c these ought ye to have done, and not to leave the other undone.

* Gr. ἀνθρον, dill.

^a But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone, Luke xi. 42.

^b But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance, Matt. ix. 13. But if ye had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless, xii. 7. Jesus said unto him, Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind, This is the first and great commandment. And the second is like unto it, Thou shalt love thy

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neighbour as thyself. On these two commandments hang all the Law and the Prophets, xxii. 37—40. And Samuel said, *Had the Lord as great delight in burnt-offerings and sacrifices, as in obeying the voice of the Lord?* Behold, to obey is better than sacrifice, and to hearken than the fat of rams. 1 Sam. xv. 22. To do justice and judgment is more acceptable to the Lord than sacrifice, Prov. xxi. 3. For I desired mercy, and not sacrifice, and the knowledge of God more than burnt-offerings, Hos. vi. 6. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law, Gal. v. 22, 23.

Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them; the same shall be called great in the kingdom of heaven. For I say unto you, that except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven, Matt. v. 19, 20.

VER. 24.

Ὅδοι γὰρ τυφλοὶ, οἱ διὺλίζοντες τὸν κόλπον, τὴν δὲ κάμηλον καταπίνοντες.

Ye blind guides, ^a which strain at a gnat, and swallow a camel.

^a Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Matt. vii. 4. Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death. But ye say, Whosoever shall say to his father or his mother, *It is a gift, by whatsoever thou mightest be profited by me; And honour not his father or his mother, he shall be free.* Thus have ye made the commandment of God of none effect by your tradition, xv. 2—6. And the Chief Priests took the silver pieces, and said, *It is not lawful for to put them*

into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, *The field of blood*, unto this day, xxvii. 6—8. And the Scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him, Luke vi. 7. And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other, 10. Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover, John xviii. 28. Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber, 40.

VER. 25.

Οὐαὶ ὑμῖν, Γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί· ὅτι καθαρίζετε τὸ ἔξωθεν τοῦ ποτηρίου καὶ τῆς παρατίδος, ἑσθίων δὲ γέμουσιν ἐξ ἀρπαγῆς καὶ ἀκρασίας.

Woe unto you, Scribes and Pharisees, hypocrites! ^a for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

^a For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: These are the things which defile a man: but to eat with unwashed hands defileth not a man, Matt. xv. 19, 20. And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brasen vessels, and of tables, Mark vii. 4. And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness. Ye fools, did not he that made that which is without make that which is within also? Luke xi. 39, 40.

^b But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong

drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment. For all tables are full of vomit and filthiness, so that there is no place clean, Isa. xxviii. 7, 8.

VER. 26.

Φαρισαῖς τυφλὲ, καθάρισον πρῶτον τὸ ἐντὸς τοῦ ποτηρίου καὶ τῆς παροψίδος, ἵνα ῥένται καὶ τὸ ἐκτὸς αὐτῶν καθαρὸν.

Thou blind Pharisee, ^a cleanse first that which is within the cup and platter, that the outside of them may be clean also.

^a Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit, Matt. xii. 33. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon, Isa. lv. 7. O Jerusalem, wash thine heart from wickedness, that thou mayest be saved. How long shall vain thoughts lodge within thee? Jer. iv. 14. I have seen thine adulteries, and thy neighings, the lewdness of thy whoredom, and thine abominations on the hills in the fields. Woe unto thee, O Jerusalem! wilt thou not be made clean? when shall it once be? xiii. 27. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart, and a new spirit: for why will ye die, O house of Israel? Ezek. xviii. 31. A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart, bringeth forth that which is evil; for of the abundance of the heart his mouth speaketh, Luke vi. 45. Having therefore these promises dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God, 2 Cor. vii. 1. Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water, Heb. x. 22. Draw nigh to God, and he will draw nigh to you. Cleanse your hands ye sinners; and purify your hearts ye double-minded, Jam. iv. 8.

VER. 27.

Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταὶ ἔτι παρομοιάζετε τάφοις κεκοσμημένοις, οἵτινες ἔξωθεν ῥέν φαίνονται ὡραῖοι, ἔσωθεν δὲ γέμουσιν ὅστων νεκρῶν, καὶ πάνσης ἀκαθαρσίας.

Woe unto you, Scribes and Pharisees, hypocrites! for ye are ^a like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.

^a Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins. Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinance of justice; they take delight in approaching to God, Isa. lviii. 1, 2. Woe unto you Scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them, Luke xi. 44. Then said Paul unto him, God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law? Acts xxiii. 3.

VER. 28.

Οὕτω καὶ ὑμεῖς ἔξωθεν μὲν φαίνεσθε τοῖς ἀνθρώποις δίκαιοι, ἔσωθεν δὲ μεστοὶ ἐστε ὑποκρίσεως καὶ ἀνομίας.

Even so ^a ye also outwardly appear righteous unto men, ^b but within ye are full of hypocrisy and iniquity.

^a But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, 5. But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature, because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart, 1 Sam. xvi. 7. Behold thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom, Psal. li. 6. The heart is deceitful above all things, and desperately wicked: who can know it? 1 the Lord, search the heart, 1 try the reins, even to give to every man according to his ways,

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and according to the fruit of his doings, Jer. xvii. 9, 10. And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God, Luke xvi. 15.

^b O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of his heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things, Matt. xii. 34, 35. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: These are the things which defile a man: but to eat with unwashed hands defileth not a man, xv. 19, 20. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within, and defile the man, Mark vii. 21—23.

VER. 29.

Οὐαὶ ὑμῖν, Γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταὶ ὅτι οἰκοδομεῖτε τοὺς τάφους τῶν προφητῶν, καὶ κοσμεῖτε τὰ μνημεῖα τῶν δικαίων.

Woe unto you, Scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

^a Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them. Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres, Luke xi. 47, 48.

VER. 30.

καὶ λέγετε· Εἰ ἦμεν ἐν ταῖς ἡμέραις τῶν πατέρων ὑμῶν, οὐκ ἂν ἦμεν κοινωνοὶ αὐτῶν ἐν τῷ αἵματι τῶν προφητῶν.

And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

^a See on chap. xxi. ver. 35.

VER. 31.

Ὡστε μαρτυρεῖτε ἑαυτοῖς, ὅτι υἱοὶ ἰστέ των φονισάτων τούτων προφητάς.

Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.

^a And Joshua said unto the people, Ye are witnesses against yourselves that ye have chosen you the Lord, to serve him. And they said, We are witnesses, Josh. xxiv. 22. For thy mouth uttereth thine iniquity, and thou choosest the tongue of the crafty. Thine own mouth condemneth thee, and not I: yea, thine own lips testify against thee, Job xv. 5, 6. So they shall make their own tongue to fall upon themselves: all that see them shall flee away, Psal. lxxiv. 8. And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow, Luke xix. 22.

^b Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers, Acts vii. 51, 52. Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men: Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost, 1 Thess. ii. 15, 16.

VER. 32.

καὶ ὑμεῖς πληρώσατε τὸ μέτρον τῶν πατέρων ὑμῶν.

Fill ye up then the measure of your fathers.

^a But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full, Gen. xv. 16. And, behold, ye are risen up in your fathers' stead, an increase of sinful men, to augment yet the fierce anger of the Lord toward Israel, Numb. xxxii. 14.

VER. 33.

Ὅφεις, γεννήματα ἑχιδνῶν, πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς γενένης;

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Ye ^aserpents, ye generation of vipers, ^bhow can ye escape the damnation of hell?

^a See on chap. iii. ver. 7. clause 2.

^b Woe unto you, Scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation, ver. 14. How shall we escape, if we neglect so great salvation; which at first began to be spoken by the Lord, and was confirmed unto us by them that heard him, Heb. ii. 3. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? x. 29. See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven, xii. 25.

VER. 34.

Διὰ τοῦτο, ἰδοὺ, ἐγὼ ἀποστέλλω πρὸς ὑμᾶς προφῆτας, καὶ σοφοὺς, καὶ γραμματεῖς· καὶ ἐξ αὐτῶν ἀποκτενέιντε καὶ σταυρώσατε, καὶ ἐξ αὐτῶν μαστιγώσατε ἐν ταῖς συναγωγαῖς ὑμῶν, καὶ διώξετε ἀπὸ πόλεως εἰς πόλιν·

Wherefore, behold, ^aI send unto you ^bprophets, ^cand wise men, and ^dscribes: ^eand some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city:

^a Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves, Matt. x. 16. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen, xxviii. 19, 20. Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute, Luke xi. 49. And that repentance and remission of sins should be preached in

his name among all nations, beginning at Jerusalem, xxiv. 47. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you, John xx. 21. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth, Acts i. 8. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; To another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will, 1 Cor. xii. 3—11. Wherefore, he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, Eph. iv. 8—12.

^b And in these days came prophets from Jerusalem unto Antioch, Acts xi. 27. Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manæen, which had been brought up with Herod the

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tetrarch, and Saul, xiii. 1. And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed *them*, xv. 32.

^c The fruit of the righteous is a tree of life; and he that winneth souls is wise, Prov. xi. 30. Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought, 1 Cor. ii. 6. According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon, iii. 10. Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus, Col. i. 28.

^d Then said he unto them, Therefore every scribe *which* is instructed unto the kingdom of heaven, is like unto a man that is an householder, which bringeth forth out of his treasure things new and old, Matt. xiii. 52.

^e See on chap. x. ver. 17. and ver. 23. clause 1.

VER. 33.

"Ὅπως ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον, ἐκχυμένον ἐπὶ τῆς γῆς, ἀπὸ τοῦ αἵματος Ἀβὲλ τοῦ δικαίου, ἕως τοῦ αἵματος Ζαχαρίου υἱοῦ Βαραχίου, ὃν ἐφόνευσάτε μεταξὺ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου.

That ^a upon you may come all the righteous blood shed upon the earth, from ^b the blood of righteous Abel unto the blood of Zacharias, son of Baruchias, whom ye slew between the temple and the altar.

^a And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man, Gen. ix. 5, 6. So ye shall not pollute the land wherein ye are: for blood it defileth the land: and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it, Num. xxxv. 33. And they shall answer and say, Our hands have not shed this blood, neither have our eyes seen it. Be merciful, O Lord, unto thy people Israel, whom

thou hast redeemed, and lay not innocent blood unto thy people Israel's charge. And the blood shall be forgiven them, Deut. xxi. 7, 8. Moreover Manasseh shed innocent blood very much, till he had filled Jerusalem from one end to another; beside his sin wherewith he made Judah to sin, in doing *that which* was evil in the sight of the Lord, 2 Kings xxi. 16. And also for the innocent blood that he shed: for he filled Jerusalem with innocent blood; which the Lord would not pardon, xxiv. 4. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain, Isa. xxvi. 21. In vain have I smitten your children; they received no correction: your own sword hath devoured your prophets, like a destroying lion, Jer. ii. 30. Also in thy skirts is found the blood of the souls of the poor innocents: I have not found it by secret search, but upon all these, 34. But know ye for certain, that if ye put me to death ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof; for of a truth the Lord hath sent me unto you to speak all these words in your ears, xxvi. 15. And they fetched forth Urijah out of Egypt, and brought him unto Jehoiakim the king; who slew him with the sword, and cast his dead body into the graves of the common people, 23. For the sins of her prophets, and the iniquities of her priests, that have shed the blood of the just in the midst of her. They have wandered as blind men in the streets, they have polluted themselves with blood, so that men could not touch their garments, Lam. iv. 13, 14. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth, Rev. xviii. 24.

^b And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him, Gen. iv. 8. For this is the message that ye heard from the beginning, that we should love one another. Not as Cain, *who* was of that wicked one, and slew his brother. And where-

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fore slew he him? because his own works were evil, and his brother's righteous, 1 John iii. 11, 12.

VER. 36.

Ἀμὲν λέγω ὑμῖν, ἔξει ταῦτα πάντα ἐπὶ τὴν γενεάν ταύτην.

Verily I say unto you, ^a All these things shall come upon this generation.

^a Verily I say unto you, This generation shall not pass, till all these things be fulfilled, Matt. xxiv. 34. Verily I say unto you, that this generation shall not pass, till all these things be done. Heaven and earth shall pass away: but my words shall not pass away, Mark xiii. 30, 31.

VER. 37.

Ἰερουσαλὴμ, Ἰερουσαλὴμ, ἡ ἀποκτείνουσα τοὺς προφῆτας, καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν, πόσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου, ὃν τρόπον ἐπισυνάγει ἡνίκα τὰ νοστίδια αὐτῆς ὑπὸ τὰς πτέρυγας, καὶ οὐκ ᾔβηλότατε;

O ^a Jerusalem, Jerusalem, ^b thou that killest the prophets, and stonest them which are sent unto thee, ^c how often would I have gathered thy children together, ^d even as a hen gathereth her chickens under her wings, ^e and ye would not!

^a O Jerusalem, wash thine heart from wickedness, that thou mayest be saved. How long shall thy vain thoughts lodge within thee? Jer. iv. 14. Be thou instructed, O Jerusalem, lest my soul depart from thee; lest I make thee desolate, a land not inhabited, vi. 8. O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Luke xiii. 34.

^b See on chap. xxi. ver. 35.

^c And the Lord God of their fathers sent to them by his messengers, rising up betimes and sending; because he had compassion on his people, and on his dwellingplace. But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy, 2 Chron. xxxvi. 15, 16. Hear, O my people, and I will testify unto thee: O Israel, if thou wilt hearken unto me; There shall no

strange god be in thee; neither shalt thou worship any strange god. I am the Lord thy God which brought thee out of the land of Egypt; open thy mouth wide, and I will fill it. But my people would not hearken to my voice; and Israel would none of me, Psal. lxxxi. 8—11. Thus saith the Lord, Stand ye in the ways, and see, and ask ye for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein. Also I set watchmen over you, saying, Harken to the sound of the trumpet. But they said, We will not hearken, Jer. vi. 16, 17. For I earnestly protested unto your fathers in the day that I brought them up out of the land of Egypt, even unto this day rising early and protesting, saying, Obey my voice. Yet they obeyed not, nor inclined their ear, but walked every one in the imagination of their evil heart: therefore I will bring upon them all the words of this covenant, which I commanded them to do; but they did them not, xi. 7, 8. From the thirteenth year of Josiah the son of Amon king of Judah, even unto this day, that is the three and twentieth year, the word of the Lord hath come unto me, and I have spoken unto you, rising early and speaking; but ye have not hearkened. And the Lord hath sent unto you all his servants the prophets, rising early and sending them; but ye have not hearkened, nor inclined your ear to hear. They said, Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land that the Lord hath given unto you and to your fathers, for ever and ever. And go not after other gods to serve them and to worship them, and provoke me not to anger with the works of your hands; and I will do you no hurt. Yet ye have not hearkened unto me, saith the Lord, that ye might provoke me to anger with the works of your hands to your own hurt, xxv. 3—7. I have sent also unto you all my servants the prophets, rising up early and sending them, saying, Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell

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in the land which I have given to you and to your fathers. But ye have not inclined your ear, nor hearkened unto me, xxxv. 15. And said unto them, Thus saith the Lord, the God of Israel, unto whom ye sent me to present your supplication before him; If ye will still abide in this land, then will I build you and not pull you down, and I will plant you and not pluck you up: for I repent me of the evil that I have done unto you. Be not afraid of the king of Babylon, of whom ye are afraid; be not afraid of him, saith the Lord: for I am with you to save you, and to deliver you from his hand. And I will shew mercies unto you, that he may have mercy upon you, and cause you to return to your own land. But if ye say, We will not dwell in this land, neither obey the voice of the Lord your God, xlii. 9—13. Howbeit I sent unto you all my servants the prophets, rising early and sending them, saying, Oh, do not this abominable thing that I hate, xliv. 4. Be not as your fathers, unto whom the former prophets have cried, saying, Thus saith the Lord of hosts: Turn ye now from your evil ways, and from your evil doings: but they did not hear, nor hearken unto me, saith the Lord, Zech. i. 4.

^d As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings, Deut. xxxii. 11. The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust, Ruth ii. 12. Keep me as the apple of the eye, hide me under the shadow of thy wings, Psal. xvii. 8. How excellent is thy loving-kindness, O God! therefore the children of men put their trust under the shadow of thy wings, xxxvi. 7. Be merciful unto me, O God, be merciful unto me: for my soul trusteth in thee: yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast, lvii. 1. Because thou hast been my help, therefore in the shadow of thy wings will I rejoice, lxiii. 7. He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler, xci. 4.

^e See on chap. xxii. ver. S. clause 3.

VER. 38.

^f Ἴδού, ἀφίεται ὑμῶν ὁ οἶκος ὑμῶν ἔρημος.

Behold, ^a your house is left unto you desolate.

^a And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down, Matt. xxiv. 2. Then will I pluck them up by the roots out of my land which I have given them; and this house which I have sanctified for my name, will I cast out of my sight, and will make it to be a proverb and a byword among all nations. And this house which is high, shall be an astonishment to every one that passeth by it; so that he shall say, Why hath the Lord done thus unto this land, and unto this house? 2 Chron. vii. 20, 21. Pour out thine indignation upon them, and let thy wrathful anger take hold of them. Let their habitation be desolate; and let none dwell in their tents, Psal. lxx. 24, 25. Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation. Our holy and our beautiful house, where our fathers praised thee, is burned up with fire: and all our pleasant things are laid waste. Wilt thou refrain thyself for these things, O Lord? wilt thou hold thy peace, and afflict us very sore? Isa. lxix. 10—12. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate even until the consummation, and that determined shall be poured upon the desolate, Dan. ix. 26, 27. Open thy doors, O Lebanon, that the fire may devour thy cedars. Howl, fir tree; for the cedar is fallen; because the mighty is spoiled: howl, O ye oaks of Bashan; for the forest of the vintage is come down, Zech. xi. 1, 2.

Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city, xiv. 1, 2. But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judæa flee to the mountains, Mark xiii. 14. Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord, Luke xiii. 35. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation, xix. 43, 44. As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down, xxi. 6. And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh, 20. And they shall fall by the edge of the sword, and shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled, 24. And set up false witnesses which said, This man ceaseth not to speak blasphemous words against this holy place, and the law: For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us, Acts vi. 13, 14.

VER. 39.

Λέγω γὰρ ὑμῖν· Οὐ μὲν ἴδοντες ἀπ' ἄρτι, ὅας ἀνέπνυτε· Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.

For I say unto you, ^aYe shall not see me henceforth, till ye shall say, ^bBless-

ed is he that cometh in the name of the Lord:

^a For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: Afterward shall the children of Israel return and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days, Hos. iii. 4, 5. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, Then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation, Luke ii. 26—30. And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it, xvii. 22. Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come, John viii. 21. I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins, 24. Your Father Abraham rejoiced to see my day: and he saw it, and was glad, 56. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? xiv. 9. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also, 19.

^b See on chap. xxi. ver. 9. clause 3.

CHAP. XXIV.—VER. 1.

Καὶ ἔξελθὼν ὁ Ἰησοῦς, ἐπορεύετο ἀπὸ τοῦ ἱεροῦ· καὶ προσῆλθον οἱ μαθηταὶ αὐτοῦ ἐπιδείξαι αὐτῷ τὰς οἰκοδομὰς τοῦ ἱεροῦ.

And Jesus went out, ^aand departed from the temple: and his disciples came to him for ^bto shew him the buildings of the temple.

^a For I say unto you. Ye shall not see me henceforth, till ye shall say,

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Blessed is he that cometh in the name of the Lord, Matt. xxiii. 39. Be thou instructed O Jerusalem, lest my soul depart from thee; lest I make thee desolate, a land not inhabited, Jer. vi. 8. He said furthermore unto me, Son of man, seest thou what they do? even the great abominations that the house of Israel committeth here, that I should go far off from my sanctuary? but turn thee yet again, and thou shalt see greater abominations, Ezek. viii. 6. Though they bring up their children, yet will I bereave them, *that there shall not be a man left*: yea, woe also to them when I depart from them! Hos. ix. 12.

^aAnd as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings are here! And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down, Mark xiii. 1, 2. And as some spake of the temple, how it was adorned with goodly stones and gifts, he said, *As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down*, Luke xxi. 5, 6.

VER. 2.

‘Ο δὲ Ἰησοῦς εἶπεν αὐτοῖς· Οὐ βλέπετε πάντα ταῦτα; ἀμὲν λέγω ὑμῖν, οὐ μὴ ἀφεθῇ ὁδε λίθος ἐπὶ λίθον, ὃς οὐ μὴ καταλυθῇσεται.

And Jesus said unto them, *See ye not all these things?* verily I say unto you, ^a*There shall not be left here one stone upon another, that shall not be thrown down.*

^aThen will I cut off Israel out of the land which I have given them; and this house, which I have hallowed for my name, will I cast out of my sight; and Israel shall be a proverb and a byword among all people: And at this house, which is high, every one that passeth by it shall be astonished, and shall hiss; and they shall say, Why hath the Lord done thus unto this land, and to this house, 1 Kings ix. 7, 8. Micah the Morasthite prophesied in the days of Hezekiah king of Judah, and spake to all the people of Judah, saying, Thus saith the Lord of hosts; Zion shall be ploughed like

a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest, Jer. xxvi. 18. As for the beauty of his ornament, he set it in majesty; but they made the images of their abominations and of their detestable things therein: therefore have I set it far from them. And I will give it into the hands of the strangers for a prey, and to the wicked of the earth for a spoil; and they shall pollute it. My face will I turn also from them, and they shall pollute my secret place: for the robbers shall enter into it, and defile it, Ezek. vii. 20—22. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate, Dan. ix. 26, 27. Therefore shall Zion for your sake be ploughed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest, Mic. iii. 12. And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation, Luke xix. 44.

VER. 3.

Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ ὄρους τῶν ἐλαιῶν, προσήλθον αὐτῷ οἱ μαθηταὶ κατ' ἰδίαν, λέγοντες· Εἰπε ἡμῖν, πότε ταῦτα ἔσται, καὶ τί τὸ σημεῖον τῆς σῆς παρουσίας, καὶ τῆς συντελείας τοῦ αἰῶνος;

And as ^ahe sat upon the mount of Olives, the disciples came unto him privately, saying, ^bTell us, when shall these things be? and what shall be ^cthe sign of thy coming, and of the end of the world?

^aAnd as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately, Tell us, when shall these things be? and what shall

be the sign when all these things shall be fulfilled? Mark xiii. 3, 4.

^b And one said to the man clothed in linen, which was upon the waters of the river, *How long shall it be to the end of these wonders?* And I heard the man clothed in linen, which was upon the waters of the river; when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that *it shall be* for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished. And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? Dan. xii. 6—8. And they asked him saying, Master, but when shall these things be? and what sign will there be when these things shall come to pass? Luke xxi. 7. Peter seeing him, saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me, John xxi. 21, 22. And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power, Acts i. 7. But of the times and the seasons, brethren, ye have no need that I write unto you, 1 Thess. v. 1.

^c Now learn a parable of the fig tree; When his branch is yet tender and putteth forth leaves, ye know that summer is nigh: So likewise ye, when ye shall see all these things, know that it is near, *even* at the doors, ver. 32, 33. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up, 43.

VER. 4.

Καὶ ἀποκριθεὶς ὁ Ἰησοῦς, εἶπεν αὐτοῖς·
Βλέπετε μή τις ὑμᾶς πλανήσῃ.

And Jesus answered and said unto them, ^a Take heed that no man deceive you.

^a For thus saith the Lord of hosts, the God of Israel; Let not your prophets and your diviners, that be in the midst of you, deceive you, neither hearken to your dreams which ye caused to be dreamed, Jer. xxix. 8. And Jesus answering them began to say, Take heed lest any man deceive

you: For many shall come in my name, saying, I am Christ; and shall deceive many, Mark xii. 5, 6. For false Christ's and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect, 22. And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them, Luke xxi. 8. For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light, 2 Cor. xi. 13, 14. That we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive, Eph. iv. 14. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience, v. 6. Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition, 2 Thess. ii. 3. But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not, 2 Pet. ii. 1—3. Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world, 1 John iv. 1.

VER. 5.

Πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέγοντες· Ἐγὼ εἰμι ὁ Χριστὸς· καὶ πολλοὺς πλανήσουσι.

For many shall come ^a in my name, saying, I am Christ; and shall deceive many.

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MATT. XXIV. 5, 6.

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^a And many false prophets shall rise, and shall deceive many, Matt. xi. 11. For there shall arise false Christs and false prophets, and shall shew great signs and wonders; inso-much that, if it were possible, they shall deceive the very elect, 24. I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied, Jer. xxiii. 21. I have heard what the prophets said, that prophesy lies in my name, saying, I have dreamed, I have dreamed, 25. I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive, John v. 43. For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought. After this man rose up Judas of Galilee, in the days of the taxing, and drew away much people after him; he also perished; and all, even as many as obeyed him, were dispersed, Acts v. 36, 37. But there was a certain man, called Simon, which before-time in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one: To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God, viii. 9, 10.

VER. 6.

ΜΕΛΛΗΣΕΤΕ ΔΕ ΑΚΟΥΕΙΝ ΠΟΛΕΜΟΥΣ, ΚΑΙ ΑΝΘΡΩΠΩΝ ΠΟΛΕΜΩΝ· ΟΡΑΤΕ ΜΗ ΣΤΡΕΪΣΘΕ· ΔΕΙ ΓΑΡ ΠΑΝΤΑ ΓΕΝΕΣΘΑΙ· ΑΛΛ' ΟΥΠΩ ΙΣΤΙ ΤΟ ΤΕΛΟΣ.

And ^a ye shall hear of wars and rumours of wars: ^b see that ye be not troubled: ^c for all these things must come to pass, ^d but the end is not yet.

^a Wherefore I will bring the worst of the heathen, and they shall possess their houses: I will also make the pomp of the strong to cease; and their holy places shall be defiled. Destruction cometh; and they shall seek peace, and there shall be none. Mischief shall come upon mischief, and rumour shall be upon rumour; then shall they seek a vision of the prophet; but the law shall perish from the priest, and counsel from the ancients, Ezek. vii. 24—26. Or if I

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bring a sword upon that land, and say, Sword, go through the land; so that I cut off man and beast from it: Though these three men were in it, as I live, saith the Lord God, they shall deliver neither sons nor daughters, but they only shall be delivered themselves. Or if I send a pestilence into that land, and pour out my fury upon it in blood, to cut off from it man and beast. Though Noah, Daniel, and Job, were in it, as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness. For thus saith the Lord God; How much more when I send my four sore judgments upon Jerusalem, the sword and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast? xiv. 17—21. And when ye shall hear of wars and rumours of wars, be ye not troubled: for such things must needs be; but the end shall not be yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginnings of sorrows, Mark xiii. 7, 8. But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by, Luke xxi. 9.

^b The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid? When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell. Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident, I'sal. xxvii. 1—3. God is our refuge and strength, a very present help in trouble. Therefore will not we fear though the earth be removed, and though the mountains be carried into the midst of the sea; Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof, xlv. 1—3. He shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord, cxii. 7. Say ye not, A confederacy, to all them to whom the people shall

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MATT. XXIV. 6, 7.

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say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem, Isa. viii. 12—14. Behold, God is my salvation; I will trust, and not be afraid: for the Lord JEHOVAH is my strength and my song; he also is become my salvation, xii. 2. Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusted in thee. Trust ye in the Lord for ever: for in the Lord JEHOVAH is everlasting strength, xxvi. 3, 4. Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain, 20, 21. When I heard, my belly trembled; my lips quivered at the voice: rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble: when he cometh up unto the people, he will invade them with his troops. Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: Yet I will rejoice in the Lord, I will joy in the God of my salvation, Hab. iii. 16—18. In your patience possess ye your souls, Luke xxi. 19. Let not your heart be troubled: ye believe in God, believe also in me, John xiv. 1. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid, 27. That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand, 2 Thessa. ii. 2. But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled; But sanctify the

Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear, 1 Pet. iii. 14, 15.

But how then shall the Scriptures be fulfilled, that thus it must be? Matt. xxvi. 54. For I say unto you, That this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end, Luke xii. 37. Saying, Fear not, Paul; thou must be brought before Cæsar: and, lo, God hath given thee all that sail with thee. Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me. Howbeit we must be cast upon a certain island, Acts xxvii. 24—26.

And this Gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come, ver. 14.

VER. 7.

Ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν καὶ ἔσονται λιμοὶ καὶ λοιμοὶ, καὶ σεισμοὶ κατὰ τόπους.

For a nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.

And nation was destroyed of nation, and city of city: for God did vex them with all adversity, 2 Chron. xv. 6. Through the wrath of the Lord of hosts is the land darkened, and the people shall be as the fuel of the fire: no man shall spare his brother. And he shall snatch on the right hand, and be hungry; and he shall eat on the left hand, and they shall not be satisfied: they shall eat every man the flesh of his own arm: Manasseh, Ephraim: and Ephraim, Manasseh: and they together shall be against Judah. For all his anger is not turned away, but his hand is stretched out still, Isa. ix. 19—21. And I will set the Egyptians against the Egyptians: and they shall fight every one against his brother, and every one against his neighbour; city against city, and kingdom against kingdom, xix. 2. Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth:

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MATT. XXIV. 7, 8.

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And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother, Hag. ii. 21, 22. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished: and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle, Zech. xiv. 2, 3. And it shall come to pass in that day, that a great tumult from the Lord shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour, 13.

^b The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again. And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited. Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously, Isa. xiv. 19—23. For thus saith the Lord God; How much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast? Ezek. xiv. 21. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. And the sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come, Joel ii. 30, 31. And great earthquakes shall be in divers places, and famines,

and pestilences; and fearful sights and great signs shall there be from heaven, Luke xxi. 11. And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations with perplexity; the sea and the waves roaring; Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken, 25, 26. And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come, Acts ii. 19, 20. And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cæsar, xi. 28.

VER. 8.

Πάρτα δὲ ταῦτα ἀρχὴ ὁδίων.

All ^a these are the beginning of sorrows.

^a And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins. And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass: And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits. And if ye walk contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you according to your sins. I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your high ways shall be desolate. And if ye will not be reformed by me by these things, but will walk contrary unto me; Then will I also walk contrary unto you, and will punish you yet seven times for your sins. And I will bring a sword upon you, that shall avenge the quarrel of my covenant: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy. And

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when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver you your bread again by weight: and ye shall eat, and not be satisfied. And if ye will not for all this hearken unto me, but walk contrary unto me; Then I will walk contrary unto you also in fury: and I, even I, will chastise you seven times for your sins. And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat, Lev. xxvi. 18—29. Then the Lord will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance, Deut. xxviii. 59. The Syrians before, and the Philistines behind; and they shall devour Israel with open mouth. For all this his anger is not turned away, but his hand is stretched out still, Isa. ix. 12. Therefore the Lord shall have no joy in their young men, neither shall have mercy on their fatherless and widows: for every one is an hypocrite and an evil-doer, and every mouth speaketh folly. For all this his anger is not turned away, but his hand is stretched out still, 17. Manasseh, Ephraim; and Ephraim, Manasseh; and they together shall be against Judah. For all this his anger is not turned away, but his hand is stretched out still, 21. Without me they shall bow down under the prisoners, and they shall fall under the slain. For all this his anger is not turned away, but his hand is stretched out still, x. 4. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape, 1 Thess. v. 3. For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the Gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? 1 Pet. iv. 17, 18.

VER. 9.

Τότε παραδώσουσιν ὑμᾶς εἰς θλίψιν, καὶ ἀποκτενεύσουσιν ὑμᾶς· καὶ ἔσσεσθε μισούμενοι ὑπὸ πάντων τῶν ἐθνῶν, διὰ τὸ ὄνομά μου.

Then ^a shall they deliver you up to be afflicted, and ^b shall kill you: and ^c ye

shall be hated of all nations for my name's sake.

^a See on ch. x. ver. 17. clauses 2, 3.

^b See on chap. xxi. ver. 35.

^c See on chap. x. ver. 22. clauses 1, 2.

VER. 10.

Καὶ τότε σκανδαλισθήσονται πολλοί, καὶ ἀλλήλους παραδώσουσι, καὶ μισήσουσιν ἀλλήλους.

And then ^a shall many be offended, and shall ^b betray one another, and shall hate one another.

^a This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes, 2 Tim. i. 15. For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia, iv. 10. At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge, 16. See also on chap. xi. ver. 6. clause 2.

^b See on chap. x. ver. 21.

VER. 11.

Καὶ πολλοὶ ψευδοπροφῆται ἐγερθήσονται, καὶ πλανήσουσι πολλούς.

And ^a many false prophets shall rise, and shall deceive many.

^a See on ver. 5.

VER. 12.

Καὶ διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν, ψυχήσεται ἡ ἀγάπη τῶν πολλῶν.

And ^a because iniquity shall abound, ^b the love of many shall wax cold.

^a From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts. Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God, Jam. iv. 1—4. Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your

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gold and silver is cankered ; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth : and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. Ye have lived in pleasure on the earth, and been wanton ; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just ; and he doth not resist you, v. 1—6.

^b Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works ; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent, Rev. ii. 4, 5. I know thy works, that thou art neither cold nor hot : I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth, iii. 15, 16.

VER. 13.

Ὁ δὲ ὑπομένων εἰς τέλος, οὗτος σωθήσεται.

But ^a he that shall endure unto the end the same shall be saved.

^a See on chap. x. ver. 22. clause 3.

VER. 14.

καὶ κηρυχθήσεται τούτο τὸ εὐαγγέλιον τῆς βασιλείας ἐν ὅλῃ τῇ οἰκουμένῃ, εἰς μαρτύριον πᾶσι τοῖς ἔθνεσι· καὶ τότε ἔξει τὸ τέλος.

And ^a this Gospel of the kingdom ^b shall be preached in all the world for a witness unto all nations ; and then shall the end come.

^a See on chap. iv. ver. 23. clause 3.

^b And Jesus came and spake unto them saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost : Teaching them to observe all things whatsoever I have commanded you : and, lo, I am with you always, even unto the end of the world. Amen. Matt. xxviii. 18—20. And he said

unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved ; but he that believeth not shall be damned, Mark xvi. 15, 16. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem, Luke xxiv. 47. But ye shall receive power, after that the Holy Ghost is come upon you : and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth, Acts i. 8. But I say, Have they not heard ? Yes verily, their sound went into all the earth, and their words unto the ends of the world, Rom. x. 18. For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient by word and deed, Through mighty signs and wonders, by the power of the Spirit of God ; so that from Jerusalem, and round about unto Illyricum, I have fully preached the Gospel of Christ. Yea, so have I strived to preach the Gospel, not where Christ was named, lest I should build upon another man's foundation : But as it is written, To whom he was not spoken of, they shall see : and they that have not heard shall understand, xv. 18—21. Now to him that is of power to stablish you according to my Gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, But now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith, xvi. 25, 26. Which is come unto you as it is in all the world ; and bringeth forth fruit as it doth also in you, since the day ye heard of it, and knew the grace of God in truth, Col. i. 6. If ye continue in the faith grounded and settled, and be not moved away from the hope of the Gospel, which ye have heard, and which was preached to every creature which is under heaven ; whereof I Paul am made a minister, 23.

VER. 15.

Ὅταν οὖν ἴδωτε τὸ βδελύγμα τῶς ἐρημώ-

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σεως, τὸ ἡθὲν διὰ Δανιὴλ τοῦ προφήτου, ἑστὼς ἐν πόλει ἁγίᾳ· (ὁ ἀναγινώσκων νοήτω·)

When ^aye therefore shall see the abomination of desolation, ^bspoken of by Daniel the prophet, stand in the holy place, (^cwhoso readeth, let him understand:)

^a But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judæa flee to the mountains, Mark xiii. 14. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, Luke xix. 43. And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh, xxi. 20.

^b And he shall confirm the covenant with many for one week : and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate, Dan. ix. 27. And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, *there shall be a thousand two hundred and ninety days*, xii. 11.

^c And the man said unto me, Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall shew thee ; for to the intent that I might shew *them* unto thee *art* thou brought hither : declare all that thou seest to the house of Israel, Ezek. xl. 4. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding, Dan. ix. 22. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto Messiah the Prince *shall be seven weeks, and threescore and two weeks* : the street shall be built again, and the wall, even in troublous times, 23. Then said he unto me, Fear not, Daniel : for from the first day that thou didst set thine heart to understand, and to chasten

thyself before thy God, thy words were heard, and I am come for thy words. But the prince of the kingdom of Persia withstood me one and twenty days : but, lo, Michael, one of the chief princes, came to help me ; and I remained there with the kings of Persia. Now I am come to make thee understand what shall befall thy people in the latter days : yet yet the vision is for *many days*, x. 12—14. Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let *them* slip, Heb. ii. 1. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein : for the time is at hand, Rev. i. 3. He that hath an ear, let him hear what the Spirit saith unto the churches, iii. 22.

VER. 16.

Τότε οἱ ἐν τῇ Ἰουδαίᾳ φεγγίτσαν ἐπὶ τὰ ὄρη·

Then ^a let them which be in Judæa flee into the mountains :

^a He that feared the word of the Lord among the servants of Pharaoh made his servants and his cattle flee into the houses : And he that regarded not the word of the Lord left his servants and his cattle in the field, Exod. ix. 20, 21. A prudent *man* foreseeth the evil, and hideth himself : but the simple pass on, and are punished, Prov. xxii. 3. Then let them which are in Judæa flee to the mountains ; and let them which are in the midst of it depart out : and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled, Luke xxi. 21, 22. By faith Noe, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house ; by the which he condemned the world, and became heir of the righteousness which is by faith, Heb. xi. 7.

VER. 17.

Ὁ ἐπὶ τοῦ δώματος, μὴ καταβαινὼν ἀεὶ τι ἐκ τῆς οἰκίας αὐτοῦ·

Let him ^athat is on the house-top not come down to take any thing out of his house :

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^a What I tell you in darkness, *that* speak ye in light : and what ye hear in the ear, *that* preach ye upon the house-top, Matt. x. 27. When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence, Deut. xxii. 8. And let him that is on the house-top, not go down into the house, neither enter *therein*, to take any thing out of his house, Mark xiii. 15.

VER. 18.

Καὶ ὁ ἐν τῷ ἀγρῷ, μὴ ἐπιστρέψῃς, ὅπως ἄραι τὰ ἱμάτια αὐτοῦ.

Neither let him which is in the field return back to take his clothes.

VER. 19.

Οὐαὶ δὲ ταῖς ἐν γαστρὶ ἔχουσιν, καὶ ταῖς θηλαζούσαις, ἐν ἐκείναις ταῖς ἡμέραις.

And ^awoe unto them that are with a child, and to them that give suck in those days!

^a And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, which the Lord thy God hath given thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee : So that the man that is tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave : So that he will not give to any of them of the flesh of his children whom he shall eat : because he hath nothing left him in the siege, and in the straitness, wherewith thine enemies shall distress thee in all thy gates. The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter, Deut. xxviii. 53—56. Even the sea monsters draw out the breast, they give suck to their young ones : the daughter of my people is become cruel, like the ostriches in the wilderness. The tongue of the sucking child cleaveth to the roof of his mouth for thirst : the young children ask bread, and no man breaketh it unto them, Lam. iv. 3, 4. The hands of the pitiful women have sod-

den their own children : they were their meat in the destruction of the daughter of my people, 10. Samaria shall become desolate ; for she hath rebelled against her God : they shall fall by the sword : their infants shall be dashed in pieces, and their women with child shall be ripped up, Hos. xiii. 16. But woe to them that are with child, and to them that give suck, in those days ! and pray ye that your flight be not in the winter, Mark xiii. 17, 18. But woe unto them that are with child, and to them that give suck, in those days ! for there shall be great distress in the land, and wrath upon this people, Luke xxi. 23. For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us, and to the hills, Cover us, xxiii. 29, 30.

VER. 20.

Προεῖχθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος, μὲν ἐν σαββάτῳ.

But pray ye that your flight be not in the winter, ^a neither on the sabbath day :

^a See, for that the Lord hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days ; abide ye every man in his place, let no man go out of his place on the seventh day, Exod. xvi. 29. Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey, Acts i. 12.

VER. 21.

Ἔσται γὰρ τότε θλίψις μεγάλη, ὥς οὐ γέγονεν ἀπ' ἀρχῆς κόσμου, ὥς τοῦ νῦν, οὐδ' οὐ μὴ γένηται.

For ^athen shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

^a Let their table become a snare before them : and that which should have been for their welfare let it become a trap. Let their eyes be darkened, that they see not ; and make their joints continually to shake. Pour out thine indignation upon them, and let thy wrathful anger take hold of them. Let their habitation be desolate ; and let none dwell in their tents : For they persecute him whom thou hast smit-

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ten; and they talk to the grief of those whom thou hast wounded. Add iniquity unto their iniquity: and let them not come into thy righteousness. Let them be blotted out of the book of the living, and not be written with the righteous, Psal. lxxix. 22--28. For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword, will the Lord plead with all flesh: and the slain of the Lord shall be many, Isa. lxvi. 15, 16. And at that time shall Michael stand up, the great prince which standeth up for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book, Dan. xii. 1. Hear this ye old men, and give ear all ye inhabitants of the land. Hath this been in your days, or even in the days of your fathers? Joel i. 2. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle, Zech. xiv. 2, 3. For, behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch, Mal. iv. 1. For in those days shall be affliction, such as was not from the beginning of the creation, which God created, unto this time, neither shall be, Mark xiii. 19. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled, Luke xxi. 24. Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost, 1 Thess. ii. 16. For if we sin wil-

fully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified, an unholy thing, and done despite unto the spirit of grace? Heb. x. 26--29.

VER. 22.

Καὶ εἰ μὴ ἐκολοβώσαν αἱ ἡμέραι ἐκείναι, οὐκ ἂν ἐσώθη πᾶσα σὰρξ· διὰ δὲ τούτων ἐκλεκτοὺς κολοβώσουσιν αἱ ἡμέραι ἐκείναι.

And ^aexcept those days should be shortened, there should no flesh be saved: but ^bfor the elect's sake those days shall be shortened.

^a And except that the Lord had shortened those days no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days, Mark xiii. 20.

^b Thus saith the Lord, As the new wine is found in the cluster, and one saith, Destroy it not; for a blessing is in it: so will I do for my servants' sakes, that I may not destroy them all. And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there, Isa. lxv. 8, 9. And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: and they shall call on my name, and I will hear them: I will say, It is my people; and they shall say, The Lord is my God, Zech. xiii. 8, 9. Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory, 2 Tim. ii. 10. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth

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the praises of him who hath called you out of darkness into his marvelous light, 1 Pet. ii. 9.

VER. 23.

Τότε ἰάν τις ὑμῶν εἰπῇ· Ἰδοὺ, ὦδε ὁ Χριστός, ἢ ὦδε· μὴ πιστεύσητε.

Then if any man shall say unto you, *a* Lo, here is Christ, or there; believe it not.

a And then if any man shall say to you, *Lo*, here is Christ; or, *lo*, he is there; believe him not, Mark xiii. 21. And they shall say to you, See here, or see there: go not after them nor follow them. For as the lightning, that shineth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day, Luke xvii. 23, 24. And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them, xxi. 8. I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive, John v. 43.

VER. 24.

Ἐγερθήσονται, γὰρ ψευδοχριστοὶ καὶ ψευδοπροφῆται, καὶ δώσουσι σημεῖα μεγάλα καὶ τέρατα, ὥστε πλανῆσαι, εἰ δυνατόν, καὶ τοὺς ἐκλεκτούς.

For *a* there shall arise false Christs, and false prophets, *b* and shall shew great signs and wonders; insomuch that, *c* if it were possible, *d* they shall deceive the very elect.

a See on ver. 5.

b If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them, Deut. xiii. 1, 2. Even him, whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie, 2 Thess. ii. 9-11. And he doeth great wonders,

so that he maketh fire come down from heaven on the earth in the sight of men, And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast which had the wound by a sword, and did live, Rev. xiii. 13, 14. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone, xix. 20.

c For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect, Mark xiii. 22. For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost Acts xx. 16. If it be possible, as much as lieth in you, live peaceably with all men, Rom. xii. 18. Where is then the blessedness ye spake of? for I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me, Gal. iv. 15.

d All that the Father giveth me shall come to me; and him that cometh to me, I will in no wise cast out, John vi. 37. And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one, x. 28-30. What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love

of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, for thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors, through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord, Rom. viii. 31—39. Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time, 1 Pet. i. 5. We know that whosoever is born of God sinneth not; but he that is begotten of God, keepeth himself, and that wicked one toucheth him not, 1 John v. 18. And the great dragon was cast out, that old serpent called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death, Rev. xii. 9—11.

VER. 25.

Ἰδοὺ, ἀπεῖπ' ἔρημα ὑμῖν.

Behold, ^a I have told you before.

^a And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them shew unto them. Fear ye not, neither be afraid: have I not told thee from that time, and have declared it? ye are even my witnesses. Is there a God beside me? yea, there is no God; I know not any, Isa. xlii. 7, 8. Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure:

Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it, xvi. 10, 11. I have even from the beginning declared it to thee; before it came to pass I shewed it thee: lest thou shouldest say, Mine idol hath done them, and my graven image, and my molten image, hath commanded them. Thou hast heard, see all this; and will ye not declare it? I have shewed thee new things from this time, even hidden things and thou didst not know them, xlviii. 5, 6. These things have I spoken unto you, that ye should not be offended, John xvi. 1.

VER. 26.

Ἐὰν οὖν εἴπωσιν ὑμῖν Ἰδοὺ, ἐν τῇ ἐρήμῳ ἔστι· μὴ ἐξέλθῃτε ἰδοὺ, ἐν τοῖς ταμείοις· μὴ πιστεύετε.

Wherefore if they shall say unto you, Behold, ^a he is in the desert; go not forth: behold, he is in the secret chambers; believe it not.

^a Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers? Acts xxi. 38.

VER. 27.

Ὡςπερ γὰρ ἡ ἀστραπή ἐξέρχεται ἀπὸ ἀνατολῶν, καὶ φαίνεται ἕως δυσμῶν, οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.

For ^a as the lightning cometh out of the east, and shineth even unto the west; ^b so shall also the coming of the Son of man be.

^a For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven, so shall also the Son of man be in his day, Luke xvii. 24.

^b Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom, Matt. xvi. 28. Be ye also patient, stablish your hearts: for the coming of the Lord draweth nigh, Jam. v. 8. And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were

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from the beginning of the creation,
2 Pet. iii. 4.

VER. 28.

Ὅπου γὰρ ἴαν ᾗ τὸ πτώμα, ἐκεῖ συναχ-
θήσονται οἱ ἀετοί.

For ^a wheresoever the carcase is, there
will the eagles be gathered together.

^a The Lord shall bring a nation
against thee from far, from the end of
the earth, *as swift as the eagle flieth* ;
a nation whose tongue thou shalt not
understand, Deut. xxviii. 49. Doth
the eagle mount up at thy command,
and make her nest on high? She
dwelleth and abideth on the rock,
upon the crag of the rock, and the
strong place. From thence she seek-
eth the prey, and her eyes behold afar
off. Her young ones also suck up
blood : and where the slain *are*, there
is she, Job xxxix. 27—30. Behold,
I will send for many fishers, saith the
Lord, and they shall fish them ; and
after will I send for many hunters,
and they shall hunt them from every
mountain, and from every hill, and
out of the holes of the rocks, Jer. xvi.
16. I saw the Lord standing upon
the altar : and he said, Smite the
lintel of the door, that the posts may
shake : and cut them in the head, all
of them ; and I will slay the last of
them with the sword : he that fleeth
of them shall not flee away, and he
that escapeth of them shall not be de-
livered. Though they dig into hell,
thence shall mine hand take them ;
though they climb up to heaven,
thence will I bring them down : And
though they hide themselves in the
top of Carmel, I will search and take
them out thence ; and though they be
hid from my sight in the bottom of
the sea, thence will I command the
serpent, and he shall bite them : And
though they go into captivity before
their enemies, thence will I command
the sword, and it shall slay them :
and I will set mine eyes upon them
for evil, and not for good, Amos ix.
1—4. And they answered and said
unto him, Where, Lord? And he said
unto them, Wheresoever the body is,
thither will the eagles be gathered
together, Luke xvii. 37.

VER. 29.

Εὐθὺς δὲ μετὰ τὴν θλίψιν τῶν ἡμερῶν

ἐκείνων, ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη
οὐ δώσει τὸ φέγγος αὐτῆς, καὶ οἱ ἀστῆρες
πείσονται ἀπὸ τοῦ οὐρανοῦ, καὶ αἱ δυνάμεις
τῶν οὐρανῶν σαλευθήσονται.

Immediately ^a after the tribulation of
those days ^b shall the sun be darkened,
and the moon shall not give her light,
and the stars shall fall from heaven, and
the powers of the heavens shall be shaken.

^a All these are the beginning of
sorrows, ver. 8. But in those days,
after that tribulation, the sun shall
be darkened, and the moon shall not
give her light, And the stars of hea-
ven shall fall, and the powers that are
in heaven shall be shaken, Mark xiii.
24, 25.

^b For the stars of heaven and the
constellations thereof shall not give
their light : the sun shall be darkened
in his going forth, and the moon
shall not cause her light to shine, Isa.
xiii. 10. Then the moon shall be
confounded, and the sun ashamed,
when the Lord of hosts shall reign
in mount Zion, and in Jerusalem, and
before his ancients gloriously, xxiv.
23. I beheld the earth, and, lo, it was
without form and void ; and the hea-
vens, and they had no light. I beheld
the mountains, and, lo, they trembled,
and all the hills moved lightly. I
beheld, and, lo, there was no man, and
all the birds of the heaven were fled.
I beheld, and, lo, the fruitful place was
a wilderness, and all the cities there-
of were broken down at the presence
of the Lord, and by his fierce anger.
For thus hath the Lord said, The
whole land shall be desolate ; yet
will I not make a full end. For this
shall the earth mourn, and the hea-
vens above be black : because I have
spoken it, I have purposed it, and will
not repent, neither will I turn back
from it, Jer. iv. 23—28. And when
I shall put thee out, I will cover the
heaven, and make the stars thereof
dark ; I will cover the sun with a
cloud, and the moon shall not give
her light. All the bright lights of
heaven will I make dark over thee,
and set darkness upon thy land, saith
the Lord God, Ezek. xxxii. 7, 8. And
I will shew wonders in the heavens
and in the earth, blood and fire, and
pillars of smoke. The sun shall be
turned into darkness, and the moon

into blood, before the great and terrible day of the Lord come, Joel ii. 30, 31. *Shall not the day of the Lord be darkness, and not light? even very darkness, and no brightness in it?* Amos v. 20. The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, Zeph. i. 14, 15. And there shall he signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken, Luke xxi. 25, 26. And I will shew wonders in heaven above, and signs in the earth beneath; blood and fire, and vapour of smoke: The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come, Acts ii. 19, 20. And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken by a mighty wind. And the heaven departed as a scroll when it is rolled together: and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free-man, hid themselves in the dens and in the rocks of the mountains. And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand? Rev. vi. 12—17.

VER. 30.

Καὶ τότε φανήσονται τὰ σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν τῷ οὐρανῷ· καὶ τότε κόψονται πᾶσαι αἱ φυλαὶ τῆς γῆς, καὶ ὀψον-

ται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν ταῖς νεφέλαις τοῦ οὐρανοῦ, μετὰ δυνάμεως καὶ δόξης πολλῆς.

And then shall appear ^a the sign of the Son of man in heaven: ^b and then shall all the tribes of the earth mourn, and they shall ^c see the Son of man coming in the clouds of heaven with power and great glory.

^a And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? ver. 3. I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him, Dan. vii. 13. Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled? Mark xiii. 4.

^b Behold; he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen, Rev. i. 7. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free-man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand, vi. 15—17.

^c And then shall they see the Son of man coming in the clouds with great power and glory, Mark xiii. 26. Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up into heaven, shall so come in like manner, as ye have seen him go into heaven, Acts i. 11. And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ, 2 Thess. i. 7, 8. See also on chap. xvi. ver. 27. clause 1.

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VER. 31.

Καὶ ἀποστείλει τοὺς ἀγγέλους αὐτοῦ μετὰ τὴν σάλπιγγος φωνῆς μεγάλης, καὶ ἱπποφύλακας τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων, ἀπ' ἁκρῶν οὐρανῶν ἕως ἀκρῶν αὐτῶν.

And ^a he shall send ^b his angels ^c with a great sound of a trumpet, ^d and they shall gather together his elect from the four winds, from one end of heaven to the other.

* Or, with a trumpet, and a great voice.

^a And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth, Matt. xxviii. 18. And he said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned, Mark xvi. 15, 16. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem, Luke xxiv. 47.

^b The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, Matt. xiii. 41. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, xxv. 31. See also on chap. xiii. ver. 41. clause 1.

^c In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed, 1 Cor. xv. 52. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first, 1 Thess. iv. 16.

^d And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth, Isa. xi. 12. And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven, Mark xiii. 27. And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad, John xi. 52. That in the dis-

pensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; *even* in him, Eph. i. 10. Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, 2 Thes. ii. 1.

VER. 32.

Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολὴν. Ὃταν ᾦη ὁ κλάδος αὐτῆς γίνεσθαι ἀπαλός, καὶ τὰ φύλλα ἐκφύῃ, γινώσκετε ὅτι ἔγγυς τὸ θέρος.

Now learn ^a a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh:

^a Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near: So ye in like manner, when ye shall see these things come to pass, know that it is nigh, *even* at the doors, Mark xiii. 28, 29. And he spake to them a parable; Behold the fig tree, and all the trees, When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand, Luke xxi. 29, 30.

VER. 33.

Οὕτως καὶ ὑμεῖς, ὅταν ἴδητε πάντα ταῦτα, γινώσκετε ὅτι ἔγγυς ἐστὶν ἡ Σύκαις.

So likewise ye, when ye shall see all these things, ^a know that ^a it is near, *even* at the doors.

* Or, he.

^a For yet a little while, and he that shall come will come, and will not tarry, Heb. x. 37. Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door, Jam. v. 9. But the end of all things is at hand: be ye therefore sober, and watch unto prayer, 1 Pet. iv. 7.

VER. 34.

Ἀμὲν λέγω ὑμῖν, οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, ἕως ἂν πάντα ταῦτα γένωνται.

Verily I say unto you, ^a This generation shall not pass, till all these things be fulfilled.

^a Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. *Even so*

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shall it also be unto this wicked generation, Matt. xii. 45. Verily I say unto you, There he some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom, xvi. 28. Verily I say unto you, all these things shall come upon this generation, xiii. 36. Verily I say unto you, That this generation shall not pass, till all these things be done. Heaven and earth shall pass away, but my words shall not pass away, Mark xiii. 30, 31. That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation, Luke xi. 50. Verily I say unto you, This generation shall not pass away, till all be fulfilled. Heaven and earth shall pass away: but my words shall not pass away, xxi. 32, 33.

VER. 35.

Ὁ οὐρανὸς καὶ ἡ γῆ παρελύσονται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσι.

^a I heaven and earth shall pass away, but ^b my words shall not pass away.

^a See on chap. v. ver. 18. clause 1.

^b God is not a man, that he should lie; neither the son of man that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good? Num. x. xiii. 19. The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple, Psal. xix. 7. The grass withereth, the flower fadeth: but the word of our God shall stand for ever, Isa. xl. 8. In hope of eternal life, which God that cannot lie, promised before the world began, Tit. i. 2. But the word of the Lord endureth for ever. And this is the word which by the Gospel is preached unto you, 1 Pet. i. 25. And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God, Rev. iii. 14.

VER. 36.

Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ τῆς ὥρας οὐδεὶς οἶδεν, οὐδὲ ὁ ἀγγέλος τῶν οὐρανῶν, αἱ μὴ ὁ πατὴρ μου μόνος.

But of ^a that day, and hour knoweth no man, no, not the angels of heaven, but my Father only.

^a Watch therefore: for ye know not what hour your Lord doth come.

Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh, ver. 42. 44. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh, xv. 13. But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray: for ye know not when the time is, Mark xiii. 32, 33. And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power, Acts i. 7. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night, 1 Thess. v. 2. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein, shall be burned up, 2 Pet. iii. 10. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee, Rev. iii. 3. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame, xvi. 15.

VER. 37.

Ὡσπερ δὲ αἱ ἡμέραι τοῦ Νῶε, οὕτως ἔσται καὶ ἡ παραουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.

But ^a as the days of Noe were, so shall also the coming of the Son of man be.

^a And the Lord said, I will destroy man whom I have created, from the face of the earth; both man and beast, and the creeping thing, and the fowls of the air: for it repenteth me that I have made them, Gen. vi. 7. Hast thou marked the old way which wicked men have trodden? Which were cut down out of time, whose foundation was overthrown with a flood: Which said unto God, Depart from us: and what can the Almighty do for them? Job xxi. 15—17. And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they

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drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all, Luke xvii. 26, 27. By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith, Heb. xi. 7. Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ, 1 Pet. iii. 20, 21. And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly. 2 Pet. ii. v. Whereby the world that then was, being overflowed with water, perished, iii. 6.

VER. 38.

Ὡσπερ γὰρ ἦσαν ἐν ταῖς ἡμέραις ταῖς πρὸ τοῦ κατακλυσμοῦ τρώγοντες καὶ πίνοντες, γαμοῦντες καὶ ἐγαμίζοντες, ἄχρι ἧς ἡμέρας εἰσῆλθε Νῶε εἰς τὴν κιβωτὸν,

For as in the days that were before the flood ^a they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

^a And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded, Luke xvii. 26—28.

VER. 39.

Καὶ οὐκ ᾔγνωσαν, ἕως ἥλθε ὁ κατακλυσμός, καὶ ἔρριπεν ἅπαντας· οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου,

And knew not until the flood came, and took them all away, so shall also the coming of the Son of man be.

VER. 40.

Τότε δύο ἕσονται ἐν τῷ ἀγρῷ· ὁ εἰς παραλαμβάνεται, καὶ ὁ εἰς ἀφίεται.

^a Then shall two be in the field; the one shall be taken, and the other left.

^a I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left. Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left. And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together, Luke xvii. 34—37.

VER. 41.

Δύο ἀλθούσαι ἐν τῷ μύλῳ· μία παραλαμβάνεται, καὶ μία ἀφίεται.

Two women shall be ^a grinding at one mill; the one shall be taken, and the other left.

^a And all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maid-servant that is behind the mill; and all the firstborn of beasts, Exod. xi. 5. Take the millstones, and grind meal: uncover thy locks, make bare the leg, uncover the thigh, pass over the rivers, Isa. xlvii. 2.

VER. 42.

Γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε ποία ἡμέρα ὁ Κύριος ὑμῶν ἔρχεται.

^a Watch therefore: ^b for ye know not what hour your Lord doth come.

^a Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh, Matt. xxv. 13. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt. And he cometh unto the disciples, and findeth them asleep, and saith unto Peter; What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak, xxvi. 38—41. Take ye heed, watch

and pray: for ye know not when the time is. *For the Son of man* is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: Lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch, Mark xiii. 33—37. Let your loins be girded about, and your lights burning; And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants, Luke xii. 35—38. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man, xxi. 36. And that knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed, Rom. xiii. 11. Watch ye, stand fast in the faith, quit you like men, be strong, 1 Cor. xvi. 13. Therefore let us not sleep as do others; but let us watch and be sober, 1 Thess. v. 6. But the end of all things is at hand: be ye therefore sober, and watch unto prayer, 1 Pet. iv. 7. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour, v. 8. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received, and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee, Rev. iii. 2, 3. Behold, I come as a thief. Blessed is he that watch-

eth, and keepeth his garments, lest he walk naked, and they see his shame: xvi. 15.

^b But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only, ver. 36. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh, 44. Take ye heed, watch and pray: for ye know not when the time is. *For the Son of man* is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning, Mark xiii. 33—35.

VER. 43.

Ἐκεῖνος δὲ γινώσκετε, ὅτι εἰ ᾗδε ὁ οἰκοδεσπότης, ποῖα φυλακὴ ὁ κλέπτης ἐρχεται, ἐγγυόρρησεν αὐν, καὶ οὐκ ἂν εἴασε διαρρηγῆαι τὴν οἰκίαν αὐτοῦ.

But know this, that if the ^a good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

^a And this know, that if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through, Luke xii. 39. For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep as do others, but let us watch and be sober, 1 Thess. v. 2—6. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein, shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be

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in all holy conversation and godliness,
2 Pet. iii. 10, 11.

VER. 44.

Διὰ τοῦτο καὶ ὑμεῖς γίνεσθε ἑτοιμοὶ ὅτι
ἢ ἄρα οὐ δοκίμει, ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.

Therefore ^a be ye also ready: for in
such an hour as ye think not the Son of
man cometh.

^a And while they went to buy, the
bridegroom came; and they that
were ready went in with him to the
marriage: and the door was shut.
Watch therefore, for ye know neither
the day nor the hour wherein the Son
of man cometh, Matt. xxv. 10, 13.
Be ye therefore ready also: for the Son
of man cometh at an hour when ye
think not, Luke xii. 40. Let your
moderation be known unto all men.
The Lord is at hand, Phil. iv. 5.
Grudge not one against another, bre-
thren, lest ye be condemned: behold,
the judge standeth before the door,
Jam. v. 9. Let us be glad and re-
joice; and give honour to him: for
the marriage of the Lamb is come,
and his wife hath made herself ready,
Rev. xix. 7.

VER. 45.

Τίς ἄρα ἔστιν ὁ πιστὸς δοῦλος καὶ φρόνι-
μος, ὃν κατέστησεν ὁ κύριος αὐτοῦ ἐπὶ τῆς
θεραπείας αὐτοῦ, τοῦ δίδοναι αὐτοῖς τὴν
τροφὴν ἐν καιρῷ;

Who then ^a is a faithful and wise ser-
vant, whom his lord hath made ruler
over his household, ^b to give them meat
in due season?

^a Then Peter said unto him, Lord,
speakest thou this parable unto us,
or even to all? And the Lord said,
Who then is that faithful and wise
steward, whom his lord shall make
ruler over his household, to give them
their portion of meat in due season? Blessed
is that servant, whom his lord
when he cometh shall find so doing,
Luke xii. 41—43. He that is faithful
in that which is least is faithful also
in much: and he that is unjust in the
least is unjust also in much. If there-
fore ye have not been faithful in the
unrighteous mammon, who will com-
mit to your trust the true riches? And
if ye have not been faithful in that
which is another man's, who shall
give you that which is your own? xvi.
10—12. And he said unto him, Well,

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thou good servant: because thou hast
been faithful in a very little, have thou
authority over ten cities, xix. 17. Take
heed therefore unto yourselves, and
to all the flock, over the which the
Holy Ghost hath made you overseers,
to feed the Church of God, which he
hath purchased with his own blood,
Acts xx. 28. Let a man so account
of us, as of the ministers of Christ,
and stewards of the mysteries of God.
Moreover it is required in stewards,
that a man be found faithful, 1 Cor.
iv. 1, 2. And I thank Christ Jesus our
Lord, who hath enabled me, for that
he counted me faithful, putting me into
the ministry, 1 Tim. i. 12. And the
things that thou hast heard of me
among many witnesses, the same com-
mit thou to faithful men, who shall be
able to teach others also, 2 Tim. ii. 2.
And Moses verily was faithful in all
his house, as a servant, for a testi-
mony of those things which were to
be spoken after, Heb. iii. 5. A every
man hath received the gift, even so
minister the same one to another, as
good stewards of the manifold grace
of God. If any man speak, let him
speak as the oracles of God; if any
man minister, let him do it as of the
ability which God giveth: that God
in all things may be glorified through
Jesus Christ, to whom be praise and
dominion for ever and ever. Amen,
1 Pet. iv. 10, 11. I know thy works,
and where thou dwellest, even where
Satan's seat is: and thou holdest fast
my name, and hast not denied my
faith, even in those days, wherein An-
tipas was my faithful martyr, who
was slain among you, where Satan
dwelleth, Rev. ii. 13.

^b Son of man, prophesy against the
shepherds of Israel, prophesy and say
unto them, Thus saith the Lord God
unto the shepherds; Woe be to the
shepherds of Israel that do feed them-
selves! should not the shepherds feed
the flocks? Ezek. xxxiv. 2. So when
they had dined, Jesus saith to Simon
Peter, Simon, son of Jonas, lovest
thou me more than these? He saith
unto him, Yea, Lord; thou knowest
that I love thee. He saith unto him,
Feed my lambs. He saith to him
again the second time, Simon, son of
Jonas, lovest thou me? He saith unto
him, Yea, Lord; thou knowest that I

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love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep, John xxi. 15—17. And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able, 1 Cor. iii. 1, 2. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers. For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ, Eph. iv. 11—13. The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed. Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind: neither as being lords over God's heritage, but being ensamples to the flock, 1 Pet. v. 1—3.

VER. 46.

Μακάριος ὁ δούλος ἐκεῖνος, ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὕρησεν ποιοῦντα ὅτις.

^aBlessed is that servant, whom his lord when he cometh shall find so doing.

^aThen shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, Matt. xxv. 34. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them, Luke xii. 37. Blessed is that servant, whom his lord when he cometh shall find so doing, 43. For to me to live, is Christ, and to die, is gain. But if I live in the flesh this is

the fruit of my labour: yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better, Phil. i. 21—23. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing, 2 Tim. iv. 6—8. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me. Moreover, I will endeavour that ye may be able after my decease to have these things always in remembrance, 2 Pet. i. 13—15. I know thy works, and charity, and service, and faith, and thy patience, and thy works: and the last to be more than the first, Rev. ii. 19. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame, xvi. 15.

VER. 47.

Ἀμὲν λέγω ὑμῖν, ὅτι ἐπὶ πάντι τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν.

Verily I say unto you, ^aThat he shall make him ruler over all his goods.

^aHis lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord, Matt. xxv. 21, 23. And they that be wise shall shine as the brightness of the firmament: and they that turn many to righteousness as the stars for ever and ever, Dan. xii. 3. Blessed are those servants whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and shall make them to sit down to meat, and will come forth and serve them, Luke xii. 37. Of a truth I say

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unto you, that he will make him ruler over all that he hath, 44. And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities, xix. 17. And I appoint unto you a kingdom, as my Father hath appointed unto me: That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel, xxii. 29, 30. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour, John xii. 26. If we suffer we shall also reign with him: if we deny him, he also will deny us, 2 Tim. ii. 12. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away, 1 Pet. v. 4. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne, Rev. iii. 21. He that overcometh shall inherit all things; and I will be his God, and he shall be my son, xxi. 7.

VER. 48.

Ἐὰν δὲ εἴπῃ ὁ κακὸς δούλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ· Χρονίζει ὁ κύριός μου ἔλθεῖν·

But and if that evil servant shall ^a say in his heart, ^bMy lord delayeth his coming;

^a For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, Mark vii. 21. But and if that servant say in his heart, My lord delayeth his coming, Luke xii. 45. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee, Acts viii. 22.

^b Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil, Ec. viii. 11. Son of man, what is that proverb that ye have in the land of Israel, saying, The days are prolonged, and every vision faileth? Ezek. xii. 22. Son of man, behold, they of the house of Israel say, The vision that he seeth is for many days to come, and he prophesieth of the times that are far off, 27. Knowing this first, that there

shall come in the last days scoffers, walking after their own lusts, And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water, 2 Pet. iii. 3—5.

VER. 49.

Καὶ ἄρξεται τύπτειν τοὺς συνδούλους, ἐκθίβειν δὲ καὶ πίνειν μετὰ τῶν μεθύοντων·

And shall begin ^ato smite his fellow-servants, ^band to eat and drink with the drunken;

^a Hear the word of the Lord, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed, Isa. lxvi. 5. For ye suffer, if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face, 2 Cor. xi. 20. Neither as being lords over God's heritage, but being ensamples to the flock, 1 Pet. v. 3. I wrote unto the Church: but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the Church, 3 John 9, 10. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy, Rev. xvi. 6. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration, xvii. 6. For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornications, and hath avenged the blood of his servants at her hand, xix. 2.

^b Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves, Matt. vii. 15. And the priest's custom with the people was, that when any man

offered sacrifice, the priest's servant came, while the flesh was in seething, with a flesh-hook of three teeth in his hand ; And he struck it into the pan, or kettle, or cauldron, or pot ; all that the flesh-hook brought up the priest took for himself. So they did in Shiloh unto all the Israelites that came thither. Also before they burnt the fat, the priest's servant came, and said to the man that sacrificed, Give flesh to roast for the priest ; for he will not have sodden flesh of thee, but raw. And if any man said unto him, Let them not fail to burn the fat presently, and then take as much as thy soul desireth ; then he would answer him, *Nay* ; but thou shalt give it me now : and if not, I will take it by force, 1 Sam. ii. 13—16. Wherefore kick ye at my sacrifice, and at mine offering, which I have commanded in my habitation ; and honourest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people ? 29. Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink ; and to-morrow shall be as this day, and much more abundant, Isa. lvi. 12. Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed : but ye feed not the flock, Ezek. xxxiv. 3. Thus saith the Lord concerning the prophets that make my people err, that bite with their teeth, and cry, Peace ; and he that putteth not into their mouths, they even prepare war against him, Mic. iii. 5. For they that are such serve not our Lord Jesus Christ, but their own belly ; and by good words and fair speeches deceive the hearts of the simple, Rom. xvi. 18. Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things, Phil. iii. 19. Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. One of themselves, even a prophet of their own, said, The Cretians are alway liars, evil beasts, slow bellies, Tit. i. 11, 12. And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time. Spots they are and blemishes, sporting themselves with their own deceivings, while they feast with you ; Having eyes full

of adultery, and that cannot cease from sin ; beguiling unstable souls : an heart they have exercised with covetous practices ; cursed children, 2 Pet. ii. 13, 14. These are spots in your feasts of charity, when they feast with you, feeding themselves without fear : clouds they are without water, carried about of winds ; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots, Jude 12.

VER. 50.

Ἦξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ἣ οὐ προσδοκᾷ, καὶ ἐν ᾧρα ἣ οὐ γινώσκει·

The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of.

* Watch therefore : for ye know not what hour your Lord doth come, ver. 42. Therefore be ye also ready : for in such an hour as ye think not the Son of man cometh, 44. He, that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy, Prov. xxix. 1. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night, 1 Thess. v. 2. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee, Rev. iii. 3.

VER. 51.

Καὶ διχοτομήσει αὐτὸν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσει· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

And^a shall^a cut him asunder, and appoint him his portion with the hypocrites : there shall be weeping and gnashing of teeth.

* Or, cut him off.

^a And Samuel said, As thy sword hath made woman childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces before the Lord in Gilgal, 1 Sam. xv. 33. Therefore I make a decree, that every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abednego, shall be cut in pieces, Dan. iii. 29.

^b This is the portion of a wicked man from God, and the heritage appointed unto him by God, Job xx. 29. The sinners in Zion are afraid ; fear-

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fulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? Isa. xxxiii. 14. The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers, Luke xii. 46.

^c See on chap. viii. ver. 12. clause 2.

CHAP. XXV.—VER. 1.

Τότε ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν δέκα παρθένοις, αἵτινες λαβοῦσαι τὰς λαμπάδας αὐτῶν, ἐξῆλθον εἰς ἀπάντησιν τοῦ νυμφίου.

Then shall ^athe kingdom of heaven be likened unto ^bten virgins, ^cwhich took their lamps, and ^cwent forth to meet the bridegroom.

^a See on chap. iii. ver. 2. clause 2.

^b Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven, Matt. v. 16. Let your loins be girded about, and *your* lights burning; And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately, Luke xii. 35, 36. That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain, Phil. ii. 15, 16. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give at that day: and not to me only, but unto all them also that love his appearing, 2 Tim. iv. 8. Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, Tit. ii. 13.

^c The kingdom of heaven is like unto a certain king, which made a marriage for his son, Matt. xxii. 2. For thy maker is thine husband; the Lord of hosts is his name: and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called, Isa. liv. 5. For I am jea-

lous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ, 2 Cor. xi. 2. Husbands, love your wives, even as Christ also loved the Church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the Church: For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the Church. Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence *her* husband, Eph. v. 25—33. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready, Rev. xix. 7. See also chap. ix. ver. 15. clause 1.

VER. 2.

Πέντε δὲ ἦσαν ἐξ αὐτῶν φρόνιμοι, καὶ αἱ πέντε μωραὶ.

And ^afive of them were wise, and five were foolish.

^a Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell, and great was the fall of it, Matt. vii. 24—27. See also chap. xiii. ver. 47. clause 2.

VER. 3.

Αἴτινες μαρὰ, λαθεῖσαι τὰς λαμπάδας·
 ἑαυτῶν, οὐκ ἔλαβον μεθ' ἑαυτῶν ἔλαιον·

*They that were ^a foolish took their
 lamps, and took no oil with them :*

^a Woe unto you Scribes and Pharisees, hypocrites ! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. *Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also, Matt. xxiii. 25, 26.* Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah ; which swear by the name of the LORD, and make mention of the God of Israel, but not in truth, nor in righteousness. For they call themselves of the holy city, and stay themselves upon the God of Israel ; The LORD of hosts is his name, Isa. xlviii. 1, 2. Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God : they ask of me the ordinances of justice ; they take delight in approaching to God, Iviii. 2. And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them : for with their mouth they shew much love, but their heart goeth after their covetousness, Ezek. xxxiii. 31. Having a form of godliness, but denying the power thereof : from such turn away, 2 Tim. iii. 5. Looking diligently lest any man fail of the grace of God ; lest any root of bitterness springing up trouble you, and thereby many be defiled, Heb. xii. 15. And unto the angel of the church in Sardis write ; These things saith he that hath the seven Spirits of God, and the seven stars ; I know thy works, that thou hast a name that thou livest, and art dead, Rev. iii. 1. I know thy works, that thou art neither cold nor hot : I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth, 15, 16.

VER. 4.

Αἱ δὲ φρόνιμοι ἔλαβον ἔλαιον ἐν τοῖς ἀγγείοις αὐτῶν, μετὰ τῶν λαμπάδων αὐτῶν.

*But the wise took ^a oil in their vessels
 with their lamps.*

^a Thou lovest righteousness, and hatest wickedness : therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows, Psal. xlv. 7. John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me : for he was before me. And of his fulness have all we received, and grace for grace, John i. 15, 16. For he whom God hath sent speaketh the words of God : for God giveth not the Spirit by measure unto him, iii. 34. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his, Rom. viii. 9. Who hath also sealed us, and given the earnest of the Spirit in our hearts, 2 Cor. i. 22. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance : against such there is no law, Gal. v. 22, 23. But ye have an unction from the Holy One, and ye know all things, 1 John ii. 20. But the anointing which ye have received of him abideth in you, and ye need not that any man teach you : but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him, 27. These be they who separate themselves, sensual, having not the Spirit, Jude 19.

VER. 5.

Χρονίζοντος δὲ τοῦ νυμφίου, ἐνστάξαν πᾶται, καὶ ἐκάθευδον.

*While ^a the bridegroom tarried, ^b they
 all slumbered and slept.*

^a After a long time the lord of those servants cometh, and reckoneth with them, ver. 19. But and if that evil servant shall say in his heart, My lord delayeth his coming, xxiv. 48. For the vision is yet for an appointed time, but at the end it shall speak, and not lie : though it tarry, wait for it ; because it will surely come, it will not tarry, Hab. ii. 3. But and if that servant say in his heart, My lord delayeth his coming ; and shall begin to beat the men-servants and maidens, and to eat and drink, and to be

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drunken, Luke xii. 45. Then began he to speak to the people this parable; A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time, xx. 9. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry, Heb. x. 36, 37. And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: Whereby the world that then was, being overflowed with water, perished: But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is long suffering to us-ward, not willing that any should perish, but that all should come to repentance, 2 Pet. iii. 4-9. But that which ye have *already* hold fast till I come, Rev. ii. 25.

^b And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? Matt. xxvi. 40. And he came and found them asleep again: for their eyes were heavy, 43. And he cometh and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldst not thou watch one hour? Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak, Mark xiv. 37, 38. And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed, Rom. xiii. 11. Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light, Eph. v. 14. Therefore let us not sleep, as *do others*; but let us watch and be sober. For they

that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation, 1 Thess. v. 6-8. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour, 1 Pet. v. 8.

VER. 6.

Μέσης δὲ νυκτὸς κραυγὴ γέγονεν· Ἴδοὺ, ὁ νυμφίος ἔρχεται, ἔξέρχεσθε εἰς ἀπάντησιν αὐτοῦ.

And ^a at midnight there was a cry made, ^b Behold, the bridegroom cometh; *'go ye out to meet him.*

^a But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief, 1 Thess. v. 1-4. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in *all* holy conversation and godliness, Looking for and hasting unto the coming of the day of God, 2 Pet. iii. 10-12. See also on chap. xxiv. ver. 44.

^b When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, ver. 31. Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness: for God is judge himself, Psal. l. 3-6. Before the Lord: for he cometh, for he com-

eth to judge the earth : he shall judge the world with righteousness ; and the people with his truth, xcvi. 13. And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ : Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power ; When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day, 2 Thess. i. 7—10. And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him, Jude 14, 15.

^c Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom, ver. 1. And it shall be said in that day, Lo, this is our God ; we have waited for him, and he will save us : this is the Lord ; we have waited for him, we will be glad and rejoice in his salvation, Isa. xxv. 9. Therefore thus will I do unto thee, O Israel : and because I will do this unto thee, prepare to meet thy God, O Israel, Amos iv. 12. Let us be glad and rejoice, and give honour to him : for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white : for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God, Rev. xix. 7—9.

VER. 7.

Τότε ἤγέρθησαν πᾶσαι αἱ παρθένοι ἐκείναι, καὶ ἐκόσμησαν τὰς λαμπάδας αὐτῶν. Then ^aall those virgins arose, and trimmed their lamps.

^a Let your loins be girded about,

and your lights burning, Luke xii. 35. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless, 2 Pet. iii. 14. Nevertheless, I have *some-what* against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works ; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent, Rev. ii. 4, 5.

VER. 8.

Αἱ δὲ μοραὶ ταῖς φρονίμοις εἶπον· Δότι ἡμῖν ἐκ τοῦ ἐλαίου ἡμῶν, ὅτι αἱ λαμπάδες ἡμῶν σβέννυνται.

And the foolish said unto the wise, ^aGive us of your oil ; ^bfor our lamps are ^cgone out.

^a Or, going out.

^a And think not to say within yourselves, We have Abraham to our father : for I say unto you, That God is able of these stones to raise up children unto Abraham, Matt. iii. 9. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue ; for I am tormented in this flame, Luke xvi. 24. Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me, Acts viii. 24. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie ; behold, I will make them to come and worship before thy feet, and to know that I have loved thee, Rev. iii. 9.

^b But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it ; Yet hath he not root in himself, but dureth for a while : for when tribulation or persecution ariseth because of the word, by and by he is offended, Matt. xiii. 20, 21. So are the paths of all that forget God ; and the hypocrite's hope shall perish : Whose hope shall be cut off, and whose trust shall be a spider's web, Job viii. 13, 14. Yea, the light of the wicked shall be put out, and the spark of his fire shall not shine, xviii. 5. How oft is the candle of the wicked put out ? and how oft cometh their destruction upon them ? God dis-

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tributeth sorrows in his anger, xxi. 17. But the path of the just is as the shining light, that shineth more and more unto the perfect day. The way of the wicked is as darkness: they know not at what they stumble, Prov. iv. 18, 19. The light of the righteous rejoiceth: but the lamp of the wicked shall be put out, xiii. 9. Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have, Luke viii. 18.

VER. 9.

Ἀπεκρίθησαν δὲ αἱ φρόνημοι, λέγουσαι· Μήποτε οὐκ ἀρκέσῃ ἡμῖν καὶ ὑμῖν· πορεύεσθε δὲ μᾶλλον πρὸς τοὺς πωλοῦντας, καὶ ἀγοράσατε ἑαυτάς.

But the wise answered, saying, Not so; ^alest there be not enough for us and you: ^bbut go ye rather to them that sell, and buy for yourselves.

^a None of them can by any means redeem his brother, nor give to God a ransom for him: (For the redemption of their soul is precious, and it ceaseth for ever :) That he should still live for ever, and not see corruption, Psal. xlix. 7—9. Then said the Lord unto me, though Moses and Samuel stood before me, yet my mind could not be towards this people: cast them out of my sight, and let them go forth, Jer. xv. 1. Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord God. If I cause noisome beasts to pass through the land, and they spoil it, so that it be desolate, that no man may pass through because of the beasts: *Though these three men were in it, as I live, saith the Lord God, they shall deliver neither sons nor daughters: they only shall be delivered, but the land shall be desolate, Ezek. xiv. 14—16.* Though Noah, Daniel, and Job, were in it, as I live, saith the Lord God, they shall deliver neither son nor daughter, they shall but deliver their own souls by their righteousness, 20. So then every one of us shall give account of himself to God, Rom. xiv. 12.

^b Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without

money and without price. Wherefore do ye spend money for *that which is not bread?* and your labour for *that which satisfieth not?* hearken diligently unto me, and eat ye *that which is good*, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, *even the sure mercies of David*, Isa. lv. 1—3. Seek ye the Lord while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon, 6, 7. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee, Acts viii. 22. Because thou sayest, I am rich, and increased with goods, and have need of nothing: and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that the shame of thy nakedness do not appear*; and anoint thine eyes with eye-salve that thou mayest see, Rev. iii. 17, 18.

VER. 10.

Ἀπερχομένην δὲ αὐτῶν ἀγοράσαι, ἦλθεν ὁ νυμφίος· καὶ αἱ ἑτοιμαὶ εἰσῆλθον μετ' αὐτοῦ εἰς τοὺς γάμους, καὶ ἐκλείσθη ἡ θύρα.

And while they went to buy, ^athe bridegroom came; ^band they that were ready went in with him to the marriage: ^cand the door was shut.

^a And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him, ver. 6. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be, Rev. xxii. 12. He which testifieth these things saith, Surely I come quickly; Amen. Even so, come, Lord Jesus, 20.

^b And so he that had received five talents came, and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. He also that had received two talents came and said, Lord thou deliveredst unto me two talents: behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord, ver. 20—23. And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them, Luke xii. 36, 37. Giving thanks unto the Father which hath made us meet to be partakers of the inheritance of the saints in light, Col. i. 12. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing, 2 Tim. iv. 8. Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ, 1 Pet. i. 13.

And they that went in, went in male and female of all flesh: as God had commanded him: and the Lord shut him in, Gen. vii. 16. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are, Luke xiii. 25. And to whom sware he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief, Heb. iii. 18, 19.

VER. 11.

Ἄγρυπνοι δὲ ἔρχονται καὶ αἱ λοιπαὶ παρ-
θينαι, λέγουσαι· Κύριε, κύριε, ἀνοίξον ἡμῖν.

Afterward came also the other virgins,
saying, Lord, Lord, open to us.

* See on chap. vii. ver. 21. clause 1.

VER. 12.

Ὁ δὲ ἀποκριθεὶς εἶπεν· Ἀμὲν· λίγω
ὑμῶν, οὐκ ὁδοῦμαι.

But he answered and said, Verily I
say unto you, I know you not.

For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish, Psal. i. 6. The foolish shall not stand in thy sight: thou hatest all workers of iniquity, v. 5. Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And, behold, there are last which shall be first, and there are first which shall be last, Luke xiii. 26—30. My sheep hear my voice, and I know them, and they follow me, John x. 27. But if any man love God, the same is known of him, 1 Cor. viii. 3. But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Gal. iv. 9. Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity, 2 Tim. ii. 19.

VER. 13.

Ἐργασθε οὖν, ὅτι οὐκ οἰδατε τὴν ἡμέραν,
οὐδὲ τὴν ὥραν, ἐν ᾗ ὁ υἱὸς τοῦ ἀνθρώπου
ἔρχεται.

* Watch therefore for ye know neither
the day nor the hour wherein the Son of
man cometh.

* See on chap. xxiv. ver. 42.

VER. 14.

Ὡς περ γὰρ ἀνθρώπος ἀποδημῶν ἐκάλει
τοὺς ἰδίους δούλους, καὶ παρίδωνεν αὐτοῖς
τὰ ὑπάρχοντα αὐτοῦ.

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For the kingdom of heaven is ^a as a man travelling into a far country, ^b who called his own servants, and delivered unto them his goods.

^a Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country, Matt. xxi. 33. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch, Mark xiii. 34. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come, Luke xix. 12, 13. Then began he to speak to the people this parable; A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time, xx. 9.

^b And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods, Luke xvi. 1. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith, Rom. xii. 6. Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? 1 Cor. iii. 5. Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful, iv. 1, 2. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; To another faith by the same Spirit; to another the gift of healing by the same Spirit; To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kind of tongues; to another the interpretation of tongues: But all these worketh that one and the self-same Spirit, dividing to every man severally as he will. For as the body

is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? if the whole were hearing, where were the smelling? But now hath God set the members, every one of them in the body, as it hath pleased him. And if they were all one member, where were the body. But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. Nay, much more those members of the body which seem to be more feeble are necessary: And those members of the body which we think to be less honourable, upon these we bestow more abundant honour; and our comely parts have more abundant comeliness. For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked. That there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. Now ye are the body of Christ, and members in particular. And God hath set some in the Church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues, xii. 7—28. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers, Eph. iv. 11. Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the ma-

nifold grace of God. If any man speak, *let him speak as the oracles of God*; if any man minister, *let him do it as of the ability which God giveth*: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen, 1 Pet. iv. 9—11.

VER. 15.

Καὶ ὃ μὲν ἔδωκε πέντε τάλαντα, ὃ δὲ δύο, ὃ δὲ ἓν· ἐκάστῳ κατὰ τὴν ἰδίαν δύναμιν καὶ ἀπεδομήσεν εὐθίως.

And unto one he gave ^afive talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

^a A talent is 187l. 10s.

^aBut he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more, Luke xii. 48. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come, Luke xix. 13.

VER. 16.

Πορευθεὶς δὲ ὁ τὰ πέντε τάλαντα λαβὼν, ἐργάσατο ἐν αὐτοῖς, καὶ ἐποίησεν ἄλλα πέντε τάλαντα.

Then he that had received the five talents ^awent and traded with the same, and made them other five talents.

^a For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the Gospel of Christ, Rom. xv. 18, 19. For though I preach the Gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the Gospel! For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the Gospel is committed unto me. What is my reward then? Verily that, when I preach the Gospel, I may make the Gospel of Christ without charge, that I abuse not my power in the Gospel. For though I be free from all men, yet have I made myself servant unto all, that I might

gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some. And this I do for the Gospel's sake, that I might be partaker thereof with you, 1 Cor. ix. 16—23. But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me, xv. 10. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing, 2 Tim. iv. 5—8.

VER. 17.

Ἐσαύτως καὶ ὁ τὰ δύο, ἐκέρθησεν καὶ αὐτὸς ἄλλα δύο.

And likewise he that had received two, ^ahe also gained other two.

^a Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did. And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid her in an upper chamber. And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them. Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while

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she was with them, Acts ix. 36—39. A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway, x. 2. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judæa: which also they did, and sent it to the elders by the hands of Barnabas and Saul, xi. 29, 30. Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work, 1 Tim. v. 10. For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister. And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end, Heb. vi. 10, 11. As every man hath received the gift, *even so* minister the same one to another, as good stewards of the manifold grace of God, 1 Pet. iv. 10.

VER. 18.

Ὁ δὲ τὸ ἐν λαβὼν, ἀπελθὼν ἔκρυπεν ἐν τῇ γῇ, καὶ ἀπέκρυψε τὸ ἀργύριον τοῦ κυρίου αὐτοῦ.

But he that had received one, went and digged in the earth, ^a and hid his lord's money.

^a He also that is slothful in his work is brother to him that is a great waster, Prov. xviii. 9. The slothful man saith, *There is a lion in the way; a lion is in the streets. As the door turneth upon his hinges, so doth the slothful upon his bed. The slothful hideth his hand in his bosom; it grieveth him to bring it again to his mouth. The sluggard is wiser in his own conceit than seven men that can render a reason*, xxvi. 13—16. Thus speaketh the Lord of hosts, saying, *This people say, The time is not come, the time that the Lord's house should be built. Then came the word of the Lord by Haggai the prophet, saying, Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste?* Hag. i. 2—4. And another came, saying, *Lord, behold, here is thy pound, which I have kept laid up in a*

napkin, Luke xix. 20. That ye be not slothful, but followers of them who through faith and patience inherit the promises, Heb. vi. 12. As every man hath received the gift, *even so* minister the same one to another, as good stewards of the manifold grace of God, 1 Pet. iv. 10. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ, 2 Pet. i. 8.

VER. 19.

Μετὰ δὲ χρόνον πολλὸν ἔρχεται ὁ κύριος τῶν δούλων ἐκείνων, καὶ συνάξει μετ' αὐτῶν λόγον.

After ^a a long time the lord of those servants cometh, ^b and reckoneth with them.

^a While the bridegroom tarried, they all slumbered and slept, ver. 5. But and if that evil servant shall say in his heart, *My lord delayeth his coming*, Matt. xxiv. 48.

^b See on chap. xviii. ver. 23. clause 2.

VER. 20.

Καὶ προσελθὼν ὁ τὰ πέντε τάλαντα λαβὼν, προσέειπεν ἄλλα πέντε τάλαντα, λέγων· Κύριε, πέντε τάλαντά μοι παρακάλεσ' ἴδε, ἄλλα πέντε τάλαντα ἐκέρδησα ἐπ' αὐτοῖς.

And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: ^a behold, I have gained beside them five talents more.

^a Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities, Luke xix. 16, 17. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the Gospel of the grace of God, Acts xx. 24. But by the grace of God, I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me, 1 Cor. xv. 10. Whereunto I also labour, striving according to his working, which worketh in me mightily, Col. i. 29.

VER. 21.

Ἐφη δὲ αὐτῷ ὁ κύριος αὐτοῦ· Εὖ, δοῦλε ἀγαθὲ καὶ πιστῇ· ἐπὶ ὀλίγα ἡς πιστὴς, ἐπὶ πολλῶν σε καταστήσω· εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου.

His lord said unto him, ^a Well done, thou good and faithful servant; thou hast been faithful over a few things, ^b I will make thee ruler over many things: ^c enter thou into the joy of thy lord.

^a And thus did Hezekiah throughout all Judah, and wrought that which was good and right and truth before the Lord his God. And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart, and prospered, ² Chron. xxxi. 20, 21. He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much, Luke xvi. 10. But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God, Rom. ii. 29. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God, 1 Cor. iv. 5. Wherefore we labour, that, whether present or absent, we may be accepted of him, 2 Cor. v. 9. For not he that commendeth himself is approved, but whom the Lord commendeth, x. 18. That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ, 1 Pet. i. 7.

^b Verily I say unto you, That he shall make him ruler over all his goods, Matt. xxiv. 47. Of a truth I say unto you, that he will make him ruler over all that he hath, Luke xii. 44. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel, xxii. 28—30. Fear none of those things which thou shalt suffer:

behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life, Rev. ii. 10. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. And I will give him the morning star, 26—28. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne, iii. 21. He that overcometh shall inherit all things; and I will be his God, and he shall be my son, xxi. 7.

^c For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore, Psal. xvi. 10, 11. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour, John xii. 26. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also, xiv. 3. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world, xvii. 24. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better, Phil. i. 23. If we suffer, we shall also reign with him: if we deny him, he also will deny us, 2 Tim. ii. 12. Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God, Heb. xii. 2. Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory, 1 Pet. i. 6. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters:

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and God shall wipe away all tears from their eyes, Rev. vii. 17.

VER. 22.

Προσελθὼν δὲ καὶ ὁ τὰ δύο τάλαντα λαβὼν, εἶπε· Κύριε, δύο τάλαντά μοι παρίδωκας· ἴδε, ἄλλα δύο τάλαντα ἐκέρδισα ἐπ' αὐτοῖς.

He also that had received two talents came, and said, Lord, thou deliverest unto me two talents: behold, ^a I have gained two other talents beside them.

^a And the second came, saying, Lord, thy pound hath gained five pounds. And he said likewise to him, Be thou also over five cities. Luke xix. 18, 19. Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith; Or ministry, *let us wait on our ministering*; or he that teacheth, on teaching; Or he that exhorteth, on exhortation: he that giveth, *let him do it with simplicity*; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness, Rom. xii. 6—8. For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not, 2 Cor. viii. 12.

VER. 23.

Ἔφη αὐτῷ ὁ κύριος αὐτοῦ· Εὖ, δοῦλε ἀγαθὲ καὶ πιστῇ· ἐπὶ ὀλίγα ἥς πιστὸς, ἐπὶ πολλῶν σε καταστήσω· εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου.

His lord said unto him, ^a Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

^a And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living, Mark xii. 41—44.

VER. 24.

Προσελθὼν δὲ καὶ ὁ τὸ ἓν τάλαντον εἰλη-

φῶς, εἶπε· Κύριε, ἔγνων σε ὅτι σκληρὸς εἶ ἄνθρωπος, θερίζων ὅπου οὐκ ἐσπείρας, καὶ συνάγων ὅθεν οὐ διεσκόρπισας·

Then he which had received the one talent came and said, ^a Lord, ^b I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:

^a See on Matt. vii. 21. clause 1.

^b Wherefore have we fasted, say they, and thou seest not? *wherefore* have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labours, Isa. lviii. 3. As for the word that thou hast spoken unto us in the name of the Lord, we will not hearken unto thee. But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven, and to pour out drink offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: for then had we plenty of victuals, and were well, and saw no evil. But since we left off to burn incense to the queen of heaven, and to pour out drink offerings unto her, we have wanted all things, and have been consumed by the sword and by the famine, Jer. xiv. 16—18. Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel: Is not my way equal? are not your ways unequal? When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die. Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die. Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel, are not my ways equal? are not your ways unequal? Ezek. xviii. 25—29. But ye have profaned it, in that ye say, The table of the Lord is polluted; and the fruit thereof, even his meat, is contemptible. Ye said also, Behold, what a weariness is it! and

ye have snuffed at it, saith the Lord of hosts; and ye brought that which was torn, and the lame, and the sick; thus ye brought an offering: should I accept this of your hand? saith the Lord, Mal. i. 12, 13. Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts? And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered, iii. 14, 15. And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends, Luke xv. 29. And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin: For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow, xix. 20. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be, Rom. viii. 7.

VER. 25.

Καὶ φοβηθεὶς, ἀπελθὼν ἔκρυψα τὸ τάλαντον σου ἐν τῇ γῇ· ἴδε, ἔχεις τὸ σὺν.

And I ^a was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine.

^a For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father, Rom. viii. 15. Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands. For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind, 2 Tim. i. 6, 7. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death, Rev. xxi. 8.

VER. 26.

Ἀποκριθεὶς δὲ ὁ κύριος αὐτοῦ, εἶπεν αὐ-

τῷ· Πονηρὲ δούλε καὶ ἠκνηρὲ, ᾗδεῖς ὅτι Στείρω ὅπου οὐκ ἔσπειρα, καὶ συνάγω ὅθεν οὐ διεσκόπισα·

His lord answered and said unto him, ^aThou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:

^a Then his Lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me, Matt. xviii. 32. For thy mouth uttereth thine iniquity, and thou chooseth the tongue of the crafty. Thine own mouth condemneth thee, and not I: yea, thine own lips testify against thee, Job xv. 5, 6.

VER. 27.

Ἴδεῖν οὖν σε βαλεῖν τὸ ἀργύριόν μου τοῖς τραπεζίταις· καὶ ἐλθὼν ἐγὼ ἐκομισάμην ἂν τὸ ἐμὸν σὺν τόκῳ.

Thou ^a oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own ^b with usury.

^a And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury? Luke xix. 22, 23. Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God, Rom. iii. 19. To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against them, Jude 15.

^b Thou shalt not lend upon usury to thy brother: usury of money, usury of victuals, usury of any thing that is lent upon usury: Unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury: that the Lord thy God may bless thee in all that thou settest thine hand to in the land whither

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thou goest to possess it, Deut. xxiii. 19, 20.

VER. 28.

Ἄρατε ὡν ἀπ' αὐτοῦ τὸ τάλαντον, καὶ δότε ἑξ ἑκοντὶ τὰ δέκα τάλαντα.

Take ^a therefore the talent from him, and give it unto him which hath ten talents.

^a But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her, Luke x. 42. And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds, xix. 24.

VER. 29.

Τῷ γὰρ ἔχοντι παντὶ δοθήσεται, καὶ περισσευθήσεται· ἀπὸ δὲ τοῦ μὴ ἔχοντος, καὶ ὁ ἔχει, ἀρῶσεται ἀπ' αὐτοῦ.

For ^a unto every one that hath shall be given, and he shall have abundance: but from him that hath not, shall be taken away even that which he hath.

^a See on chap. xiii. ver. 12.

VER. 30.

Καὶ τὸν ἀρχεῖον δοῦλον ἐκβάλλετε εἰς τὸ σκοτὸς τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

And ^a cast ye the unprofitable servant into ^b outer darkness: there shall be weeping and gnashing of teeth.

^a See on chap. iii. ver. 10. clause 4.

^b See on chap. viii. ver. 12. clause 2.

VER. 31.

Ὅταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ, καὶ πάντες οἱ ἅγιοι ἀγγελιοὶ μετ' αὐτοῦ, τότε καθίσει ἐπὶ θρόνου δόξης αὐτοῦ.

When ^a the Son of man shall come in his glory, ^b and all the holy angels with him, ^c then shall he sit upon the throne of his glory:

^a See on chap. xvi. ver. 27. clause 1.

^b See on chap. xiii. ver. 41. clause 1.

^c But the Lord shall endure for ever: he hath prepared his throne for judgment, Psal. ix. 7. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne, Rev. iii. 21. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them, xx. 11.

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VER. 32.

Καὶ συναχθήσονται ἔμπροσθεν αὐτοῦ πάντα τὰ ἔθνη· καὶ ἀφοριεῖ αὐτοὺς ὁ ἄγγελος, ὡς περὶ ὁ ποιμὴν ἀφοριεῖ τὰ πρόβατα ἀπὸ τῶν ἐρίφων.

And ^a before him shall be gathered all nations: ^b and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

^a Before the Lord: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth, Psal. xcvi. 13. And the times of this ignorance God winked at; but now commandeth all men every where to repent: Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead. Acts xvii. 30, 31. For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law, Rom. ii. 12. In the day when God shall judge the secrets of men by Jesus Christ according to my Gospel, 16. But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God, xiv. 10—12. For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad, 2 Cor. v. 10. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second

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death. And whosoever was not found written in the book of life was cast into the lake of fire, Rev. xx. 12—15.

^b See on chap. xiii. ver. 49. clause 2.

VER. 33.

Καὶ στήσει τὰ μὲν πρόβατα ἐκ δεξιῶν αὐτοῦ, τὰ δὲ ἐρίφια ἐξ ἐκσπέρμων.

And he shall set ^a the sheep on ^b his right hand, but the goats on the left.

^a So we thy people and sheep of thy pasture will give thee thanks for ever: we will shew forth thy praise to all generations, Psal. lxxix. 13. For he is our God; and we are the people of his pasture, and the sheep of his hand, xcv. 7. Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture, c. 3. But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand, John x. 26—28. So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these; He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep, xxi. 15—17.

^b Kings' daughters were among thy honourable women: upon thy right hand did stand the queen in gold of Ophir, Psal. xlv. 9. The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool, cx. 1. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God, Mark xvi. 19. For David is not ascended into the heavens: but he saith himself,

The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool, Acts ii. 34, 35. Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, Eph. i. 20. Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high, Heb. i. 3.

VER. 34.

Τότε ἐρεῖ ὁ βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ· Δεῦτε οἱ εὐλογημένοι τοῦ πατρὸς μου, κληρονομήσατε τὴν προμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου.

Then shall ^a the King say unto them on his right hand, ^b Come, ye blessed of my Father, ^c inherit the kingdom ^d prepared for you ^d from the foundation of the world:

^a See on chap. ii. ver. 2. clause 1.

^b See on chap. xxiv. ver. 46.

^c Fear not, little flock; for it is your Father's good pleasure to give you the kingdom, Luke xii. 32. And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together, Rom. viii. 17. Know ye not that the unrighteous shall not inherit the kingdom of God? be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, 1 Cor. vi. 9. Envyings, murders, drunkenness, revelings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God, Gal. v. 21. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolator, hath any inheritance in the kingdom of Christ and of God, Eph. v. 5. If we suffer, we shall also reign with him: if we deny him, he also will deny us, 2 Tim. ii. 12. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing, iv. 8. Hearken, my beloved brethren, Hath not God chosen the

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poor of this world rich in faith, and heirs of the kingdom: which he hath promised to them that love him, James ii. 5. To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, Who are kept by the power of God through faith unto salvation ready to be revealed in the last time, 1 Pet. i. 4, 5. He that overcometh shall inherit all things; and I will be his God, and he shall be my son, Rev. xxi. 7.

^d And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give; but it shall be given to them for whom it is prepared of my Father, Matt. xx. 23. But to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared, Mark x. 40. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also, John xiv. 2, 3. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him, 1 Cor. ii. 9. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city, Heb. xi. 16.

^e Known unto God are all his works from the beginning of the world, Acts xv. 18. According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, Eph. i. 4, 5. But with the precious blood of Christ, as of a lamb without blemish and without spot, 1 Pet. i. 19, 20. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world, Rev. xiii. 8.

VER. 35.

Ἐπείνασα γὰρ, καὶ ἰδὼκαὶ μοι φαγεῖν·
ἰδίῃ σου; καὶ ἵποτισαὶ με· ξένος ἦμην,
καὶ συνγάγετί με·

For ^a I was an hungry, and ye gave me meat: I was thirsty, and ye gave me drink: ^b I was a stranger, and ye took me in:

^a And the King shall answer and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me, ver. 40. He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, He shall in no wise lose his reward, x. 40—42. The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy. I put on righteousness, and it clothed me: my judgment was as a robe and a diadem. I was eyes to the blind, and feet was I to the lame. I was a father to the poor: and the cause which I knew not I searched out, Job xxix. 13—16. A good man sheweth favour, and lendeth: he will guide his affairs with discretion. Surely he shall not be moved for ever: the righteous shall be in everlasting remembrance. He shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord. His heart is established, he shall not be afraid, until he see his desire upon his enemies. He hath dispersed, he hath given to the poor; his righteousness endureth for ever; his horn shall be exalted with honour. The wicked shall see it, and be grieved; he shall gnash with his teeth, and melt away: the desire of the wicked shall perish, Psal. cxii. 5—10. Honour the Lord with thy substance, and with the first-fruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.

Prov. iii. 9, 10. He that despiseth his neighbour sinneth: but he that hath mercy on the poor, happy is he, xiv. 21. He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again, xix. 17. He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor, xxii. 9. He hath shewed thee, O man, what is good: and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? Mic. vi. 8. For ye have the poor with you always, and whosoever ye will ye may do them good: but me ye have not always, Mark xiv. 7. But rather give alms of such things as ye have; and, behold, all things are clean unto you, Luke xi. 41. Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life, 1 Tim. vi. 19. See also on chap. v. ver. 42. clause 1.

^b And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us, Acts xvi. 15. Distributing to the necessity of the saints; given to hospitality, Rom. xii. 13. Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother, xvi. 23. Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work, 1 Tim. v. 10. Let brotherly love continue. Be not forgetful to entertain strangers: for thereby some have entertained angels unawares. Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body, Heb. xiii. 1—3. Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers; Which have borne witness of thy charity before the Church: to whom if thou bring forward on their journey after a godly sort, thou shalt do well: Because that for his name's sake they went

forth, taking nothing of the Gentiles. We therefore ought to receive such, that we might be fellowhelpers to the truth, 3 John 5—8.

VER. 36.

Γυμνός, καὶ περιβάλετέ με ἡσθίμα, καὶ ἐπισκέψασθέ με ἐν φυλακῇ ἡμεν, καὶ ἤλθετε πρὸς με.

^a Naked, and ye clothed me: ^b I was sick, and ye visited me: ^c I was in prison, and ye came unto me.

^a If I have seen any perish for want of clothing, or any poor without covering; If his loins have not blessed me, and if he were not warmed with the fleece of my sheep, Job xxi. 19, 20. He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise, Luke xiii. 11. What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit, James ii. 14—16.

^b Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world, Jam. i. 27.

^c The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain: But, when he was in Rome, he sought me out very diligently, and found me. The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well, 2 Tim. i. 16—18. For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance, Heb. x. 34.

VER. 37.

Τότε ἀποκριθήσονται αὐτῷ οἱ δίκαιοι, λέγοντες· Κύριε, ὥστε σε εἶδεμεν πεινῶντα, καὶ ἐβρέψαμεν; ἢ διψῶντα, καὶ ἐποτίσαμεν;

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Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?

VER. 38.

Πότε δέ σε εἶδομεν ἕξιν, καὶ συνήγαγομεν; ἢ γυμνόν, καὶ περιεβάλομεν;

When saw we thee a stranger, and took thee in? or naked, and clothed thee?

VER. 39.

Πότε δέ σε εἶδομεν ἀσθενή, ἢ ἐν φυλακῇ, καὶ ἤλθομεν πρὸς σε;

Or when saw we thee sick, or in prison, and came unto thee?

VER. 40.

Καὶ ἀποκριθεὶς ὁ βασιλεὺς, ἔρεῖ αὐτοῖς· Ἀμὲν λέγω ὑμῖν, ἐφ' ὅσον ἐποιήσατε ἐν τούτων τῶν ἀδελφῶν μου τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε.

And ^a the King shall answer and say unto them, ^b Verily I say unto you, inasmuch as ye have done it unto one of ^c the least of these my brethren, ^d ye have done it unto me.

^a Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, ver. 34. Put not forth thyself in the presence of the king, and stand not in the place of great men: For better it is that it be said unto thee, Come up hither; than that thou shouldest be put lower in the presence of the prince whom thine eyes have seen, Prov. xxv. 6, 7.

^b And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward, Matt. x. 42. For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward, Mark ix. 41.

^c See on chap. xii. ver. 50. clause 2.

^d And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks, Acts ix. 4, 5. For we are members of his body, of

his flesh, and of his bones, Eph. v. 30.

VER. 41.

Τότε ἔρεῖ καὶ τοῖς ἐξ ἐωνύμων· Πορεύεσθε ἀπ' ἐμοῦ οἱ καταραμένοι, εἰς τὸ πῦρ τὸ αἰώνιον, τὸ ἡτοιμασμένον τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ·

Then shall he say also unto them on the left hand, ^a Depart from me, ^b ye cursed, ^c into everlasting fire, ^d prepared for ^e the devil and his angels:

^a See on chap. vii. ver. 23. clause 2.

^b Cursed be the man that maketh any graven or molten image, an abomination unto the Lord, the work of the hands of the craftsman, and putteth it in a secret place. And all the people shall answer and say, Amen. Cursed be he that setteth light by his father or his mother. And all the people shall say, Amen. Cursed be he that removeth his neighbour's landmark. And all the people shall say, Amen. Cursed be he that maketh the blind to wander out of the way. And all the people shall say, Amen. Cursed be he that perverteth the judgment of the stranger, fatherless, and widow. And all the people shall say, Amen. Cursed be he that lieth with his father's wife; because he uncovereth his father's skirt. And all the people shall say, Amen. Cursed be he that lieth with any manner of beast. And all the people shall say, Amen. Cursed be he that lieth with his sister, the daughter of his father, or the daughter of his mother. And all the people shall say, Amen. Cursed be he that lieth with his mother in law. And all the people shall say, Amen. Cursed be he that smiteth his neighbour secretly. And all the people shall say, Amen. Cursed be he that taketh reward to slay an innocent person. And all the people shall say, Amen. Cursed be he that confirmeth not all the words of this law to do them. And all the people shall say, Amen, Deut. xxvii. 15—26. Cursed shalt thou be in the city, and cursed shalt thou be in the field, xxviii. 16. Thou hast rebuked the proud that are cursed, which do err from thy commandments, Psal. cxix. 21. Thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart

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departeth from the Lord, Jer. xvii. 5. For as many as are of the works of the law are under the curse : for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, it is evident : for the just shall live by faith. And the law is not of faith : but, the man that doeth them shall live in them. Christ hath redeemed us from the curse of the law, being made a curse for us : for it is written, Cursed is every one that hangeth on a tree, Gal. iii. 10—13. But that which beareth thorns and briers is rejected, and is nigh unto cursing ; whose end is to be burned, Heb. vi. 8.

^c See on chap. iii. ver. 12. clause 5.

^d What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction : And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, Rom. ix. 22, 23. For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment, 2 Pet. ii. 4. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day, Jude 6. And there was war in heaven : Michael and his angels fought against the dragon ; and the dragon fought and his angels, And prevailed not ; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world : he was cast out into the earth, and his angels were cast out with him, Rev. xii. 7—9.

^e See on chap. iv. ver. 1. clause 4.

VER. 42.

Ἐπίψασα γὰρ, καὶ οὐκ ἰδὼμάτι με
φαγὴν ἰδίψασα, καὶ οὐκ ἐποτίσασαί με.

For ^a I was an hungred, and ye gave me no meat : I was thirsty, and ye gave me no drink :

^a If a man say, I love God, and

hateth his brother, he is a liar : for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen ? 1 John iv. 20.

VER. 43.

Ξένος ἤμην, καὶ οὐ συνηγάγετέ με· γυμνός, καὶ οὐ περιεβάλετέ με· ἀσθενής, καὶ ἐν φυλακῇ, καὶ οὐκ ἐπισκέψασθέ με.

I was a stranger, and ye took me not in : naked, and ye clothed me not : sick, and in prison, and ye visited me not.

VER. 44.

Τότε ἀποκριθίσονται αὐτοῖς καὶ αὐτοί, λέγοντες· Κύριε, πότε σε εἶδμεν πεινῶντα, ἢ διψῶντα, ἢ ξένον, ἢ γυμνόν, ἢ ἀσθενή, ἢ ἐν φυλακῇ, καὶ οὐκ ἐπισκέψαμέν σοι ;

Then shall they also answer him, saying, ^a Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee ?

^a But he, willing to justify himself, said unto Jesus, And who is my neighbour ? Luke x. 29.

VER. 45.

Τότε ἀποκριθήσεται αὐτοῖς, λέγων· Ἀμὲν λέγω ὑμῖν, ἐφ' ὅσον οὐκ ἐποιήσατε ἐν ταύταις, τῶν ἐλαχίστων, οὕτως ἐμοὶ ἐποιήσατε.

Then shall he answer them, saying, Verily I say unto you, ^a Inasmuch as ye did it not to one of the least of these, ye did it not to me.

^a And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me, ver. 40. He that oppresseth the poor reproacheth his Maker : but he that honoureth him hath mercy on the poor, Prov. xiv. 31.

VER. 46.

Καὶ ἀπελεύσονται οὗτοι εἰς κόλασιν αἰώνιον· οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον.

And these shall go away into ^a everlasting punishment : but ^b the righteous into life eternal.

^a And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt, Dan. xii. 2. And beside all this, between us and you there is a great gulf fixed : so that they which would pass from

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hence to you cannot; neither can they pass to us that *would come* from thence, Luke xvi. 26. And shall come forth, they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation, John v. 29. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, 2 Thess. i. 9. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death, Rev. xxi. 8. See also on chap. iii. ver. 12. clause 5.

^b Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear, Matt. xiii. 43. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand *there are* pleasures for evermore, Psal. xvi. 10, 11. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life, John iii. 16. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him, 36. My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand, x. 27, 28. To them who, by patient continuance in well doing seek for glory and honour and immortality, eternal life, Rom. ii. 7. That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord, v. 21. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord, vi. 23. And this is the promise that he hath promised us, *even* eternal life, 1 John ii. 25. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life, v. 11, 12.

Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life, Jude 21.

CHAP. XXVI.—VER. 1.

Καὶ ἔγένετο, ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάντας τοὺς λόγους τούτους, εἶπε τοῖς μαθηταῖς αὐτοῦ·

And it came to pass, when Jesus had finished all these sayings, he said unto his disciples,

VER. 2.

Οἴδατε ὅτι μετὰ δύο ἡμέρας τὸ Πάσχα γίνεται, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς τὸ σταυρωθῆναι.

Ye ^a know that after two days is ^b the feast of the Passover, ^c and the Son of man is betrayed to be crucified.

^a Now the feast of unleavened bread drew nigh, which is called the Passover. And the Chief Priests and Scribes sought how they might kill him; for they feared the people, Luke xxii. 1, 2. And he said unto them, With desire have I desired to eat this Passover with you before I suffer, 15. Now before the feast of the Passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world; he loved them unto the end, John xiii. 1.

^b And thus shall ye eat it; *with* your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the Lord's Passover. For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I *am* the Lord. And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance for ever, Exod. xii. 11—14. In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. Seven days shall there be

no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land. Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread, 18—20. Seven days thou shalt eat unleavened bread, and in the seventh day shall be a feast to the Lord. Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, in all thy quarters. And thou shalt shew thy son in that day, saying, *This is done* because of that which the Lord did unto me when I came forth out of Egypt, xiii. 6—8. Thou shalt not offer the blood of my sacrifice with leaven; neither shall the sacrifice of the feast of Passover be left unto the morning, xxiv. 25. And in the fourteenth day of the first month is the Passover of the Lord. And in the fifteenth day of this month is the feast: seven days shall unleavened bread be eaten, Num. xxviii. 16, 17. Observe the month of Abib, and keep the Passover unto the Lord thy God: for in the month of Abib the Lord thy God brought thee forth out of Egypt by night. Thou shalt therefore sacrifice the Passover unto the Lord thy God, of the flock and the herd, in the place which the Lord shall choose to place his name there. Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, *even* the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life. And there shall be no leavened bread seen with thee in all thy coast seven days; neither shall there *any thing* of the flesh, which thou sacrificedst the first day at even, remain all night until the morning, Deut. xvi. 1—4. And the Jews' Passover was at hand, and Jesus went up to Jerusalem, John ii. 13. And the Jews' Passover was nigh at hand, and many went out of the country up to Jerusalem before the Passover, to purify themselves, xi. 55.

^c See on chap. xx. ver. 18, and 19.

VER. 3.

Τότε συνήχθησαν οἱ ἀρχιερεῖς, καὶ οἱ γραμματεῖς, καὶ οἱ πρεσβύτεροι τοῦ λαοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως τοῦ λεγομένου Καϊάφα·

^a Then assembled together the Chief Priests, and the Scribes, and the elders of the people, unto the palace of the High Priest, who was called Caiaphas.

^a See on chap. xii. ver. 14.

^b But Peter followed him afar off unto the High Priest's palace, and went in, and sat with the servants, to see the end, ver. 58.

^c And they that had laid hold on Jesus led him away to Caiaphas the High Priest, where the Scribes and the elders were assembled, ver. 57. And one of them, named Caiaphas, being the High Priest that same year, said unto them, Ye know nothing at all, John xi. 49. And led him away to Annas first; for he was father in law to Caiaphas, which was the High Priest that same year. Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people, xviii. 13, 14. Now Annas had sent him bound unto Caiaphas the High Priest, 24.

VER. 4.

Καὶ συνβουλευσαντο ἵνα τὸν Ἰησοῦν κρατήσωσι δόλῳ, καὶ ἀποκτείνωσι.

^a And consulted that they might take Jesus ^b by subtilty, and kill him.

^a And when the Chief Priests and Pharisees had heard his parables, they perceived that he spake of them. But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet, Matt. xxi. 45, 46. Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, Psal. ii. 1, 2. They gather themselves together, they hide themselves, they mark my steps, when they wait for my soul, lvi. 6. That they may shoot in secret at the perfect: suddenly do they shoot at him, and fear not. They encourage themselves in an evil matter: they commune of laying snares privily: they say, Who shall see them? They search out iniquities: they accom-

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plish a diligent search : both the inward thought of every one of them, and the heart is deep, *liv.* 4—6. Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law? They gather themselves together against the soul of the righteous, and condemn the innocent blood, *xciv.* 20, 21. But I was like a lamb, or an ox that is brought to the slaughter; and I knew not that they had devised devices against me, saying, Let us destroy the tree with the fruit thereof, and let us cut him off from the land of the living, that his name may be no more remembered, *Jer.* xi. 19.

^b Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? *Matt.* xxiii. 33. The same dealt subtilly with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live, *Acts.* vii. 19. And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? *xiii.* 10. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ, *2 Cor.* xi. 3.

VER. 5.

^a Ελεγον δε, Μη εν τη εορτη, ινα μη θόρυβος γένεται εν τω λαῳ.

But they said, *"Not on the feast day, lest there be an uproar among the people."*

^a Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain, *Psal.* lxxvi. 10. There are many devices in a man's heart: nevertheless the counsel of the Lord, that shall stand, *Prov.* xix. 21. There is no wisdom nor understanding nor counsel against the Lord, *xxi.* 30. Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure, *Isa.* xli. 10. Who is he that saith, and it cometh to pass, when the Lord commandeth it not? *Lam.* iii. 37. But they said, not on the feast day, lest there be an uproar of the people, *Mark.* xiv. 2.

VER. 6.

Τοῦ δὲ Ἰησοῦ γενομένου ἐν Βηθανίᾳ ἐν οἰκίᾳ Σίμωνος τοῦ λεπροῦ,

Now when Jesus was in Bethany, in the house of a Simon the leper,

^a And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head, *Mark.* xiv. 3.

VER. 7.

Προσῆλθεν αὐτῷ γυνὴ ἀλάσαστρον μύρου ἔχουσα βαρυτίμην, καὶ κατέχευεν ἐπὶ τὴν κεφαλὴν αὐτοῦ ἀνακειμένη.

^a There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat.

^a And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment, *Luke.* vii. 37, 38.

VER. 8.

Ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ, ἠγαπάντησαν, λέγοντες· Εἰς τί ἡ ἀπώλεια αὕτη;

But when his disciples saw it, ^a they had indignation, saying, To what purpose is this waste?

^a And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? *Mark.* xiv. 4.

VER. 9.

Ἠδύνατο γὰρ τοῦτο τὸ μύρον πωρῆσαι πολλοῦ, καὶ δοθῆναι πτωχοῖς.

For ^a this ointment might have been sold for much, and given to the poor.

^a For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her, *Mark.* xiv. 5.

VER. 10.

Γινούς δὲ ὁ Ἰησοῦς, εἶπεν αὐτοῖς· Τί κόπου παρέχετε τῇ γυναίκῃ; ἔργον γὰρ καλὸν ἐργάσατο εἰς ἐμέ.

When Jesus understood it, he said unto them, ^a Why trouble ye the woman?

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for she hath wrought ^a a good work upon me.

^a And Jesus said, Let her alone; why trouble you her? she hath wrought a good work on me, Mark xiv. 6.

^b Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work, 1 Tim. v. 10.

VER. 11.

πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μετ' ἑαυτῶν, ἐγὼ δὲ οὐ πάντοτε ἔχετε.

For ^a ye have the poor always with you; ^b but me ye have not always.

^a For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land, Deut. xv. 11. For ye have the poor with you always, and whosoever ye will ye may do them good: but me ye have not always, Mark xiv. 7. For the poor always ye have with you; but me ye have not always, John xii. 8. Only *they would* that we should remember the poor; the same which I also was forward to do, Gal. ii. 10. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? 1 John iii. 17.

^b Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you, John xiii. 33. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also, xiv. 19. But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? xvi. 5. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father, 28. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are, xvii. 11.

VER. 12.

Βαλῶσα γὰρ αὕτη τὸ μύρον τοῦτο ἐπὶ τοῦ σώματος μου, πρὸς τὸ ἐνταφιάσαι με ἐποίησεν.

For ^a in that she hath poured this ointment on my body, she did it for my burial.

^a And they buried him in his own sepulchres, which he had made for himself in the city of David, and laid him in the bed which was filled with sweet odours and divers kinds of spices prepared by the apothecaries' art; and they made a very great burning for him, 2 Chron. xvi. 14. She hath done what she could: she is come aforehand to anoint my body for the burying, Mark xiv. 8. And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him, xvi. 1. And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment, Luke xxiii. 56. Then said Jesus, Let her alone: against the day of my burying hath she kept this, John xii. 7. And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury, xix. 39, 40.

VER. 13.

Ἀμὲν λέγω ὑμῖν, ὅπου ἂν κηρυχθῇ τὸ εὐαγγέλιον τοῦτο ἐν ὅλῳ τῷ κόσμῳ, λαληθήσεται καὶ ὃ ἐποίησεν αὕτη, εἰς μνημόσυνον αὐτῆς.

Verily I say unto you, ^a *Whosoever this Gospel shall be preached in the whole world, ^b there shall also this, that this woman hath done, be told for a memorial of her.*

^a See on chap. xxiv. ver. 1-4.

^b Wherefore the Lord God of Israel saith, I said indeed that thy house, and the house of thy father, should walk before me for ever: but now the Lord saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed, 1 Sam. ii. 30. Surely he shall not be moved for ever: the righteous shall be in

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everlasting remembrance, Psal. cxii. 6. Verily I say unto you, Whosoever this Gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her, Mark xiv. 9. For not he that commendeth himself is approved, but whom the Lord commendeth, 2 Cor. x. 18. For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister, Heb. vi. 10.

VER. 14.

Τότε πορευθεὶς εἰς τῶν δώδεκα, ὁ λεγόμενος Ἰούδας Ἰσκαριώτης, πρὸς τοὺς ἀρχιερεῖς,

Then ^a one of the twelve, called Judas Iscariot, went unto the Chief Priests,

^d And Judas Iscariot, one of the twelve, went unto the Chief Priests, to betray him unto them, Mark xiv. 10. Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the Chief Priests and captains, how he might betray him unto them. And they were glad, and covenanted to give him money. And he promised, and sought opportunity to convey him unto them in the absence of the multitude, Luke xxii. 3—6. And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him, John xiii. 2. He then having received the sop went immediately out: and it was night, 30.

VER. 15.

Εἶπε· Τί θέλετέ μοι δοῦναι, καὶ γὰρ ὑμῶν παραδώσω αὐτόν; Οἱ δὲ ἔστησαν αὐτῷ τριάνοντα ἀργύρια.

And said unto them, ^a What will ye give me, and I will deliver him unto you? ^b And they covenanted with him for thirty pieces of silver.

^a But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows, 1 Tim. vi. 9, 10.

^b And I said unto them, If ye think good, give me my price: and if not, forbear. So they weighed for my price thirty pieces of silver. And the Lord said unto me, Cast it unto the potter: a goodly price that I was prized at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord, Zech. xi. 12, 13.

VER. 16.

Καὶ ἀπὸ τότε ἐζήτει εὐκαιρίαν ἵνα αὐτὸν παραδῷ.

And from that time ^a he sought opportunity to betray him.

^a And when they heard it, they were glad, and promised to give him money, Mark xiv. 11. And he promised, and sought opportunity to betray him unto them in the absence of the multitude, Luke xxii. 6.

VER. 17.

Τῇ δὲ πρώτῃ τῶν ἁζύμων προσήλθον οἱ μαθηταὶ τῷ Ἰησοῦ, λέγοντες αὐτῷ· Πῶς θέλεις ἑτοιμάσωμέν σοι φαγεῖν τὸ πάσχα;

Now ^a the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, ^b Where wilt thou that we prepare for thee to eat the Passover?

^a And the first day of unleavened bread, when they killed the Passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the Passover, Mark xiv. 12. Then came the day of unleavened bread, when the Passover must be killed, Luke xxii. 7. See also on ver. 2. clause 2.

^b And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness, Matt. iii. 15. And he sent Peter and John, saying, Go and prepare us the Passover, that we may eat. And they said unto him, Where wilt thou that we prepare? Luke xxii. 8, 9.

VER. 18.

Ὁ δὲ εἶπεν· Ὑπάγετε εἰς πῶν πόλιν πρὸς τὸν δῆνα, καὶ εἰπατέ αὐτῷ· Ὁ διδάσκαλος λέγει· Ὁ καιρὸς μου ἔγγις ἐστίν, πρὸς σὲ ποιῶ τὸ πάσχα μετὰ τῶν μαθητῶν μου.

And he said, ^a Go into the city to such a man, and say unto him, ^b The Master saith, ^c My time is at hand; I will keep the Passover at thy house with my disciples.

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^a And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. And whosoever he shall go in, say ye to the good-man of the house, The Master saith, Where is the guestchamber, where I shall eat the Passover with my disciples? And he will shew you a large upper room furnished and prepared: there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the Passover, Mark xiv. 13—16. And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the good-man of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the Passover with my disciples? And he shall shew you a large upper room furnished: there make ready. And they went, and found as he had said unto them: and they made ready the Passover, Luke xxii. 10—13.

^b See on ch. xxii. ver. 16. clause 2.

^c See on John vii. ver. 30. clause 2.

VER. 19.

Καὶ ἐποίησαν οἱ μαθηταὶ ὡς συνέταξεν αὐτοῖς ὁ Ἰησοῦς, καὶ ἡτοίμασαν τὸ πάσχα.

And ^a the disciples did as Jesus had appointed them; and they made ready the Passover.

^a And the disciples went, and did as Jesus commanded them, Matt. xxi. 6. His mother saith unto the servants, Whatsoever he saith unto you do it, John ii. 5.

VER. 20.

Ὁ φῶς δὲ γενομένης, ἀνέκειτο μετὰ τῶν δώδεκα.

Now ^a when the even was come, he sat down with the twelve.

^a And in the evening he cometh with the twelve. And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me, Mark xiv. 17, 18. And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired

to eat this Passover with you before I suffer: For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God, Luke xxii. 14—16.

VER. 21.

Καὶ ἐσθιόντων αὐτῶν, εἶπεν ὁ ἄμυν λίγων ὑμῶν, ὅτι εἷς ἐξ ὑμῶν παραδώσει με.

And as they did eat, he said, ^a Verily I say unto you, that one of you shall betray me.

^a For it was not an enemy that reproached me; then could I have borne it: neither was it he that hated me that did magnify himself against me; then I would have hid myself from him; But it was thou, a man mine equal, my guide, and mine acquaintance. We took sweet counsel together, and walked unto the house of God in company, Psal. lv. 12—14. Jesus answered them, Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve, John vi. 70, 71. When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me, xiii. 21. See also on chap. ix. ver. 4. clause 1.

VER. 22.

Καὶ λυπούμενοι σφόδρα, ἤρξαντο λέγειν αὐτῷ ἕκαστος αὐτῶν Ὥτι ἐγώ εἰμι, Κύριε;

And ^a they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

^a And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I? And he answered and said unto them, It is one of the twelve, that dippeth with me in the dish, Mark xiv. 19, 20. And they began to inquire among themselves, which of them it was that should do this thing, Luke xxii. 23. Then the disciples looked one on another, doubting of whom he spake. Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. He then lying on Jesus' breast saith un-

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to him, Lord, who is it? John xiii. 22—25.

VER. 23.

Ὁ δὲ ἀποκριθεὶς, εἶπεν· Ὁ ἰμράφας μετ' ἐμοῦ ἐν τῷ τραπέδιῳ τὴν χεῖρα, οὗτος μετὰ παραδώσει.

And he answered and said, ^a He that dippeth his hand with me in the dish, the same shall betray me.

^a Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me, Psal. xli. 9. But, behold, the hand of him that betrayeth me is with me on the table, Luke xxii. 21. I speak not of you all: I know whom I have chosen: but that the Scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me, John xiii. 18. Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly. Now no man at the table knew for what intent he spake this unto him, 26—28.

VER. 24.

Ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει, καθὼς γέγραπται· περὶ αὐτοῦ· οὐαὶ δὲ τῷ ἀνθρώπῳ ἑκείνῳ, δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται· καλὸν ἦν αὐτῷ, εἰ οὐκ ἐγενήθη ὁ ἀνθρώπος ἐκεῖνος.

The ^a Son of man goeth as it is written of him: ^b but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

^a But how then shall the Scriptures be fulfilled, that thus it must be? ver. 54. But all this was done, that the Scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled, 56. And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel, Gen. iii. 15. My God, My God, Why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring? O my God, I cry in the day-time, but thou hearest not, and in the night season, and am not silent. But thou art holy, O thou that inhabitest the praises of Israel,

Psal. xxii. 1—3. But I am a worm, and no man; a reproach of men, and despised of the people. All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, He trusted on the Lord that he would deliver him: let him deliver him, seeing he delighted in him, 6—8. Many bulls have compassed me: strong bulls of Bashan have beset me round. They gaped upon me with their mouths, as a ravening and a roaring lion. I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet. I may tell all my bones: they look and stare upon me. They part my garments among them, and cast lots upon my vesture. But be not thou far from me, O Lord: O my strength, haste thee to help me. Deliver my soul from the sword; my darling from the power of the dog. Save me from the lion's mouth: for thou hast heard me from the horns of the unicorns, 12—21. The Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting, Isa. l. 5, 6. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined, Dan. ix. 26. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn, Zech. xii. 10. Awake, O sword, against my shepherd, and against the man that is my

fellow, saith the LORD of hosts : smite the shepherd : and the sheep shall be scattered : and I will turn mine hand upon the little ones, xiii. 7. And he answered and told them, Elias verily cometh first, and restoreth all things ; and how it is written of the Son of man, that he must suffer many things, and be set at nought, Mark ix. 12. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken. Ought not Christ to have suffered these things, and to enter into his glory? Luke xxiv. 25, 26. And said unto them, Thus it is written and thus it behoved Christ to suffer, and to rise from the dead the third day, 46. After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst, John xix. 28. For these things were done, that the Scripture should be fulfilled, A bone of him shall not be broken. And again another Scripture saith, They shall look on him whom they pierced, 36, 37. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled *them* in condemning *him*. And though they found no cause of death in *him*, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took *him* down from the tree, and laid *him* in a sepulchre, Acts xiii. 27—29. And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the Scriptures, Opening and alledging, that Christ must needs have suffered, and risen again from the dead ; and that this Jesus, whom I preach unto you, is Christ, xvii. 2, 3. Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come : That Christ should suffer, *and* that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles, xxvi. 22, 23. For I delivered unto you first of all that which I also received, how that Christ died for our sins ac-

cording to the Scriptures, 1 Cor. xv. 3. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you, by them that have preached the Gospel unto you, 1 Pet. i. 12.

^b Woe unto the world because of offences ! for it must needs be that offences come ; but woe to that man by whom the offence cometh ! Matt. xviii. 7. Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the Chief Priests and elders, Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is *that* to us ? see thou *to that*, xxvii. 3—5. Let death seize upon them, *and* let them go down quick into hell : for wickedness is in their dwellings, *and* among them, Psal. lv. 15. But thou, O God, shalt bring them down into the pit of destruction : bloody and deceitful men shall not live out half their days ; but I will trust in thee, 23. Set thou a wicked man over him : and let Satan stand at his right hand. When he shall be judged, let him be condemned : and let his prayer become sin. Let his days be few ; *and* let another take his office. Let his children be fatherless, and his wife a widow. Let his children be continually vagabonds, and beg : let them seek *their bread* also out of their desolate places. Let the extortioner catch all that he hath ; and let the strangers spoil his labour. Let there be none to extend mercy unto him : neither let there be any to favour his fatherless children. Let his posterity be cut off ; *and* in the generation following let their name be blotted out. Let the iniquity of his fathers be remembered with the LORD ; and let not the sin of his mother be blotted out. Let them be before the LORD continually, that he may cut off the memory of them from the earth, cir. 6—15. The Son of man indeed goeth, as it is written of him : but woe to that man by whom the Son of man is betrayed ! good were it for that man if he had never been born, Mark xiv. 21. While I was with them in the world, I kept them in thy name :

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those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled, John xvii. 12. Men and brethren, this Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. For he was numbered with us, and had obtained part of this ministry. Now this man purchased a field with the reward of his iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem; inasmuch as that field is called in their proper tongue, Aeldama, that is to say, The field of blood. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take, Acts i. 16—20.

VER. 25.

Ἀποκριθεὶς δὲ Ἰούδας, ὁ παραδίδους αὐτὸν, εἶπε· Μήτις ἐγὼ εἰμι, ῥαββί; Λέγει αὐτῷ, Σὺ εἶπας.

Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

VER. 26.

Ἐσθιόντων δὲ αὐτῶν, λαβὼν ὁ Ἰησοῦς τὸν ἄρτον, καὶ εὐλογήσας, ἔκλασε, καὶ ἔδιδου τοῖς μαθηταῖς, καὶ εἶπας· Λάβετε, φάγετε· τοῦτο ἐστὶ τὸ σῶμά μου.

And ^a as they were eating, Jesus took bread, and blessed it, ^b and brake it, and gave it to the disciples, and said, ^c Take, eat; ^d this is my body.

^a And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. Mark iv. 22. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me, Luke xxii. 19. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new

testament in my blood: this do ye, as oft as ye drink it, in remembrance of me, 1 Cor. xi. 23—25.

^b And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their bread with gladness and singleness of heart, Acts ii. 46. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight, xx. 7. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? 1 Cor. x. 16.

^c For the bread of God is he which cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst, John vi. 33—35. Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead:

he that eateth of this bread shall live for ever, 47—58. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body, 1 Cor. xi. 26—29.

^d Then take of them again, and cast them into the midst of the fire, and burn them in the fire; for thereof shall a fire come forth into all the house of Israel. Thus saith the Lord God; This is Jerusalem: I have set it in the midst of the nations and countries that are round about her, Ezek. v. 4, 5. And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ, 1 Cor. x. 4. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children, Gal. iv. 24, 25.

VER. 27.

Καὶ λαβὼν τὸ ποτήριον, καὶ εὐχαριστήσας, ἔδωκεν αὐτοῖς, λέγων· Πίστε ἐξ αὐτοῦ πάντες·

And ^a he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;

^a And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many, Mark xiv. 23, 24. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you, Luke xxii. 20.

VER. 28.

Τοῦτο γάρ ἐστι τὸ αἷμά μου, τὸ τῆς καινῆς διαθήκης, τὸ περὶ πολλῶν ἐκχυμένον εἰς ἄφεσιν ἁμαρτιῶν.

For this is ^a my blood of the new

testament, which is ^b shed for many for the remission of sins.

^a And he took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath said will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words, Exod. xxiv. 7, 8. For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul, Lev. xvii. 11. Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah, Jer. xxxi. 31. As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit where there is no water, Zech. ix. 11. And he said unto them, This is my blood of the new testament, which is shed for many, Mark xiv. 24. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you, Luke xxii. 20. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me, 1 Cor. xi. 25. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the Mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all whilst the testator liveth. Whereupon neither the first testament was dedicated without blood: For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet

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wool, and hyssop, and sprinkled both the book, and all the people, saying, This is the blood of the testament which God hath enjoined unto you. Moreover he sprinkled likewise with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission, Heb. ix. 14—22. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all. And every Priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified, x. 4—14. Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, xiii. 20.

^b Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many, Matt. xx. 28. But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many, Rom. v. 15. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous, 19. In whom we have redemption

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through his blood, the forgiveness of sins, according to the riches of his grace, Eph. i. 7. In whom we have redemption through his blood, even the forgiveness of sins, Col. i. 14. And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven, 20. And almost all things are by the law purged with blood; and without shedding of blood is no remission, Heb. ix. 22. So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation, 28. And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world, 1 John ii. 2. After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands, Rev. vii. 9. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb, 13, 14.

VER. 29.

Λέγω δὲ ὑμῖν, ὅτι οὐ μὴ πίνω ἀπ' ἄρτι ἐκ τούτου τοῦ γενήματος τῆς ἀμπέλου, ἕως τῆς ἡμέρας ἐκείνης, ὅταν αὐτὸ πίνω μεθ' ὑμῶν καὶνὸν ἐν τῇ βασιλείᾳ τοῦ πατρὸς μου.

But I say unto you, ^a I will not drink henceforth of this fruit of the vine, ^b until that day when I drink it new ^c with you in my Father's kingdom.

^a Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God, Mark xiv. 25. And he said unto them, With desire have I desired to eat this Passover with you before I suffer: For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: For I say

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unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come, Luke xxii. 15—18.

^b For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come, Luke xiii. 18. For where two or three are gathered together in my name, there am I in the midst of them, Matt. xviii. 20. Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world, xxviii. 20. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you, John xvi. 22.

^c Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear, Matt. xiii. 43. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, xv. 34. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom, Luke xii. 32. For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come, xxii. 18. And I appoint unto you a kingdom, as my Father hath appointed unto me; That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel, 29, 30. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes, Rev. vii. 17.

VER. 30.

Καὶ ὑμνήσαντες, ἐξῆλθον εἰς τὸ ὄρος τῶν ὀλιβίων.

And ^a when they had sung an ^a hymn, they went out into the mount of Olives.

^b Or, psalm.

^a Sing aloud unto God our strength: make a joyful noise unto the God of Jacob. Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery. Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day. For this was a statute for Israel, and a law of the God of Jacob, Psal. lxxxi. 1—4. And when he had sung an hymn, they went out into the mount

of Olives, Mark xiv. 26. Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ, Ephes. v. 19, 20. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him, Col. iii. 16, 17.

^b And he came out, and went as he was wont, to the mount of Olives; and his disciples also followed him, Luke xxii. 39. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence, John xiv. 31. When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples. And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples. Judas then, having received a band of men and officers from the Chief Priests and Pharisees, cometh thither with lanterns and torches and weapons. Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? xviii. 1—4.

VER. 31.

Τότε λέγει αὐτοῖς ὁ Ἰησοῦς· Πάντες ὑμεῖς σκανδαλισθήσεσθε ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ· γίγνεται γάρ· Πατάξω τὸν ποιμένα, καὶ διασκορπισθήσεται τὰ πρόβατα τῆς ποιμνῆς.

Then saith Jesus unto them, ^a All ye shall be offended because of me this night: for it is written, ^b I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

^a But all this was done, that the Scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled, ver. 56. And blessed is he, whosoever shall not be offended in me, xi. 6. And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will

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smite the shepherd, and the sheep shall be scattered. But after that I am risen, I will go before you into Galilee, Mark xiv. 27, 28. And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren, Luke xxii. 31, 32. Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me, John xvi. 32.

^b Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand, Isa. liii. 10. Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones, Zech. xiii. 7.

^c He hath put my brethren far from me, and mine acquaintance are verily estranged from me. My kinsfolk have failed, and my familiar friends have forgotten me. They that dwell in mine house, and my maids, count me for a stranger: I am an alien in their sight. I called my servant, and he gave me no answer; I intreated him with my mouth, Job xix. 13—16. My lovers and my friends stand aloof from my sore; and my kinsmen stand afar off, Psal. xxxviii. 11. Reproach hath broken my heart; and I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none, lxi. 20. Lover and friend hast thou put far from me, and mine acquaintance into darkness, lxxxviii. 18. I called for my lovers, but they deceived me: my priests and mine elders gave up the ghost in the city, while they sought their meat to relieve their souls, Lam. i. 19. And they were scattered, because there is no shepherd: and they became meat to all the beasts of the field, when they were scattered. My sheep wandered through all the mountains, and upon every high hill: yea, my flock

was scattered upon all the face of the earth, and none did search or seek after them, Ezek. xxxiv. 5, 6.

VER. 32.

Μετὰ δὲ τὸ ἐγερθῆναι με, προῶν ὑμᾶς εἰς τὴν Γαλιλαίαν.

But after ^a I am risen again, ^b I will go before you into Galilee.

^a See on chap. xvi. ver 21. clause 3.

^b He is not here: for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you, Matt. xxviii. 6, 7. Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them, 16. But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you, Mark xvi. 7. After these things Jesus shewed himself again to the disciples at the sea of Tiberias: and on this wise shewed he himself, John xxi. 1.

VER. 33.

Ἀποκριθεὶς δὲ ὁ Πέτρος, εἶπεν αὐτῷ· Εἰ καὶ πάντες σκανδαλισθῶσιν ἐν σοί, ἐγὼ οὐδέποτε σκανδαλισθήσομαι.

Peter answered and said unto him, ^a Though all men shall be offended because of thee, ^b yet will I never be offended.

^a But Peter said unto him, Although all shall be offended, yet will not I, Mark xiv. 29. And he said unto him, Lord, I am ready to go with thee, both into prison, and to death, Luke xxii. 33. Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards. Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake, John xiii. 36, 37.

^b Hold up my goings in thy paths, that my footsteps slip not, Psal. xvii. 5. Uphold me according unto thy word, that I may live: and let me not be ashamed of my hope. Hold thou me up, and I shall be safe: and I will have respect unto thy statutes continually, cxix. 116, 117. Pride goeth before destruction, and an haughty spirit before a fall. Better it is

to be of an humble spirit with the lowly, than to divide the spoil with the proud, Prov. xvi. 18, 19. Most men will proclaim every one his own goodness: but a faithful man who can find? xx. 6. The heart is deceitful above all things, and desperately wicked: who can know it? Jer. xvii. 9.

VER. 34.

Ἐφη αὐτῷ ὁ Ἰησοῦς· Ἀμὲν λέγω σοί, ὅτι ἐν ταύτῃ τῇ νυκτὶ πρὶν ἀλέκτορα φωνῆσαι, τρίς ἀπαρνήσῃ με.

Jesus said unto him, ^aVerily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.

^a And Jesus saith unto him, Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice, Mark xiv. 30. And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me, Luke xxii. 34. Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice, John xiii. 38.

VER. 35.

Λέγει αὐτῷ ὁ Πέτρος· Κἀν δὲ με σὺν σοὶ ἀποθάνειν, οὐ μὴ σὲ ἀπαρνήσομαι. Ὅμοι-
ως καὶ πάντες οἱ μαθηταὶ εἶπον.

Peter said unto him, ^aThough I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

^a Happy is the man that feareth alway: but he that hardeneth his heart shall fall into mischief, Prov. xxviii. 14. A man's pride shall bring him low: but honour shall uphold the humble in spirit, xxix. 23. Wherefore let him that thinketh he standeth, take heed lest he fall, 1 Cor. x. 12. Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling, Phil. ii. 12.

VER. 36.

Τότε ἔρχεται μετ' αὐτῶν ὁ Ἰησοῦς εἰς χωρίον λεγόμενον Γεθσημανῆ· καὶ λέγει τοῖς μαθηταῖς· Καθίστατε αὐτόν, ἕως οὗ ἀπελθὼν προσεύξομαι ἐκεῖ.

Then cometh Jesus with them unto ^aa place called Gethsemane, and saith unto the disciples, Sit ye here, ^bwhile I go and pray yonder.

^a And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray, Mark xiv. 32. And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him, Luke xxii. 39. When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples, John xviii. 1.

^b Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared, Heb. v. 7.

VER. 37.

Καὶ παραλαβὼν τὸν Πέτρον καὶ τοὺς δύο υἱοὺς Ζεβεδαίου, ἤρξατο λυπεῖσθαι καὶ ἀδυνατεῖν.

And he took with him ^aPeter and the two sons of Zebedee, and began to be ^bsorrowful and very heavy.

^a See on Matt. xvii. ver. 1. clauses 1, 2:

^b And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy. And saith unto them, My soul is exceeding sorrowful unto death; tarry ye here and watch, Mark xiv. 33, 34. Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour, John xii. 27.

VER. 38.

Τότε λέγει αὐτοῖς· Περιλυπὸς ἵστιν ἡ ψυχὴ μου ἕως θανάτου· μέναιτε ὅδε, καὶ γρηγορεῖτε μετ' ἐμοῦ.

Then saith he unto them, ^aMy soul is exceeding sorrowful, even unto death: ^btarry ye here, and watch with me.

^a Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand, Isa. liii. 10. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Rom. viii. 32. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in

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him, 2 Cor. v. 21. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree, Gal. iii. 13. Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed, 1 Pet. ii. 24. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit, iii. 18.

^b And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? ver. 40. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh, xxv. 13.

VER. 39.

Καὶ προελθὼν μικρὸν, ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ, προσευχόμενος, καὶ λέγων Πάτερ μου, εἰ δυνατόν ἔστι, παρελθέτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο· πλὴν οὐχ ὡς ἐγὼ θέλω, ἀλλ' ὡς σὺ.

And he went a little further, ^a and fell on his face, and prayed, saying, ^b O my Father, ^c if it be possible, ^d let this cup pass from me: nevertheless ^e not as I will, but as thou wilt.

^a And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto thee, take away this cup from me: nevertheless not what I will, but what thou wilt, Mark xiv. 35, 36. And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine be done, Luke xxiii. 41, 42.

^b Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour, John xii. 27. See also on chap. vii. ver. 21. clause 4.

^c For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect, Matt. xxiv. 24. See also on chap. xxiv. ver. 24. clause 3.

^d But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able, Matt. xx. 22. Then said Jesus unto Peter, Put up thy sword into thy sheath: the cup which my Father hath given me, shall I not drink it? John xviii. 11.

^e But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence, John xiv. 31. We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbour for his good to edification. For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me, Rom. xv. 1—3. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross, Phil. ii. 8.

VER. 40.

Καὶ ἔρχεται πρὸς τοὺς μαθητὰς, καὶ εὐρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ· Οὕτως οὐκ ἰσχύσατε μίαν ὥραν γρηγορεῖν μετ' ἐμοῦ;

And he cometh unto the disciples, ^a and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?

^a And he came and found them asleep again: for their eyes were heavy, ver. 43. While the bridegroom tarried, they all slumbered and slept, xxv. 5. And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour? Mark xiv. 37. But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him, Luke ix. 32. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, xxii. 45.

VER. 41.

Γρηγορεῖτε, καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθῃτε εἰς πειρασμόν. Τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής.

^a Watch and pray, ^b that ye enter not into temptation: ^c the spirit indeed is willing, but the flesh is weak.

^a See on chap. xxiv. ver. 42. clause 1.

^b See on chap. vi. ver. 13. clause 1.

^c For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin, Rom. vii. 18—25.

VER. 42.

Πάλιν ἐκ δευτέρου ἀπελθὼν προσεκύματο, λέγων· Πάτερ μου, εἰ οὐ δύναται τοῦτο τὸ ποτήριον παρελθεῖν ἀπ' ἐμοῦ, ἔαν μὴ αὐτὸ πίνω, γενήσεται τὸ θέλημά σου.

He went away again ^a the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

^a And again he went away, and prayed, and spake the same words. And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him, Mark xiv. 39, 40. Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; Though he were a Son, yet learned he obedience by the things which he suffered, Heb. v. 7, 8.

VER. 43.

Καὶ ἔλθων εὗρίσκει αὐτοὺς πάλιν καθεύδοντας· ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ βαρηνμένοι.

And he came and found them asleep again: ^a for their eyes were heavy.

^a But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his

glory, and the two men that stood with him, Luke ix. 32.

VER. 44.

Καὶ ἀφείς αὐτοὺς, ἀπελθὼν πάλιν, προσεκύματο ἐκ τρίτου, τὸν αὐτὸν λόγον εἰπὼν.

And he left them, and went away again, and ^a prayed the third time, saying the same words.

^a And he spake a parable unto them to this end, that men ought always to pray, and not to faint, Luke xviii. 1. For this thing I besought the Lord thrice, that it might depart from me, 2 Cor. xii. 8.

VER. 45.

Τότε ἔρχεται πρὸς τοὺς μαθητὰς αὐτοῦ, καὶ λέγει αὐτοῖς· Καθεύετε τὸ λοιπὸν, καὶ ἀναπαύεσθε· ἰδοὺ, ἤγγικεν ἡ ὥρα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἀμαρτωλῶν.

Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, ^a the hour is at hand, and the Son of man is betrayed into the hands of sinners.

^a And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners. Rise up, let us go; lo, he that betrayeth me is at hand, Mark xiv. 41, 42. When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness, Luke xxii. 53. Now before the feast of the Passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end, John xiii. 1. These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee, xvii. 1.

VER. 46.

Ἐγείρεσθε, ἄγωμεν, ἰδοὺ, ἤγγικεν ὁ παραδιδούς με.

Rise, ^a let us be going: behold, he is at hand that doth betray me.

^a But I have a baptism to be baptized with; and how am I straitened till it be accomplished! Luke xii. 50. And he said unto them, With desire

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I have desired to eat this Passover with you before I suffer, xxii. 15. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do, John xiv. 31. Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus, Acts xxi. 13.

VER. 47.

Καὶ ἔτι αὐτοῦ λαλοῦντος, ἰδοὺ, Ἰούδας εἰς τῶν δώδεκα ἦλθε, καὶ μετ' αὐτοῦ ὄχλος πολλὸς μετὰ μαχαίρων καὶ ξύλων, ἀπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων τοῦ λαοῦ.

And while he yet spake, ^alo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the Chief Priests and elders of the people.

^a In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me, ver. 55. And immediately while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the Chief Priests and the Scribes and the elders, Mark xiv. 43. And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? Luke xxii. 47, 48. When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples. And Judas also, which betrayed him, knew the place: for Jesus oft times resorted thither with his disciples. Judas then, having received a band of men and officers from the Chief Priests and Pharisees, cometh thither with lanterns and torches and weapons. Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them. As soon then as he had said unto them,

I am he, they went backward, and fell to the ground. Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am he. If therefore ye seek me, let these go their way, John xviii. 1—8. Men and brethren, this Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus, Acts i. 16.

VER. 48.

Ὁ δὲ παραδίδους αὐτὸν, ἔδωκεν αὐτοῖς σημεῖον, λέγων· Ὁν ἂν φιλήσῃ, αὐτὸς ἐστὶ κερήσαστε αὐτόν.

Now he that betrayed him gave them a sign, saying, ^aWhomsoever I shall kiss, that same is he: behold him first.

^a And when Abner was returned to Hebron, Joab took him aside in the gate to speak with him quietly, and smote him there under the fifth rib, that he died, for the blood of Asahel his brother, 2 Sam. iii. 27. And Joab said to Amasa, Art thou in health, my brother? and Joab took Amasa by the beard with the right hand to kiss him. But Amasa took no heed to the sword that was in Joab's hand: so he smote him therewith in the fifth rib, and shed out his bowels to the ground, and struck him not again; and he died. So Joab and Abishai his brother pursued after Sheba the son of Bichri, xx. 9, 10. Draw me not away with the wicked, and with the workers of iniquity, which speak peace, to their neighbours, but mischief is in their hearts, Psal. xxviii. 3. He hath put forth his hands against such as be at peace with him: he hath broken his covenant. The words of his mouth were smoother than butter, but war was in his heart: his words were softer than oil, yet were they drawn swords, Iv. 20, 21.

^b And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely, Mark xiv. 44.

VER. 49.

Καὶ εὐθὺς προσελθὼν τῷ Ἰησοῦ, εἶπε· Καίρε, ῥαββί· καὶ κατεφίλησεν αὐτόν.

And forthwith he came to Jesus, and said, ^aHail, master; ^band kissed him.

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^a And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand : and they bowed the knee before him, and mocked him, saying, Hail, king of the Jews ! And they spit upon him, and took the reed, and smote him on the head, xxvii. 29, 30. And began to salute him, Hail, King of the Jews ! Mark xv. 18. And said, Hail, King of the Jews ! And they smote him with their hands, John ix. 3.

^b Faithful are the wounds of a friend ; but the kisses of an enemy are deceitful, Prov. xxvii. 6. And as soon as he was come, he goeth straightway to him, and saith, Master, master ; and kissed him. And they laid their hands on him, and took him, Mark xiv. 45, 46. Thou gavest me no kiss : but this woman since the time I came in hath not ceased to kiss my feet, Luke vii. 45. Greet all the brethren with an holy kiss, 1 Thess. v. 26.

VER. 50.

Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· Ἐταῖρε, ἐφ' ὃ πάρεμι· τότε προσελθόντες ἐπέβαλον τὰς χεῖρας ἐπὶ τὸν Ἰησοῦν, καὶ ἐκράτησαν αὐτόν.

And Jesus said unto him, ^a Friend, wherefore art thou come ? Then came they, and laid hands on Jesus, and took him.

^a But he answered one of them, and said, Friend, I do thee no wrong ; didst thou not agree with me for a penny ? xx. 13. Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me, Psal. xli. 9. But it was thou, a man, mine equal, my guide, and mine acquaintance. We took sweet counsel together, and walked unto the house of God in company, lv. 13, 14. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss ? Luke xxii. 48.

VER. 51.

Καὶ ἰδοὺ, εἰς τὴν μετὰ Ἰησοῦ, ἐκτείνας τὴν χεῖρα, ἀπέσπασε τὴν μάχαιραν αὐτοῦ· καὶ πατάξας τὸν δούλον τοῦ ἀρχιερέως, ἀφῆκεν αὐτὸ τὸ ὄντιον.

And, behold, ^a one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the High Priest's, and smote off his ear.

^a And one of them that stood by drew a sword, and smote a servant

of the High Priest, and cut off his ear, Mark xiv. 47. But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of, Luke ix. 55. Then Simon Peter having a sword drew it, and smote the High Priest's servant, and cut off his right ear. The servant's name was Malchus. Then said Jesus unto Peter, Put up thy sword into the sheath : the cup which my Father hath given me, shall I not drink it ? John xviii. 10, 11. Jesus answered, My kingdom is not of this world : if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews, 36. For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds, 2 Cor. x. 4.

VER. 52.

Τότε λέγει αὐτῷ ὁ Ἰησοῦς· Ἀπόστρεψόν σου τὴν μάχαιραν εἰς τὸν τόπον αὐτῆς· πάντες γὰρ οἱ λαβόντες μάχαιραν, ἐν μάχαιρᾳ ἀπολούνται.

Then said Jesus unto him, ^a Put up again thy sword into his place : for all ^b they that take the sword shall perish with the sword.

^a Dearly beloved, avenge not yourselves, but rather give place unto wrath : for it is written, Vengeance is mine ; I will repay, saith the Lord, Rom. xii. 19. For even hereunto were ye called : because Christ also suffered for us, leaving us an example, that ye should follow his steps : Who did no sin, neither was guile found in his mouth : Who, when he was reviled, reviled not again ; when he suffered, he threatened not ; but committed himself to him that judgeth righteously, 1 Pet. ii. 21—23. See also on chap. v. ver. 39. clause 2.

^b Whoso sheddeth man's blood, by man shall his blood be shed : for in the image of God made he man, Gen. ix. 6. But thou, O God, shalt bring them down into the pit of destruction : bloody and deceitful men shall not live out half their days ; but I will trust in thee, Psal. lv. 23. Because thou hast had a perpetual hatred, and hast shed the blood of the children of Israel by the force of the sword in the time of their calamity, in the time that their iniquity had an end : Therefore, as I live, saith the Lord God, I

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will prepare thee unto blood, and blood shall pursue thee: sith thou hast not hated blood, even blood shall pursue thee, Ezek. xxxv. 5, 6. He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints, Rev. xiii. 10. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy, xvi. 6.

VER. 53.

*Ὡς δοκεῖς ὅτι οὐ δύναμαι ἄρτι παρακαλέσαι τὸν πατέρα μου, καὶ παραστήσει μοι πλείους ἢ δώδεκα λεγιῶνας ἀγγέλων;

Thinkest thou that I cannot now pray to my Father, ^aand he shall presently give me more than twelve ^blegions of angels?

^aWhen the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, Matt. xiv. 31. And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha, 2 Kings vi. 17. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousands times ten thousand stood before him: the judgment was set, and the books were opened, Dan. vii. 10. And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, 2 Thess. i. 7. And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, Jude 14.

^bAnd Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him, Luke viii. 30.

VER. 54.

Πῶς οὖν πληρωθῶσιν αἱ γραφαί, ὅτι οὕτως δεῖ γινώσθαι;

But ^ahow then shall the Scriptures be fulfilled, ^bthat thus it must be.

^aAnd he said unto them, These are the words which I spake unto you,

while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the Scriptures. And said unto them, Thus is it written, and thus it behoved Christ to suffer, and to rise from the dead the third day, Luke xxiv. 44—46. If he called them gods unto whom the word of God came, and the Scripture cannot be broken, John x. 35.

^bSee on ver. 24. clause 1.

VER. 55.

Ἐν ἐκείνῃ τῇ ὥρᾳ εἶπεν ὁ Ἰησοῦς τοῖς ὄχλοις· Ὡς ἐπὶ ληστὴν ἐξήλαθε μετὰ μαχαίρων καὶ ξύλων συλλαβεῖν με; καθ' ἡμέραν πρὸς ὑμᾶς ἐκαθεζόμην διδάσκων ἐν τῷ ἱερῷ, καὶ οὐκ ἐκρατήσατέ με.

In that same hour said Jesus to the multitudes, ^aAre ye come out as against a thief with swords and staves for to take me? ^bI sat daily with you teaching in the temple, and ye laid no hold on me.

^aAnd Jesus answered and said unto them, Are ye come out, as against a thief, with swords and with staves to take me? I was daily with you in the temple teaching, and ye took me not: but the Scriptures must be fulfilled. And they all forsook him, and fled, Mark xiv. 48—50. Then Jesus said unto the Chief Priests and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness, Luke xxii. 52, 53.

^bAnd Jesus answered and said, while he taught in the temple, How say the Scribes that Christ is the Son of David? Mark xii. 35. And in the day-time he was teaching in the temple; and at night he went out, and abode in the mount that is called the mount of Olives. And all the people came early in the morning to him in the temple, for to hear him, Luke xxi. 37, 38. And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them, John viii. 2. Jesus answered him, I spake open-

ly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said, xviii. 20, 21.

VER. 56.

Τούτο δὲ ὅλον γέγονεν, ἵνα πληρωθῶσιν αἱ γραφαὶ τῶν προφητῶν. Τότε οἱ μαθηταὶ πάντες, ἀφέντες αὐτὸν, ἐφυγον.

But all this was done, ^athat the Scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

^aThat confirmeth the word of his servant, and performeth the counsel of his messengers; Isa. xlv. 26. Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain, Acts ii. 23. See also on chap. i. ver. 22.

VER. 57.

Οἱ δὲ κρατήσαντες τὸν Ἰησοῦν, ἀπήγαγον πρὸς Καϊάφαν τὸν ἀρχιερεῖα, ὅπου οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι συνήχθησαν.

And ^athey that had laid hold on Jesus led him away to Caiaphas the High Priest, where the Scribes and the elders were assembled.

^a And they led Jesus away to the High Priest: and with him were assembled all the Chief Priests and the elders and the Scribes. And Peter followed him afar off, even into the palace of the High Priest; and he sat with the servants, and warmed himself at the fire, Mark xiv. 53, 54. Then took they him, and led him, and brought him into the High Priest's house. And Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them, Luke xxii. 54, 55. Then the band and the captain and officers of the Jews took Jesus, and bound him, And led him away to Annas first; for he was father in law to Caiaphas, which was the High Priest that same year. Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people, John xviii. 12—14. Now Annas had sent him bound unto Caiaphas the High Priest, 24.

VER. 58.

Ὁ δὲ Πέτρος ἠκολούθει αὐτῷ ἀπὸ μακρόθεν, ἕως τῆς αὐλῆς τοῦ ἀρχιερέως· καὶ εἰσελθὼν ἔσω, ἐκάθητο μετὰ τῶν ὑπηρέτων, ἰδεῖν τὸ τέλος.

^aBut Peter followed him afar off unto the High Priest's palace, and went in, and sat with the servants, to see the end.

^a And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the High Priest, and went in with Jesus into the palace of the High Priest. But Peter stood at the door without. Then went out that other disciple which was known unto the High Priest, and spake unto her that kept the door, and brought in Peter, John xviii. 15, 16. And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not, 25.

VER. 59.

Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ τὸ συνέδριον ὅλον ἔζητον ψευδομαρτυρίαν κατὰ τοῦ Ἰησοῦ, ὅπως αὐτὸν θανατώσασιν.

Now the Chief Priests, and elders, and all the council, ^asought false witness against Jesus, to put him to death;

^a Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty, Psal. xxvii. 12. False witnesses did rise up; they laid to my charge things that I knew not. They rewarded me evil for good to the spoiling of my soul: xxxv. 11, 12. Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law? They gather themselves together against the soul of the righteous, and condemn the innocent blood, xciv. 20, 21. A man that beareth false witness against his neighbour is a maul, and a sword, and a sharp arrow, Prov. xv. 18. And the Chief Priests and all the council sought for witness against Jesus to put him to death; and found none. For many bare false witness against him, but their witness agreed not together, Mark xiv. 55, 56. Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and against God. And they stirred up the people, and the elders, and the Scribes, and came upon him, and caught him, and brought him to

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the council, And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law, Acts vi. 11—13.

VER. 60.

Καὶ οὐχ εὗρον. Καὶ πολλῶν ψευδομαρτύρων προσελθόντων, οὐχ εὗρον. Ἐστέρον δὲ προσελθόντες δύο ψευδομάρτυρες,

But ^a found none : yea, though many false witnesses came, yet found they none.

^b At the last came two false witnesses,

^a Then the presidents and princes sought to find occasion against Daniel concerning the kingdom ; but they could find none occasion nor fault ; forasmuch as he was faithful, neither was there any error or fault found in him. Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God, Dan. vi. 4, 5. Sound speech, that cannot be condemned ; that he that is of the contrary part may be ashamed, having no evil thing to say of you, Tit. ii. 8. Having a good conscience ; that, whereas they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ, 1 Pet. iii. 16.

^b One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth : at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established, Deut. xix. 15. And there arose certain, and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither so did their witness agree together, Mark xiv. 57—59.

VER. 61.

Εἰπὼν Οὗτος ἔφη· Δύναμαι καταλῦσαι τὸν ναὸν τοῦ Θεοῦ, καὶ διὰ τριῶν ἡμερῶν οἰκοδομῆσαι αὐτόν.

And said, ^a This fellow said, ^b I am able to destroy the temple of God, and to build it in three days.

^a And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth, ver. 71. But when the Pharisees heard it, they said, this fellow

doth not cast out devils, but by Beelzebub the prince of the devils, xii. 24. And say, Thus saith the king, Put this fellow in the prison, and feed him with bread of affliction and with water of affliction, until I come in peace, 1 Kings xxii. 27. But I am a worm, and no man ; a reproach of men, and despised of the people. All they that see me laugh me to scorn : They shoot out the lip, they shake the head, saying, Psal. xxii. 6, 7. Thus saith the Lord, the redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and he shall choose thee, Isa. xlix. 7. He is despised and rejected of men ; a man of sorrows, and acquainted with grief : and we hid as it were our faces from him : he was despised and we esteemed him not, liii. 3. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a King, Luke xxiii. 2. We know that God spake unto Moses : as for this fellow, we know not from whence he is, John ix. 29.

^b And saying, Thou that destroyest the temple, and buidest it in three days, save thyself. If thou be the Son of God, come down from the cross, Matt. xxvii. 40. And they that passed by railled on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buidest it in three days, Mark xv. 29. Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days ? But he spake of the temple of his body, John ii. 19—21. And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law, Acts vi. 13.

VER. 62.

Καὶ ἀναστὰς ὁ ἀρχιερεὺς, εἶπεν αὐτῷ· Οὐδὲν ἀποκρίνη ; τί οὗτοί σου καταμαρτυροῦσιν ;

And the High Priest arose, and said unto him, ^a Answerest thou nothing? what is it which these witness against thee?

^a And when he was accused of the Chief Priests and elders, he answered nothing. Then said Pilate unto him, Hearst thou not how many things they witness against thee? And he answered him to never a word; inasmuch that the governor marvelled greatly, Matt. xxvii. 12—14. And the High Priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? What is it which these witness against thee? Mark xiv. 60. Then he questioned with him in many words; but he answered him nothing, Luke xxiii. 9. The High Priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said. And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the High Priest so? Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me? John xviii. 19—23. And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin, xix. 9—11.

VER. 63.

Ὁ δὲ ἱερεὺς ἐρωτᾷ αὐτὸν. Καὶ ἀποκριθεὶς ὁ ἀρχιερεὺς, εἶπεν αὐτῷ· Ἐξορκίζω σε κατὰ τοῦ Θεοῦ τοῦ ζῶντος, ἵνα ἡμῖν εἰπῃς, εἰ σὺ εἶ ὁ Χριστός, ὁ υἱὸς τοῦ Θεοῦ.

But ^a Jesus held his peace. And the High Priest answered and said unto him, ^b I adjure thee by the living God, that thou tell us whether thou be ^c the Christ, ^d the Son of God.

^a They also that seek after my life

lay snares for me: and they that seek my hurt speak mischievous things, and imagine deceits all the day long. But I, as a deaf man, heard not; and I was as a dumb man that openeth not his mouth. Thus I was as a man that heareth not, and in whose mouth are no reproofs, Psal. xxxviii. 12—14. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth, Isa. liii. 7. Shadrach, Meshach, and Abednego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter, Dan. iii. 16. The place of the Scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth. And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus, Acts viii. 32—35. Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously, 1 Pet. ii. 23.

^b And if a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known of it; if he do not utter it, then he shall bear his iniquity, Lev. v. 1. And the king said unto him, How many times shall I adjure thee that thou tell me nothing but that which is true in the name of the Lord? 1 Kings xxii. 16. Whoso is partner with a thief hateth his own soul: he heareth cursing and bewrayeth it not, Prov. xxix. 24.

^c See on John i. ver. 41.

^d See on chap. xiv. ver. 33. clause 2.

VER. 64.

Λέγει αὐτῷ ὁ ἱερεὺς· Σὺ εἰπας· πλὴν λέγω ὑμῖν ὅτι ἄρτι ὤφεισθε τὸν υἱὸν τοῦ ἀνθρώπου καθήμενον ἐν δεξιῶν τῆς δυνάμεως, καὶ ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ.

Jesus saith unto him, ^a Thou hast said: nevertheless I say unto you,

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^b Hereafter shall ye see the Son of man sitting on the ^c right hand of power, and coming in the clouds of heaven.

^a Then Jōdas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said, ver. 25. And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest, xxvii. 11. And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven, Mark xiv. 62. Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am, Luke xxii. 70. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice, John xviii. 37.

^b See on chap. xvi. ver. 27, clause 1.

^c See on ch. xxv. ver. 33, clause 2.

VER. 65.

Τότε ὁ ἀρχιερεὺς διέρρηξε τὰ ἱμάτια αὐτοῦ, λέγων· Ὅτι ἐβλάσφημοι· τί ἔτι χεῖραν ἔχουμεν μαρτύραν; Ἰδοὺ, νῦν ἡκούσατε τὴν βλασφημίαν αὐτοῦ·

Then ^a the High Priest rent his clothes, saying, ^b He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.

^a And he that is the High Priest among his brethren, upon whose head the anointing oil was poured, and that is consecrated to put on the garments, shall not uncover his head, nor rend his clothes, Lev. xxi. 10. Then the High Priest rent his clothes, and saith, What need we any further witnesses? Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death, Mark xiv. 63, 64.

^b If he called them gods, unto whom the word of God came, and the Scripture cannot be broken; Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said I am the Son of God? John x. 35, 36. See also on chap. ix. ver. 3. clause 2.

VER. 66.

Τί ὑμῖν δοκεῖ; Οἱ δὲ ἀποκριθέντες, εἶπον· Ἐνοχὸς θανάτου ἐστὶ.

What think ye? They answered and said, ^a He is guilty of death.

^a And the Israelitish woman's son blasphemed the name of the Lord, and cursed. And they brought him unto Moses, (and his mother's name was Shelomith, the daughter of Dibri, of the tribe of Dan :) And they put him in ward, that the mind of the Lord might be shewed them. And the Lord spake unto Moses, saying, Bring forth him that hath cursed without the camp; and let all that heard him lay their hands upon his head, and let all the congregation stone him. And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall bear his sin. And he that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the Lord, shall be put to death, Lev. xxiv. 11—16. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God, John xix. 7. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers, Acts vii. 52. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him. And though they found no cause of death in him, yet desired they Pilate that he should be slain, xiii. 27, 28. Ye have condemned and killed the Just; and he doth not resist you, James v. 6.

VER. 67.

Τότε ἐνέπτυσαν εἰς τὸ πρόσωπον αὐτοῦ, καὶ ἐκολάφισαν αὐτόν· οἱ δὲ ἑρράπισαν,

Then ^a did they spit in his face, and buffeted him; ^b and others smote him with ^c the palms of their hands,

^a Or, rods.

^a And they spit upon him, and took the reed, and smote him on the head, Matt. xxvii. 30. Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house, Deut. xxv. 9. And now am I their song, yea, I am their byword. They abhor me, they flee far from me, and spare not to spit in my face. Because he hath loosed my cord, and afflicted me, they have also let loose the bridle before me, Job xxx. 9—11. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting, Isa. l. 6. As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men, lii. 14. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not, liii. 3. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy; and the servants did strike him with the palms of their hands, Mark xiv. 65. And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him, xv. 19. Being defamed, we intreat: we are made as the filth of the earth, and are the offscouring of all things unto this day, 1 Cor. iv. 13. Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God, Heb. xii. 2.

^b And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the High Priest so? John xviii. 22. And the High Priest Ananias commanded them that stood by him to smite him on the mouth. Then said Paul unto him, God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest thou me to be smitten con-

trary to the law, Acts xxiii. 2, 3. See also on chap. v. ver. 39. clause 3.

VER. 68.

Λίγωντες· Προφῆτευσον ἡμῖν, Χριστὲ, τίς ἐστιν ὁ παίσας σε;

Saying, ^a Prophesy unto us, ^b thou Christ, Who is he that smote thee?

^a And they that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the Chief Priests mocking him, with the Scribes and elders, said, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. The thieves also, which were crucified with him, cast the same in his teeth, Matt. xxvii. 39—44. And they said one to another, Behold, this dreamer cometh. Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams, Gen. xxxvii. 19, 20. And it came to pass, when their hearts were merry, that they said, Call for Samson, that he may make us sport. And they called for Samson out of the prison-house; and he made them sport: and they set him between the pillars, Judg. xvi. 25. And the men that held Jesus mocked him, and smote him. And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee? And many other things blasphemously spake they against him, Luke xxii. 63—65.

^b And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! Matt. xxvii. 28, 29. And began to salute him, Hail, King of the Jews! And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him,

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Mark xv. 18, 19. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, And said, Hail, King of the Jews! And they smote him with their hands, John xix. 2, 3. And it was the preparation of the Passover, and about the sixth hour: and he saith unto the Jews, Behold your King! But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? the Chief Priests answered, We have no king but Cæsar, 14, 15.

VER. 69.

Ὁ δὲ Πέτρος ἔξω ἐκάθητο ἐν τῇ αὐλῇ· καὶ προσέλθεν αὐτῷ μία παιδίσκη, λέγουσα· Καὶ σὺ ἦσθα μετὰ Ἰησοῦ, τοῦ Γαλιλαίου.

Now ^a Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with ^b Jesus of Galilee.

^a But Peter followed him afar off unto the High Priest's palace, and went in, and sat with the servants, to see the end, ver. 58. And as Peter was beneath in the palace, there cometh one of the maids of the High Priest: And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew, Mark xiv. 66—68. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. And he denied him, saying, Woman, I know him not, Luke xxii. 55—57. And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not, John xviii. 25.

^b See on chap. ii. ver. 22.

VER. 70.

Ὁ δὲ ἠνέσκατο ἐμπροσθεν πάντων, λέγων· Οὐκ οἶδα τί λέγετε.

But ^a he denied before them all, saying, I know not what thou sayest.

^a Jesus said unto him, Verily I say unto thee, That this night, before the

cock crew, thou shalt deny me thrice. Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples, ver. 34, 35. He that trusteth in his own heart is a fool: but whoso walketh wisely, he shall be delivered, Prov. xxviii. 26. A man's pride shall bring him low; but honour shall uphold the humble in spirit, xxix. 23. The fear of man bringeth a snare: but whoso putteth his trust in the Lord shall be safe, 25. And of whom hast thou been afraid or feared, that thou hast lied, and hast not remembered me, nor laid it to thy heart? have not I held my peace even of old, and thou fearest me not? Isa. lvii. 11. The heart is deceitful above all things, and desperately wicked: who can know it? Jer. xvii. 9. Well; because of unbelief they were broken off, and thou standest by faith. He not highminded, but fear, Rom. xi. 20. Wherefore let him that thinketh he standeth, take heed lest he fall, 1 Cor. x. 12.

VER. 71.

Ἐξελθόντα δὲ αὐτὸν εἰς τὸν πυλῶνα, εἶδεν αὐτὸν ἄλλη, καὶ λέγει τοῖς ἐκεῖ· Καὶ οὗτος ἦν μετὰ Ἰησοῦ τοῦ Ναζαρεταίου.

^a And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth.

^a But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew. And a maid saw him again, and began to say to them that stood by, This is one of them, Mark xiv. 68, 69. And after a little while another saw him, and said, Thou art also of them, Luke xxii. 58. And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not. One of the servants of the High Priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him? John xviii. 25—27.

VER. 72.

Καὶ πάλιν ἠνέσκατο μὲθ' ὅρκου· Ὅτι οὐκ οἶδα τὸν ἀνθρώπον.

And again he denied ^a with an oath, ^b I do not know the man.

A. D. 33.

MATT. XXVI. 72—74.

A. D. 33.

^a But I say unto you, Swear not at all; neither by heaven; for it is God's throne: Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King, Matt. v. 34. Neither shalt thou swear by thy head, because thou canst not make one hair white or black, 36. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain, Exod. xx. 7. Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah, which swear by the name of the Lord, and make mention of the God of Israel, but not in truth, nor in righteousness, Isa. xlviii. 1. Then said he unto me, This is the curse that goeth forth over the face of the whole earth: for every one that stealeth, shall be cut off as on this side according to it; and every one that sweareth shall be cut off as on that side according to it. I will bring it forth, saith the Lord of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it with the timber thereof, and the stones thereof, Zech. v. 3, 4. And let none of you imagine evil in your hearts against his neighbour; and love no false oath: for all these are things that I hate, saith the Lord, viii. 17. And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts, Mal. iii. 5.

^b Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew, ver. 74. And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me, Luke xxii. 34.

VER. 73.

Μετὰ μικρὸν δὲ προσελθόντος οἱ ἐστώτες, εἶπον τῷ Πέτρῳ· Ἀληθῶς καὶ σὺ ἐξ αὐτῶν εἶ· καὶ γὰρ ἡ λαλιά σου δηλῶν σὺ ποιεῖς.

^a And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech bewrayeth thee.

^a And about the space of one hour after another confidently affirmed, saying, Of a truth this fellow also was with him: for he is a Galilean. And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew, Luke xxii. 59, 60. One of the servants of the High Priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him? Peter then denied again: and immediately the cock crew, John xviii. 26, 27.

VER. 74.

Τότε ᾤξατο καταθεματίζειν, καὶ ὀρμύνειν, ὅτι οὐκ οἶδα τὸν ἄνθρωπον. Καὶ εὐθέως ἀλέκτωρ ἐφώνησε.

Then ^a began he to curse and to swear, ^b saying, I know not the man. ^c And immediately the cock crew.

^a But he began to curse and to swear, saying, I know not this man of whom ye speak, Mark xiv. 71.

^b And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell, Matt. x. 28. Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven, 32, 33.

^c And Jesus saith unto him, Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice, Mark xiv. 30. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew, 68. And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept, 72. And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew, Luke xxii. 60. Peter then denied again: and immediately the cock crew, John xviii. 27.

A. D. 33.

MATT. XXVI. 75—XXVII. 1—3.

A. D. 33.

VER. 75.

Καὶ ἐμνήσθη ὁ Πέτρος τοῦ ῥήματος τοῦ Ἰησοῦ, εἰρηκότος αὐτῷ· Ὅτι πρὶν ἀλέκτορα φωνῆσαι, τρίς ἀπαρτίσῃ με. Καὶ ἐξελθὼν ἔξω, ἐκλαυσε πικρῶς.

And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. ^bAnd he went out, and wept bitterly.

^a Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice, 34.

^b But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren, Luke xxii. 32. And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out, and wept bitterly, 61, 62. Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted, Gal. vi. 1.

CHAP. XXVII.—VER. 1.

Πρωῖα δὲ γενόμενης, συμβούλιον ἔλαβον πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ κατὰ τοῦ Ἰησοῦ, ὥστε θανατῶσαι αὐτόν.

When ^athe morning was come, ^ball the Chief Priests and elders of the people took counsel against Jesus to put him to death:

^a And as soon as it was day, the elders of the people and the Chief Priests and the Scribes came together, and led him into their council, Luke xxii. 66.

^b See on chap. xii. ver. 14.

VER. 2.

Καὶ δίσαντες αὐτὸν, ἀπήγαγον, καὶ παρέδωκαν αὐτὸν Πόντιῳ Πιλάτῳ τῷ ἡγεμῶνι.

And when they had ^abound him, they led him away, ^band delivered him to Pontius Pilate the governor.

^a Then the band, and the captain, and officers of the Jews, took Jesus, and bound him, John xviii. 12. Now Annas had sent him bound unto Caiaphas the High Priest, 24. And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were

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men or women, he might bring them bound unto Jerusalem, Acts ix. 2. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison, xii. 6. Then the chief captain came near, and took him, and commanded him to be bound with two chains; and demanded who he was, and what he had done, xxi. 33. And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned? xxii. 25. Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body, Heb. xiii. 3.

^b And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again, Matt. xx. 19. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: And they shall scourge him, and put him to death: and the third day he shall rise again, Luke xviii. 32, 33. And they watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor, xx. 20. The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go, Acts iii. 13.

VER. 3.

Τότε ἰδὼν Ἰούδας ὁ παραδιδούς αὐτόν, ὅτι κατεκρίθη, μεταμεληθεὶς, ἀπέστρεψε τὰ τεράκοντα ἀργύρια τοῖς ἀρχιερεῦσι καὶ τοῖς πρεσβυτέροις,

Then ^aJudas, which had betrayed him, ^bwhen he saw that he was condemned, repented himself; and brought again the thirty pieces of silver to the Chief Priests and elders,

^a See on chap. xxvi. ver. 14, 15.

^b That the triumphing of the wicked is short, and the joy of the hypocrite but for a moment? Job xx. 5. For godly sorrow worketh repentance unto salvation not to be repented of: but the

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sorrow of the world worketh death,
2 Cor. vii. 10.

VER. 4.

Λέγον· Ἡμεῖς ἡμάρτον, παραδούς αἷμα ἀθῶν.
Οἱ δὲ εἶπον· Τί πρὸς ἡμᾶς; σὺ εἶπες.

Saying, ^a*I have sinned in that I have betrayed the innocent blood.* ^c*And they said, What is that to us? see thou to that.*

^aAnd they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us. And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is required, Gen. xlii. 21, 22. And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time: the Lord is righteous, and I and my people are wicked, Exod. ix. 27. Then Pharaoh called for Moses and Aaron in haste; and he said, I have sinned against the Lord your God, and against you. Now therefore forgive, I pray thee, my sin only this once, and entreat the Lord your God, that he may take away from me this death only, x. 16, 17. And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the Lord, as ye have said, xii. 31.

^bWhen he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him, ver. 19. And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it, 23, 24. But know ye for certain, that if ye put me to death, ye shall surely bring innocent blood upon yourselves, Jer. xxvi. 15. Wherefore they cried unto the Lord, and said, We beseech thee, O

Lord, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood: for thou, O Lord, hast done as it pleased thee, Jonah i. 14. And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go, Luke xxiii. 22. And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss, 41. Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man, 47. And though they found no cause of death in him, yet desired they Pilate that he should be slain, Acts xiii. 28. For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens, Heb. vii. 26. But with the precious blood of Christ, as of a lamb without blemish and without spot, 1 Pet. i. 19.

^cThen answered all the people, and said, His blood be on us, and on our children, ver. 25. Speaking lies in hypocrisy; having their conscience seared with a hot iron, 1 Tim. iv. 2. They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate, Tit. i. 16.

VER. 5.

Καὶ ῥίψας τὰ ἀργύρια ἐν τῷ ναῷ, ἀνέχυσεν· καὶ ἀπελθὼν, ἀτήχαστο.

And he cast down the pieces of silver in the temple, ^aand departed, and went and hanged himself.

^aNow this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood, Acts i. 18, 19.

VER. 6.

Οἱ δὲ ἀρχιερεῖς, λαβόντες τὰ ἀργύρια, εἶπον· Οὐκ ἔστι βαλεῖν αὐτὰ εἰς τὸν κορβαν, ἐπεὶ τιμὴ αἱματός ἐστι.

And the Chief Priests took the silver pieces, and said, ^a*It is not lawful for us to put them into the treasury, because it is the price of blood.*

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MATT. XXVII. 6—12.

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* Ye blind guides, which strain at a gnat, and swallow a camel, Matt. xxiii. 24. And the Scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him. But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth. Then said Jesus unto them, I will ask you one thing; is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it? Luke vi. 7—9. Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the Passover, John xviii. 28.

^b Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the Lord thy God for any vow: for even both these are abomination unto the Lord thy God, Deut. xxiii. 18. For I the Lord love judgment, I hate robbery by burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them, Isa. lxi. 8.

VER. 7.

Συμβούλιον δὲ λαβόντες, ἠγόρασαν ἐξ αὐτῶν τὸν ἀγρὸν τοῦ κεραμῆως, εἰς ταφὴν τοῖς ξένοις.

And they took counsel, and bought with them the potter's field, to bury strangers in.

VER. 8.

Διὸ ἐκλήθη ὁ ἀγρὸς ἐκεῖνος, ἀγρὸς αἱματος, ἕως τῆς σήμερον.

Wherefore ^a that field was called, The field of blood, unto this day.

^a Inasmuch as that field is called in their proper tongue, Aeldama, that is to say, The field of blood, Acts i. 19.

VER. 9.

Τότε ἐπληρώθη τὸ ρηθὲν διὰ Ἰερεμίου τοῦ προφήτου, λέγοντος· Καὶ ἔλαβον τὰ τρεῖς μύρια ἀργύρια, τὴν τιμὴν τοῦ τετιμημένου, ὃν ἐτιμήσαντο ἀπὸ υἱῶν Ἰσραὴλ.

^a Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the ^b thirty pieces of silver, the price of him that was valued, ^c whom they of the children of Israel did value;

^c Or, whom they bought of the children of Israel.

^a And I said unto them, if ye think good, give me my price, and if not, forbear. So they weighed for my price thirty pieces of silver. And the Lord said unto me, Cast it unto the potter: a goodly price that I was prized at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord, Zech. xi. 12, 13.

^b And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver, Matt. xxvi. 15.

VER. 10.

Καὶ ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμῆως, καθὰ συνέταξέ μοι Κύριος.

And gave them for the potter's field, as the Lord appointed me.

VER. 11.

Ὁ δὲ Ἰησοῦς ἔστη ἔμπροσθεν τοῦ ἡγεμόνος· καὶ ἐπρώτησεν αὐτὸν ὁ ἡγεμὼν, λέγων· Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; Ὁ δὲ Ἰησοῦς ἔφη αὐτῷ· Σὺ λέγεις.

And ^a Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, ^b Thou sayest.

^a And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest it, Mark xv. 2. And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest it, Luke xxiii. 3. Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews. Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? Pilate answered, Am I a Jew? thine own nation and the Chief Priests have delivered thee unto me: what hast thou done? Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence, John xviii. 33—36.

^b See on chap. xxvi. ver. 64. clause 1.

VER. 12.

Καὶ ἐν τῷ κατηγορεῖσθαι αὐτὸν ὑποτῶν ἀρχιερέων καὶ τῶν πρεσβυτέρων, οὐδὲν ἀπεκρίνατο.

And when ^a he was accused of the
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Chief Priests and elders, he answered nothing.

^a See chap. xvi. ver. 63. clause 1.

VER. 13.

Τότε λέγει αὐτῷ ὁ Πιλάτος· Οὐκ ἀκούεις πῶσα σου καταμαρτυροῦσι;

Then said Pilate unto him, ^aHearest thou not how many things they witness against thee?

^a And the High Priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee? xxvi. 62. Pilate answered, Am I a Jew? thine own nation and the Chief Priests have delivered thee unto me: what hast thou done? John xviii. 35.

VER. 14.

Καὶ οὐκ ἀπεκρίθη αὐτῷ πρὸς οὐδὲ ἓν ῥῆμα· ὥστε θαυμάζειν τὸν ἡγεμόνα Νιαν.

And he answered him to never a word; inasmuch that the governor ^a marvelled greatly.

^a I am as a wonder unto many; but thou art my strong refuge, Psal. lxxi. 7. Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in mount Zion, Isa. viii. 18. Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the BRANCH, Zech. iii. 8. For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men, 1 Cor. iv. 9.

VER. 15.

Κατὰ δὲ ἑορτὴν εἰσέβη οὗ ἡγεμῶν ἀπολύειν ἓνα τῶ ὄχλου δέσμιον, ὃν ᾔθελον.

Now at that ^a feast the governor was wont to release unto the people a prisoner, whom they would.

^a But they said, not on the feast day lest there be an uproar among the people, Matt. xxvi. 5. Now at that feast he released unto them one prisoner, whomsoever they desired, Mark xv. 6. And the multitude crying aloud began to desire him to do as he had ever done unto them, 8. I will therefore chastise him, and release him. (For of necessity he must release one

unto them at the feast), Luke xxiii. 16, 17. Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find no fault in him at all. But ye have a custom, that I should release unto you one at the Passover: will ye therefore that I release unto you the King of the Jews? John xviii. 38, 39.

VER. 16.

Εἶχον δὲ τότε δέσμιον ἐπίσημον λεγόμενον Βαραββᾶν.

And they had then ^a a notable prisoner, called Barabbas.

^a And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection, Mark xv. 7. And they cried out all at once, saying, Away with this man, and release unto us Barabbas: (Who for a certain sedition made in the city, and for murder, was cast into prison), Luke xxiii. 18, 19. And he released unto them, him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will, 25. Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber, John xviii. 40. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you, Acts iii. 14.

VER. 17.

Συνηγμένοι οὖν αὐτῶν, εἶπεν αὐτοῖς ὁ Πιλάτος· Τίνα θέλετε ἀπολύσω ὑμῖν; Βαραββᾶν, ἢ Ἰησοῦν τὸν λεγόμενον Χριστόν;

Therefore when they were gathered together, ^a Pilate said unto them, Whom will ye that I release unto you? Barabbas, ^b or Jesus which is called Christ.

^a The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas, ver. 21.

^b Pilate saith unto them, What shall I do then with Jesus, which is called Christ? They all say unto him, Let him be crucified, ver. 22. But Pilate answered them, saying, Will ye that I release unto you the King of the Jews? For he knew that the Chief Priests had delivered him for envy. But the Chief Priests moved the people, that he should rather release

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MATT. XXVII. 17—22.

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Barabbas unto them. And Pilate answered and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews? Mark xv. 9—12. But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? the Chief Priests answered, We have no King but Cæsar, John xix. 15.

VER. 18.

Ἦδει γὰρ ὅτι διὰ φθόνον παρείδωκαν αὐτόν.

For ^a he knew that for envy they had delivered him.

^a And his brethren envied him; but his father observed the saying, Gen. xxxvii. 11. They envied Moses also in the camp, and Aaron the saint of the Lord, Psal. cvi. 16. Wrath is cruel, and anger is outrageous; but who is able to stand before envy? Prov. xxvii. 4. Again, I considered all travail, and every right work, that for this a man is envied of his neighbour. This is also vanity and vexation of spirit, Eccles. iv. 4. Lord, when thy hand is lifted up, they will not see: but they shall see, and be asbamed for their envy at the people; yea, the fire of thine enemies shall devour them, Isa. xxvi. 11. For he knew that the Chief Priests had delivered him for envy, Mark xv. 10. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting, and blaspheming, Acts xiii. 45. Do ye think that the Scripture saith in vain, The spirit that dwelleth in us lusteth to envy? Jam. iv. 5.

VER. 19.

Καθήμενον δὲ αὐτοῦ ἐπὶ τοῦ βήματος, ἀπέστειλε πρὸς αὐτὸν ἡ γυναῖς αὐτοῦ, λέγουσα· Μηδὲν σοι καὶ τῷ δικαίῳ ἐκείνῳ· πολλὰ γὰρ ἑσθαιον σήμερον κατ' ἑναρ δι' αὐτόν.

When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.

VER. 20.

Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι ἔπεισαν τοὺς ὄχλους, ἵνα αἰτήσωνται τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν ἀπολίσσωσιν.

^a But the Chief Priests and elders persuaded the multitude ^b that they should ask Barabbas, and destroy Jesus.

^a But the Chief Priests moved the people, that he should rather release Barabbas unto them, Mark xv. 11. And with these sayings scarce restrained they the people, that they had not done sacrifice unto them. And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and having stoned Paul, drew him out of the city, supposing he had been dead, Acts xiv. 18, 19.

^b And they cried out all at once, saying, Away with this man, and release unto us Barabbas: (Who for a certain sedition made in the city, and for murder, was cast into prison.) Pilate therefore, willing to release Jesus, spake again to them, Luke xxiii. 18—20. Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber, John xviii. 40. But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? the Chief Priests answered, We have no king but Cæsar. Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away, xix. 15, 16. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; And killed the Prince of Life, whom God hath raised from the dead; whereof we are witnesses, Acts iii. 14, 15.

VER. 21.

Ἀποκριθεὶς δὲ ὁ ἡγεμὼν, εἶπεν αὐτοῖς· Τίνα θέλετε ἀπὸ τῶν δύο ἀπολίσσω ὑμῖν; Οἱ δὲ εἶπον· Βαραββᾶν.

The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.

VER. 22.

Λέγει αὐτοῖς ὁ Πιλάτος· Τί οὖν ποιήσω Ἰησοῦν, τὸν λεγόμενον Χριστόν; Λέγουσιν, αὐτῷ πάντες, Σταυρωθῆτα.

Pilate saith unto them, ^a What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified.

^a Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto

you? Barabbas, or Jesus, which is called Christ? ver. 17. Thus saith the Lord, the redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, Isa. xlix. 7. And the Chief Priests and all the council sought for witness against Jesus to put him to death, and found none, Mark xiv. 55. And Pilate answered, and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews? And they cried out again, Crucify him. Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him, xv. 12—14. Pilate therefore, willing to release Jesus, spake again to them. But they cried, saying, Crucify him, crucify him. And he said unto them the third time, Why what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go. And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the Chief Priests prevailed. And Pilate gave sentence that it should be as they required, Luke xxiii. 20—24. And it was the preparation of the pass-over, and about the sixth hour: and he saith unto the Jews, Behold your King! But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, shall I crucify your King? the Chief Priests answered, We have no King but Cæsar, John xix. 14, 15. And though they found no cause of death in him, yet desired they Pilate that he should be slain, Acts xiii. 28.

VER. 23.

Ὁ δὲ ἡγεμὼν ἔφη· Τί γὰρ κακὸν ἐποίησεν; Οἱ δὲ περισσῶς ἐκραζόν, λέγοντες· Σταυρῶθω.

And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

VER. 24.

Ἰδὼν δὲ ὁ Πιλάτος ὅτι οὐδὲν ὠφελεῖ, ἀλλὰ μᾶλλον θόρυβος γίνεται, λαβὼν ὕδωρ, ἀπένειψατο τὰς χεῖρας ἀπέναντι τοῦ ὄχλου, λέγων· Ἀθῶός εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου· ὑμεῖς ὁφείθε.

When Pilate saw that he could prevail nothing, but that rather a tumult was made, ^a he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this ^b just person: see ye to it.

^a And all the elders of that city that are next unto the slain man, shall wash their hands over the beifer that is beheaded in the valley: And they shall answer and say, Our hands have not shed this blood, neither have our eyes seen it, Deut. xxi. 6, 7. If I wash myself with snow water, and make my hands ever so clean; Yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me, Job ix. 30, 31. I will wash mine hands in innocency: so will I compass thine altar, O Lord, Psal. xvi. 6. For though thou wash thee with nitre, and take thee much sope, yet thine iniquity is marked before me saith the Lord God, Jer. ii. 22.

^b Now when the centurion, and they that were with him, watching Jesus, saw the earthquake and those things that were done, they feared greatly, saying, Truly this was the Son of God, ver. 54. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him, John xix. 4. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit, 1 Pet. iii. 18.

VER. 25.

Καὶ ἀποκριθεὶς πᾶς ὁ λαὸς, εἶπε· Τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς, καὶ ἐπὶ τὰ τέκνα ἡμῶν.

Then answered all the people, and said, ^a His blood be on us, ^b and on our children.

^a And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Wherefore, behold, I send unto you prophets, and wise men, and scribes:

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and *some* of them ye shall kill and crucify, and *some* of them ye shall scourge in your synagogues, and persecute *them* from city to city: That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not, Matt. xxiii. 30—37. So ye shall not pollute the land wherein ye *are*: for blood it defileth the land: and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it, Numb. xxxv. 33. That innocent blood be not shed in thy land which the Lord thy God giveth thee, for an inheritance, and so blood be upon thee, Deut. xix. 10. And it shall be that whosoever shall go out of the doors of thy house into the street, his blood shall be upon his head, and we will be guiltless; and whosoever shall be with thee in the house, his blood shall be on our head if *any* hand be upon him, Josh. ii. 19. And afterward when David heard it, he said, I and my kingdom are guiltless before the Lord for ever, from the blood of Abner, the son of Ner: Let it rest on the head of Joab, and on all his father's house: and let there not fail from the house of Joab one that hath an issue, or that is a leper, or that leaneth on a staff, or that falleth on the sword, or that lacketh bread, 2 Sam. iii. 28, 29. Saying, did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us, Acts v. 28. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have now been the betrayers and murderers, vii. 52. Who both killed the Lord Jesus, and their own prophets; and

have persecuted us: and they please not God, and are contrary to all men; Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins away: for the wrath is come upon them to the uttermost, 1 Thess. ii. 15, 16. He that despised Moses' law died without mercy, under two or three witnesses: Of how much sorer punishment suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace. For we know him that hath said, vengeance *belongeth* unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people, Heb. x. 28—30.

^b Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, Exod. xx. 5.

VER. 26.

Τότε ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν φραγελλῶσας, παρέδωκεν ἵνα σταυρωθῇ.

Then ^a released he Barabbas unto them: and when he had ^b scourged Jesus, he delivered him to be crucified.

^a And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified, Mark xv. 15. And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will, Luke xxiii. 25.

^b And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him, Matt. xx. 19. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting, Isa. l. 6. But he *was* wounded for our transgressions, he *was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed, liii. 5. And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him:

and the third day he shall rise again, Mark x. 34. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: And they shall scourge him, and put him to death: and the third day he shall rise again, Luke xviii. 32, 33. Then Pilate therefore took Jesus, and scourged him, John xix. 1. Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed, 1 Pet. ii. 24.

VER. 27.

Τότε οἱ στρατιῶται τοῦ ἡγεμόνος, παραλαβόντες τὸν Ἰησοῦν εἰς τὸ πραιτώριον, συνήγαγον ἐπ' αὐτὸν ὅλην τὴν σπεῖραν.

Then the soldiers of the governor took Jesus into the *common hall, and gathered unto him the whole ^aband of soldiers.

* Or, governor's house.

^a Judas then, having received a band of men and officers from the Chief Priests and Pharisees, cometh thither with lanterns and torches and weapons, John xviii. 3. There was a certain man in Cæsarea called Cornelius, a centurion of the band called the Italian band, Acts x. 1. And when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto one named Julius, a centurion of Augustus' band, xxvii. 1.

VER. 28.

Καὶ ἐκδύσαντες αὐτὸν, περιέθηκαν αὐτῷ χλαμύδα κοκκίνην.

And they ^astripped him, and put on him a scarlet robe.

^a And they clothed him with purple, and platted a crown of thorns, and put it about his head, Mark xv. 17. And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate, Luke xxiii. 11. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, And said, Hail, King of the Jews! And they smote him with their hands. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came

Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man! John xix. 2—5.

VER. 29.

Καὶ πλέξαντες στέφανον ἐξ ἀκανθῶν, ἐπέθηκαν ἐπὶ τὴν κεφαλὴν αὐτοῦ, καὶ κάλαμον ἐπὶ τὴν δεξιὰν αὐτοῦ· καὶ γονυπέτησαντες ἔμπροσθεν αὐτοῦ ἐνέπαιζον αὐτῷ, λέγοντες· Χαῖρε ὁ βασιλεὺς τῶν Ἰουδαίων.

^a And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, ^bHail, king of the Jews!

^a Because for thy sake I have borne reproach; shame hath covered my face, Psal. lxxix. 7. Thou hast known my reproach, and my shame, and my dishonour: mine adversaries are all before thee. Reproach hath broken my heart; and I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none, 19, 20. Thus saith the Lord, the redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and he shall choose thee, Isa. xlix. 7. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not, liii. 3. O Lord, thou hast deceived me, and I was deceived: thou art stronger than I, and hast prevailed: I am in derision daily, every one mocketh me, Jer. xx. 7. Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds, Heb. xii. 2, 3.

^b And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS, ver. 37. And forthwith he came to Jesus, and said, Hail, Master; and kissed him, xxvi. 49. And began to salute

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him, Hail, King of the Jews! Mark xv. 16. And the soldiers also mocked him, coming to him, and offering him vinegar, And saying, If thou be the King of the Jews, save thyself, Luke xxiii. 36, 37. And said, Hail, King of the Jews! And they smote him with their hands, John xix. 3.

VER. 30.

Καὶ ἐμπαύσαντες εἰς αὐτὸν ἔλαβον τὸν κάλαμον, καὶ ἔτυπον εἰς τὴν κεφαλὴν αὐτοῦ.

And ^a they spit upon him, and took the reed, and smote him on the head.

^a Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands, Matt. xxvi. 67. They were children of fools, yea, children of base men: they were viler than the earth. And now am I their song, yea, I am their byword. They abhor me, they flee far from me, and spare not to spit in my face, Job xxx. 8—10. Now gather thyself in troops, O daughter of troops: he hath laid siege against us: they shall smite the judge of Israel with a rod upon the cheek, Mic. v. 1. And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him, Mark xv. 19. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: And they shall scourge him, and put him to death: and the third day he shall rise again, Luke xviii. 32, 33.

VER. 31.

Καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν χλαμύδα, καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ· καὶ ἀπήγαγον αὐτὸν εἰς τὸ σταυρῶσαι.

And after they had mocked him, they took the robe off from him, ^a and put his own raiment on him, ^a and led him away to crucify him.

^a And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again, Matt. xx. 19. And they caught him, and cast him out of the vineyard, and slew him, xxi. 39. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so

he openeth not his mouth, Isa. liii. 7. Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away, John xix. 16.

VER. 32.

Ἐξερχόμενοι δὲ, εὗρον ἄνθρωπον Κυρηναιὸν, ὀνόματι Σίμωνα· τοῦτον ἠγγάρευσαν ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.

^a And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.

^a And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross, Mark xv. 21. And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus, Luke xxiii. 26.

VER. 33.

Καὶ ἔλθόντες εἰς τόπον λεγόμενον Γολγοθᾶ, ὅς ἐστι λεγόμενος κρανίου τόπος.

^a And when they were come unto a place called Golgotha, that is to say, a place of a skull,

^a And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull, Mark xv. 22. And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, What shall be done in the dry? And there were also two other, malefactors, led with him to be put to death. And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left, Luke xxiii. 27—33. And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha, John xix. 17.

VER. 34.

Ἔδωκαν αὐτῷ σιμὴν ἕξος μετὰ χολῆς

μαγειράμενον· καὶ γευσάμενος, οὐκ ἤθελε
πιστεῖν.

They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink.

^a And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink, ver. 48. They gave me also gall for my meat; and in my thirst they gave me vinegar to drink, Psal. lxxix. 21. And they gave him to drink wine mingled with myrrh: but he received it not, Mark xv. 23. After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost, John xix. 28—30.

VER. 35.

Σταυρώσαντες δὲ αὐτὸν, διεμερίσαντο τὰ ἱμάτια αὐτοῦ, βάλλοντες κλῆρον ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ προφήτου· Διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμὸν μου ἑβάλον κλῆρον.

^a And they crucified him, ^b and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

^a His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of God;) that thy land be not defiled, which the Lord thy God giveth thee for an inheritance, Deut. xxi. 23. For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet, Psal. xxii. 16. And they shall look upon me, whom they have pierced, Zech. xii. 10. And shall deliver him to the Gentiles to mock, and to scourge, and to crucify, Matt. xx. 19. *Saying*, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the Chief Priests, and unto the Scribes; and they shall condemn him to death, and shall deliver him to the Gentiles: And they shall mock him,

and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again, Mark x. 33, 34. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, John iii. 14. And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die. The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man? xii. 32—34.

^b And when they had crucified him, they parted his garments, casting lots upon them, what every man should take, Mark xv. 24. Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots, Luke xxiii. 34. Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did, John xix. 23, 24.

^c They parted my garments among them, and cast lots upon my vesture, Psal. xxii. 18. See also on chap. i. ver. 22.

VER. 36.

Καὶ καθήμεναι ἐτήρουν αὐτὸν ἐκεῖ.

And sitting down, they watched him there;

^a Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God, ver. 54. And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God, Mark xv. 39.

VER. 37.

Καὶ ἐπέθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ γεγραμμένην· ΟΥΤΟΣ

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ΕΣΤΙΝ ΙΗΣΟΥΣ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ
ΙΟΥΔΑΙΩΝ.

^a And set up over his head his accusation written, **THIS IS JESUS THE KING OF THE JEWS.**

^a And the superscription of his accusation was written over, **THE KING OF THE JEWS**, Mark xv. 26. And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, **THIS IS THE KING OF THE JEWS**, Luke xxiii. 38. And Pilate wrote a title, and put it on the cross. And the writing was, **JESUS OF NAZARETH THE KING OF THE JEWS**. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. Then said the Chief Priests of the Jews to Pilate, Write not, **The King of the Jews**; but that he said, **I am King of the Jews**. Pilate answered, What I have written I have written, John xix. 19—22.

VER. 38.

Τότῃ σταυροῦνται σὺν αὐτῷ δύο λησται,
εἷς ἐκ δεξιῶν, καὶ εἷς ἐξ ἐναντίων.

^a Then were there two thieves crucified with him, one on the right hand, and another on the left.

^a The thieves also, which were crucified with him, cast the same in his teeth, ver. 44. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors, Isa. liii. 12. And with him they crucify two thieves; the one on his right hand, and the other on his left. And the Scripture was fulfilled, which saith, And he was numbered with the transgressors, Mark xv. 27, 28. For I say unto you, That this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end, Luke xxii. 37. And there were also two other, malefactors, led with him to be put to death. And when they were come to the place, which is called Calvary,

there they crucified him, and the malefactors, one on the right hand, and the other on the left, xxiii. 32, 33. And one of the malefactors which were hanged, railed on him, saying, If thou be the Christ, save thyself and us. But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise, 39, 40. Where they crucified him, and two other with him, on either side one, and Jesus in the midst, John xix. 18.

VER. 39.

Οἱ δὲ σαραπορεύμενοι ἐκασφύρουν αὐτὸν, κινῶντες τὰς κεφαλὰς αὐτῶν,

^a And they that passed by reviled him, wagging their heads,

^a But I am a worm, and no man; a reproach of men, and despised of the people. All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, Psal. xxii. 6, 7. I may tell all my bones: they look and stare upon me, 17. I was a reproach among all mine enemies, but especially among my neighbours, and a fear to mine acquaintance: they that did see me without fled from me. I am forgotten as a dead man out of mind: I am like a broken vessel. For I have heard the slander of many: fear was on every side: while they took counsel together against me, they devised to take away my life, xxxi. 11—13. But in mine adversity they rejoiced, and gathered themselves together: yea, the abjects gathered themselves together against me, and I knew it not, they did tear me, and ceased not: With hypocritical mockers in feasts, they gnashed upon me with their teeth. Lord, how long wilt thou look on? rescue my soul from their destructions, my darling from the lions. I will give thee thanks in the great congregation: I will praise thee among much people. Let not them that are mine enemies, wrongfully rejoice over me: neither

let them wink with the eye that hate me without a cause. For they speak not peace: but they devise deceitful matters against *them that are quiet in the land*. Yea, they opened their mouth wide against me, and said, Aha, aba, our eye hath seen it, xxxv. 15—21. Because for thy sake I have borne reproach; shame hath covered my face. I am become a stranger unto my brethren, and an alien unto my mother's children. For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me. When I wept, and chastened my soul with fasting, that was to my reproach. I made sackcloth also my garment; and I became a proverb to them. They that sit in the gate speak against me; and I was the song of the drunkards, lix. 7—12. Reproach hath broken my heart; and I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none, 20. For the mouth of the wicked and the mouth of the deceitful are opened against me: they have spoken against me with a lying tongue, cix. 2. I became also a reproach unto them: when they looked upon me they shook their heads, 25. Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow, which is done unto me, where-with the Lord hath afflicted me in the day of his fierce anger, Lam. i. 12. All that pass by clap their hands at thee, they hiss and wag their head at the daughter of Jerusalem, saying, Is this the city that men call The perfection of beauty, The Joy of the whole earth? All thine enemies have opened their mouth against thee: they hiss and gnash the teeth: they say, We have swallowed her up: certainly this is the day that we looked for; we have found, we have seen it. The Lord hath done *that* which he had devised; he hath fulfilled his word that he had commanded in the days of old: he hath thrown down, and hath not pitied: and he hath caused *thine* enemy to rejoice over thee, he hath set up the horn of thine adversaries, ii. 15—17. And they that passed by rallied on him, wagging their heads, and saying, Ah, thou that de-

stroyest the temple, and buildest it in three days, Save thyself, and come down from the cross, Mark xv. 29, 30. And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, If he be Christ, the chosen of God. And the soldiers also mocked him, coming to him, and offering him vinegar, And saying, If thou be the king of the Jews, save thyself, Luke xxiii. 35—37.

VER. 40.

Καὶ λέγοντες· Ὁ καταλύων τὸν ναὸν, καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν, σῶσον σεαυτὸν· εἰ υἱὸς εἶ τοῦ Θεοῦ, κατὰβηθὶ ἀπὸ τοῦ σταυροῦ.

And saying, ^aThou that destroyest the temple, and buildest it in three days, save thyself. ^bIf thou be the Son of God, ^ccome down from the cross.

^a And said, This fellow said, I am able to destroy the temple of God, and to build it in three days, Matt. xxvi. 61. Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish, Luke xiv. 29, 30. Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body. When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the Scripture, and the word which Jesus had said, John ii. 19—22.

^b See on chap. xiv. ver. 33. clause 2.

^c A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed, Matt. xvi. 4. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead, Luke xvi. 31.

VER. 41.

Ὁμοίως δὲ καὶ οἱ ἀρχιερεῖς, ἐμπαίζοντες μετὰ τῶν γραμματέων καὶ φρεσβυτέρων, ἔλεγον.

Likewise also ^a the Chief Priests mock-

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ing him, with the Scribes and elders said,

^aMany bulls have compassed me : strong bulls of Bashan have beset me round. They gaped upon me with their mouths, as a ravening and a roaring lion, Psal. xxii. 12, 13. Likewise also the Chief Priests mocking said among themselves with the Scribes, He saved others ; himself he cannot save. Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him, Mark xv. 31, 32. Then Jesus said unto the Chief Priests and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves ? Luke xxii. 52. And the people stood beholding. And the rulers also with them derided him, saying, He saved others ; let him save himself, If he be Christ, the chosen of God, xxiii. 35.

VER. 42.

Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι. Εἰ βασιλεὺς Ἰσραὴλ ἔστι, καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, καὶ πιστεύσομεν αὐτῷ.

He saved others ; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.

VER. 43.

Πέποιθεν ἐπὶ τὸν Θεόν· ἔσθ' ἂν νῦν αὐτὸν, εἰ θέλει αὐτὸν· εἰπε γὰρ· Ὅτι Θεοῦ εἰμι υἱός.

^aHe trusted in God ; let him deliver him now, if he will have him : ^bfor he said, I am the Son of God.

^aMany there be which say of my soul, There is no help for him in God, Psal. iii. 2. Ye have shamed the counsel of the poor, because the Lord is his refuge, xiv. 6. He trusted on the Lord, that he would deliver him : let him deliver him, seeing he delighted in him, xxii. 8. As with a sword in my bones, mine enemies reproach me : while they say daily unto me, where is thy God ? xlii. 10.

^bAnd saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross,

ver. 40. See on chap. xiv. ver. 33. clause 2.

VER. 44.

Τὸ δ' αὐτὸ καὶ οἱ ἁγασταὶ, οἱ συσταυρωθέντες αὐτῷ, ὠνεῖδιζον αὐτῷ.

The ^athieves also, which were crucified with him, cast the same in his teeth.

^aThen were there two thieves crucified with him, one on the right hand, and another on the left, ver. 38. Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him, Mark xv. 32. And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation ? Luke xxiii. 39, 40.

VER. 45.

Ἀπὸ δὲ ἑκτῆς ὥρας σκότος ἐγένετο ἕως ᾧ ἔσαν ἡντάτης.

Now ^afrom the sixth hour ^bthere was darkness over all the land unto the ninth hour.

^aAnd it was the third hour, and they crucified him, Mark xv. 25. And when the sixth hour was come, there was darkness over the whole land until the ninth hour, 33. And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani ? which is, being interpreted, My God, my God, why hast thou forsaken me ? 34. And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. And the sun was darkened, and the veil of the temple was rent in the midst, Luke xxiii. 44, 45.

^bI clothe the heavens with blackness, and I make sackcloth their covering, Isa. l. 3. And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day, Amos viii. 9.

VER. 46.

Περὶ δὲ τὴν ἑνάτην ὥραν ἀνεβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ, λέγων· Ἥλι, Ἥλι, λαμὰ σαβαχθανί· τοῦτ' ἐστι, Θεέ μου, Θεέ μου, ἵνατί με ἔγκατέλιπες ;

And about the ninth hour ^aJesus cried with a loud voice, saying, ^bEli, Eli, lama

subachthani? that is to say, My God, my God, why hast thou forsaken me?

^a And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost, Luke xxiii. 46. After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost, John xix. 28—30.

^b My God, my God, why hast thou forsaken me? *why art thou so far from helping me, and from the words of my roaring?* Psal. xxii. 1. Saying, God hath forsaken him: persecute and take him; for there is none to deliver him, lxxi. 11.

VER. 47.

Τινὲς δὲ τῶν ἐκεῖ ἐστῶτων ἀκούσαντες, ἔλεγον· Ὅτι Ἠλίας φωνεῖ οὗτος.

Some of them that stood there, when they heard that, said, This man calleth for Elias.

^a And if ye will receive it, this is Elias which was for to come, Matt. xi. 14. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord, Mal. iv. 5. And some of them that stood by, when they heard it, said, Behold, he calleth Elias. And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down, Mark xv. 35, 36.

VER. 48.

καὶ εὐθέως δραμὼν εἰς ἑξ αὐτῶν, καὶ λαβὼν σπόγγον, πηλῶσας τε ὄρους, καὶ περιβίς καλὰ μω, ἐπότιζεν αὐτόν.

And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.

^a See parallels on verse 34.

VER. 49.

Οἱ δὲ λοιποὶ ἔλεγον· Ἄφες, ἴδωμεν εἰ ἔρχεται Ἠλίας σῶσαι αὐτόν.

The rest said, Let be, let us see whether Elias will come to save him.

VER. 50.

Ὁ δὲ Ἰησοῦς, πάλιν κρᾶζας φωνῇ μεγάλῃ, ἔφηκε τὸ πνεῦμα.

Jesus, when he had cried again with a loud voice, yielded up the ghost.

^a And Jesus cried with a loud voice, and gave up the ghost, Mark xv. 37. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost, Luke xxiii. 46.

VER. 51.

καὶ ἰδοὺ, τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο ἀπὸ ἀνωθεν ἕως κάτω· καὶ ἡ γῆ ἐσεισθη, καὶ αἱ πέτραι ἐσχίσθησαν.

And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;

^a And thou shalt make a vail of blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made: And thou shalt hang it upon four pillars of shittim wood, overlaid with gold; their hooks shall be of gold, upon the four sockets of silver. And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail the ark of the testimony: and the vail shall divide unto you between the holy place and the most holy. And thou shalt put the mercy seat upon the ark of the testimony, in the most holy place. And thou shalt set the table without the vail, and the candlestick over against the table on the side of the tabernacle toward the south: and thou shalt put the table on the north side. And thou shalt make an hanging for the door of the tent, of blue, and purple, and scarlet, and fine twined linen, wrought with needle-work. And thou shalt make for the hanging five pillars of shittim wood, and overlay them with gold, and their hooks shall be of gold: and thou shalt cast five sockets of brass for them, Exod. xxvi. 31—37. And he brought the ark into the tabernacle, and set up the vail of the covering, and covered the ark of the testimony; as the Lord commanded Moses, xl. 21. And he made the

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vail of blue, and purple, and crimson, and fine linen, and wrought cherubims thereon, 2 Chron. iii. 14. And the veil of the temple was rent in twain from the top to the bottom, Mark xv. 38. And the sun was darkened, and the veil of the temple was rent in the midst, Luke xxiii. 45. But now in Christ Jesus ye who sometimes were afar off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us*; Having abolished in his flesh the enmity, *even* the law of commandments contained in ordinances, for to make in himself of twain one new man, so making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: And came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father, Eph. ii. 13—18. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which he hath consecrated for us, through the veil, that is to say, his flesh; And *having* an high priest over the house of God; Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water, Heb. x. 19—22.

^b And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it, Matt. xxviii. 2. Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth, Psal. xviii. 7. Then the channels of waters were seen, and the foundations of the world were discovered at thy rebuke. O LORD, at the blast of the breath of thy nostrils, 15. For, behold, the LORD cometh forth out of his place, and will come down, and tread upon the high places of the earth. And the mountains shall be molten under him, and the valleys shall be cleft, as wax before the fire, and as the waters that are poured down a steep place, Mic. i. 3,

4. The mountains saw thee, *and* they trembled: the overflowing of the water passed by: the deep uttered his voice, *and* lifted up his hands on high, Hab. iii. 10. Thou wentest forth for the salvation of thy people, *even* for salvation with thine anointed; thou woundedst the head out of the house of the wicked, by discovering the foundation unto the neck, 13. See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more *shall not we escape*, if we turn away from him that *speaketh* from heaven: Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain, Heb. xii. 25—27. And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven, Rev. xi. 13.

VER. 52.

Καὶ τὰ μνημεῖα ἀνεώχθησαν· καὶ πολλὰ σώματα τῶν κεκοιμημένων ἁγίων ὑγέρθη.

^a And the graves were opened; and many bodies of the saints which ^b slept arose,

^a Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead, Isa. xxvi. 19. The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live, John v. 25.

^b And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt, Dan. xii. 2. For this cause many are weak and sickly among you, and many sleep, 1 Cor. xi. 30. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, xv. 51. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God

bring with him, 1 Thess. iv. 14. Who died for us, that, whether we wake or sleep, we should live together with him, v. 10.

VER. 53.

Καὶ ἐξεληθόντες ἐκ τῶν μνημείων μετὰ τὴν ἔγερσιν αὐτοῦ, εἰσῆλθον εἰς τὴν ἁγίαν πόλιν, καὶ ἐνεφανίσθησαν πολλοῖς.

And came out of the graves after his resurrection, and went into the ^a holy city, and appeared unto many.

^a See on chap. v. ver. 35. clause 2.

VER. 54.

Ὁ δὲ ἐκατόνταρχος καὶ οἱ μετ' αὐτοῦ, τηρούντες τὸν Ἰησοῦν, ἰδόντες τὸν σεισμὸν καὶ τὰ γινόμενα, ἐφοβήθησαν σφόδρα, λέγοντες· Ἀληθῶς Θεοῦ υἱὸς ἦν οὗτος.

Now when ^a the centurion, and they that were with him, watching Jesus, ^b saw the earthquake, and those things that were done, they feared greatly, saying, ^c Truly this was the Son of God.

^a And sitting down, they watched him there, ver. 56.

^b And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God, Mark xv. 39. Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man, Luke xxiii. 47.

^c See on chap. xiv. ver. 35. clause 2.

VER. 55.

Ἦσαν δὲ ἐκεῖ γυναῖκες πολλαί, ἀπὸ μακροῦθεν θεωροῦσαι, αἵτινες ἠκολούθησαν τῷ Ἰησοῦ ἀπὸ τῆς Γαλιλαίας, διακονῆσαι αὐτῷ.

And ^a many women were there beholding afar off, which followed Jesus from Galilee, ^b ministering unto him:

And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children, Luke xxiii. 27, 28. And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned. And all his acquaintance, and the women that followed him from Galilee, stood afar off beholding these things, 48, 49. Now there stood by the cross of Jesus

his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy Son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home, John xix. 25—27.

^b And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance, Luke viii. 3.

VER. 56.

Ἐν αἷς ἦν Μαρία ἡ Μαγδαληνὴ, καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Ἰωσὴφ μητρε, καὶ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου.

Among which was ^a Mary Magdalene, ^b and Mary the mother of ^c James and ^d Joseph, ^d and the mother of Zebedee's children.

^a And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre, ver. 61. In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre, xxviii. 1. And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him, Mark xvi. 1. Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils, 9. It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles, Luke xxiv. 10. The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre, John xx. 1. Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her, 18.

^b And Mary Magdalene and Mary the mother of Joseph beheld where he was laid, Mark xv. 47.

^c Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joseph, and Simon, and Judas? Matt. xiii. 55.

There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less, and of Josep, and Salome, Mark xv. 40.

^a Then came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom, Matt. xx. 20, 21.

VER. 57.

Ὁφίας δὲ γενόμενος, ἦλθεν ἄνθρωπος πλούσιος ἀπὸ Ἀριμαθαίας, τοῦνομα Ἰωσήφ, ὃς καὶ αὐτὸς ἐμαθητεύσε τῷ Ἰησοῦ.

^a When the even was come, there came a rich man of Arimathæa, named Joseph, who also himself was Jesus' disciple:

^a And now when the even was come, because it was the preparation, that is, the day before the sabbath, Joseph of Arimathæa, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus, Mark xv. 42, 43. And, behold, there was a man named Joseph, a counsellor; and he was a good man, and a just: (The same had not consented to the counsel and deed of them;) He was of Arimathæa, a city of the Jews: who also himself waited for the kingdom of God, Luke xxiii. 50, 51. And after this Joseph of Arimathæa, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus. And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus therefore because of the Jews, preparation day; for the sepulchre was nigh at hand, John xix. 38—42.

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VER. 58.

Οὗτος προσελθὼν τῷ Πιλάτῳ, ᾔησεν τὸ σῶμα τοῦ Ἰησοῦ. Τότε ὁ Πιλάτος ἐκέλευσεν ἀποδοθῆναι τὸ σῶμα.

^a He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.

^a And Pilate marvelled if he were already dead, and calling unto him the centurion, he asked him whether he had been any while dead. And when he knew it of the centurion, he gave the body to Joseph. And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre, Mark xv. 44—46. This man went unto Pilate, and begged the body of Jesus. And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid, Luko xxiii. 52, 53.

VER. 59.

Καὶ λαβὼν τὸ σῶμα ὁ Ἰωσήφ, ἐντύλιξεν αὐτὸ σινδῶνι καθαρῷ.

And when Joseph had taken the body, he wrapped it in a clean linen cloth,

VER. 60.

Καὶ ἔθηκεν αὐτὸ ἐν τῷ καινῷ αὐτοῦ μνημείῳ, ὃ ἐλατίμησεν ἐν τῇ πέτρᾳ: καὶ προσκυλίσας λίθον μέγαν τῇ θύρᾳ τοῦ μνημείου, ἀπῆλθεν.

^a And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.

^a And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth, Isa. liii. 9.

^b So they went, and made the sepulchre sure, sealing the stone, and setting a watch, ver. 66. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it, xxviii. 2. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled

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away : for it was very great, Mark xvi. 3, 4. And they found the stone rolled away from the sepulchre, Luke xxiv. 2. The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre, John xx. 1.

VER. 61.

Ἦν δὲ ἐκεῖ Μαρία ἡ Μαγδαληνὴ, καὶ ἡ ἄλλη Μαρία, καθήμεναι ἀπέναντι τοῦ τάφου.

And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

VER. 62.

Τῇ δὲ ἐπαύριον, ἣτις ἐστὶ μετὰ τὴν παρασκευὴν, συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ φαρισαῖοι πρὸς Πιλάτον,

^a Now the next day, that followed the day of the preparation, the Chief Priests and Pharisees came together unto Pilate.

^a Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the Passover? Matt. xxvi. 17. Now when the even was come, because it was the preparation, that is, the day before the sabbath, Mark xv. 42. And that day was the preparation, and the sabbath drew on. And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment, Luke xxiii. 54—56. And it was the preparation of the Passover, and about the sixth hour: and he saith unto the Jews, Behold your King! John xix. 14. There laid they Jesus therefore because of the Jews, preparation day; for the sepulchre was nigh at hand, 42.

VER. 63.

Λέγοντες· Κύριε, ἐμνήσθημεν ὅτι ἐκεῖνος ὁ πλάνος εἶπεν, ἔτι ζῶν. Μετὰ τρεῖς ἡμέρας ἐγείρομαι.

^a Saying, Sir, we remember that that deceiver said, while he was yet alive, ^b After three days I will rise again.

^a And they began to accuse him, saying, We found this fellow pervert-

ing the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a King, Luke xxiii. 2. And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people, John vii. 12. Then answered them the Pharisees, Are ye also deceived? 47. By honour and dishonour, by evil report and good report: as deceivers, and yet true, 2 Cor. vi. 8.

^b From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and Chief Priests and Scribes, and be killed, and be raised again the third day, Matt. xvi. 21. And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry, xvii. 23. And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again, xx. 19. And said, This fellow said, I am able to destroy the temple of God, and to build it in three days, xxvi. 61. And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the Chief Priests, and Scribes, and be killed, and after three days rise again, Mark viii. 31. And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again, x. 34. Saying, the Son of man must suffer many things, and be rejected of the elders and Chief Priests and Scribes, and be slain, and be raised the third day, Luke ix. 22. And they shall scourge him, and put him to death: and the third day he shall rise again, xviii. 33. He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again, xxiv. 6, 7. Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up, John ii. 19.

VER. 64.

Κέλευσεν οὖν ἀσφαλισθῆναι τὸν τάφον ἕως τῆς τρίτης ἡμέρας, μήποτε ἐλθόντες οἱ μαθηταὶ αὐτοῦ νυκτός, κλέψωσιν αὐτὸν,

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καὶ εἰπωσιν τῷ λαῷ· Ἠγέρθη ἀπὸ τῶν νεκρῶν· καὶ ἴσται ἡ ἐσχάτη πλάνη χεῖρων τῆς περὶ τῆς.

Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

VER. 65.

Ἔφη δὲ αὐτοῖς ὁ Πιλάτος· Ἐχέτε κουστωδῖαν ὑπάγαγετε, ἀσφαλίσασθε ὡς οἴδατε.

Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can.

VER. 66.

Οἱ δὲ πορευθέντες, ἡσφαλίσαντο τὸν τάφον, σφραγίσαντες τὸν λίθον, μετὰ τῆς κουστωδίας.

So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel, Dan. vi. 17.

CHAP. XXVIII.—VER. 1.

Ὅτε δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάταν, ἦλθε Μαρία ἡ Μαγδαληνὴ, καὶ ἡ ἄλλη Μαρία, θεωρεῖσαι τὸν τάφον.

In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.

And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun, Mark xvi. 1, 2. And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment, Luke xxiii. 56. Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them, xxiv. 1. Yea, and certain women also of our com-

pany made us astonished, which were early at the sepulchre, 22.

VER. 2.

Καὶ ἰδοὺ, σεισμός ἐγένετο μέγας· ἄγγελος γὰρ Κυρίου, καταβὰς ἐξ οὐρανοῦ, προσελθὼν ἀπεκύλισε τὸν λίθον ἀπὸ τῆς θύρας, καὶ ἐκάθηντο ἐπ' αὐτῷ.

And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

Or, had been.

And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many, Matt. xxvii. 51—53. And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed, Acts xvi. 26. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunders, and an earthquake, and great hail, Rev. xi. 19.

And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away: for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted, Mark xvi. 3—5. And they found the stone rolled away from the sepulchre. And they entered in, and found not the body of the Lord Jesus. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments: And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? Luke xxiv. 2—5. The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken

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away from the sepulchre, John xx. 1. And seeth two angels in white sitting, the one at the head, the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him, 12, 13.

VER. 3.

⁷ Ἦν δὲ ἡ ἰδέα αὐτοῦ ὡς ἀστραπὴ, καὶ τὸ ἔδυμα αὐτοῦ λευκὸν ὡς ἐξ ἁγίου.

^a His countenance was like lightning, and ^b his raiment white as snow:

^a And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light, Matt xvii. 2. Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of U'phaz. His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude, Dan. x. 5, 6. And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire. Rev. x. 1. And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory, xviii. 1.

^b And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them, Mark ix. 3. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel, Acts i. 10.

VER. 4.

^a Ἀπὸ δὲ τοῦ φόβου αὐτοῦ ἐσείσθησαν οἱ τηροῦντες, καὶ ἐγένοντο ὡς ἐξ νεκροῦ.

And ^a for fear of him ^a the keepers did shake, ^b and became as dead men.

^a Now when they were going, behold, some of the watch came into the city, and shewed unto the Chief Priests all the things that were done, ver. 11. Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the

stone, and setting a watch, xxvii. 65; 66.

^b Fear came upon me, and trembling, which made all my bones to shake, Job iv. 14. Fear took hold upon them there, and pain, as of a woman in travail, Psal. xlviii. 6. And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves, Dan. x. 7.

VER. 5.

^a Ἀποκριθεὶς δὲ ὁ ἄγγελος, εἶπε ταῖς γυναῖξιν· Μὴ φοβεῖσθε ἡμεῖς· ὁ θεὸς γὰρ ὅτι ἠητοῦν τὴν ἐσταυρωμένην ζητεῖτε.

And the angel answered and said unto the women, ^a Fear not ye: for I know that ye seek Jesus, which was crucified.

^a And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here, Mark xvi. 6. And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? Luke xxiv. 5. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away, John xx. 13—15. Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? Heb. i. 14.

VER. 6.

Οὐκ ἔστιν ὧδε· ἠγέρθη γὰρ, καθὼς εἶπεν. Δεῦτε, ἴδετε τὴν τόπον ἔπου ἐκεῖτο ὁ Κύριος.

He is not here: ^a for he is risen, as he said. ^b Come, see the place where the Lord lay.

^a See on chap. xvi. ver. 21. clause 3.

^b He is risen; he is not here: behold the place where they laid him, Mark xvi. 6. Then arose Peter, and

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ran unto the sepulchre ; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass, Luke xxiv. 12. So they ran both together : and the other disciple did outrun Peter, and came first to the sepulchre. And he stooping down, and looking in, saw the linen clothes lying ; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. For as yet they knew not the Scripture, that he must rise again from the dead, John xx. 4—9.

VER. 7.

Καὶ ταχὺ περιεβῆσαι, εἶπας τοῖς μαθηταῖς αὐτοῦ, ὅτι ἦγέθη ἀπὸ τῶν νεκρῶν καὶ ἰδοὺ, ἀπαγγέλει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἡκεῖ αὐτὸν ὄψεσθε. Ἰδοὺ, εἶπον ὑμῖν.

And ^a go quickly, and tell his disciples that he is risen from the dead ; and, behold, ^b he goeth before you into Galilee, there shall ye see him : ^c lo, I have told you.

^aThen said Jesus unto them, Be not afraid : go tell my brethren that they go into Galilee, and there shall they see me, ver. 10. But go your way, tell his disciples and Peter that he goeth before you into Galilee : there shall ye see him, as he said unto you. And they went out quickly, and fled from the sepulchre ; for they trembled and were amazed : neither said they any thing to any man ; for they were afraid, Mark xvi. 7, 8. And she went and told them that had been with him, as they mourned and wept, 10. And they went and told it unto the residue : neither believed they them, 13. And returned from the sepulchre, and told all these things unto the eleven, and to all the rest. It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles, Luke xxiv. 9, 10. Yea, and certain women also of our company made us astonished, which were early

at the sepulchre ; And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us went to the sepulchre, and found it even so as the women had said ; but him they saw not, 22—24. Jesus saith unto her, Touch me not ; for I am not yet ascended to my Father : but go to my brethren, and say unto them, I ascend unto my Father, and your Father ; and to my God, and your God. Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her, John xx. 17, 18.

^bThen the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him : but some doubted, ver. 16, 17. But after I am risen again, I will go before you into Galilee, xxvi. 32. But after that I am risen, I will go before you into Galilee, Mark. xiv. 28. After these things Jesus shewed himself again to the disciples at the sea of Tiberias ; and on this wise shewed he himself, John xxi. 1. After that, he was seen of above five hundred brethren at once ; of whom the greater part remain unto this present, but some are fallen asleep, 1 Cor. xv. 6.

^cAnd now I have told you before it come to pass, that, when it is come to pass, ye might believe, John xiv. 29.

VER. 8.

Καὶ ἐξελθούσαι ταχὺ ἀπὸ τοῦ μνημείου μετὰ φόβου καὶ χαρᾶς μεγάλης, ἔδραμον ἀπαγγέλλαι τοῖς μαθηταῖς αὐτῶν.

^aAnd they departed quickly from the sepulchre with fear and great joy ; and did run to bring his disciples word.

^aAnd they went out quickly, and fled from the sepulchre ; for they trembled, and were amazed : neither said they any thing to any man ; for they were afraid, Mark xvi. 8. And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled ? and why do thoughts arise in your hearts ? Behold my hands and

my feet, that it is I myself : handle me, and see ; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat ? Luke xxiv. 36—41. Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice : and ye shall be sorrowful, but your sorrow shall be turned into joy, John xvi. 20. And ye now therefore have sorrow : but I will see you again, and your heart shall rejoice, and your joy no man taketh from you, 22. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord. Then said Jesus to them again, Peace be unto you : as my Father hath sent me, even so send I you, xx. 21, 21.

VER. 9.

Ἦς δὲ ἐπορεύοντο ἀπαγγέλλαι τοῖς μαθηταῖς αὐτοῦ, καὶ ἰδοὺ, ὁ Ἰησοῦς ἀπῆντησεν αὐταῖς, λέγων· Χαίρετε. Αἱ δὲ προσελθούσαι, ἐκράτησαν αὐτοῦ τοὺς πόδας, καὶ περιεκύνησαν αὐτῷ.

And ^a as they went to tell his disciples, behold, Jesus met them, saying, All hail. ^b And they came and held him by the feet, ^c and worshipped him.

^a Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. And she went and told them that had been with him, as they mourned and wept, Mark xvi. 9, 10. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou ? whom seekest thou ? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni ; which is to say, Master, John xx. 14—16.

^b Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair : and the house

was filled with the odour of the ointment, John xii. 3. Jesus saith unto her, Touch me not ; for I am not yet ascended to my Father ; but go to my brethren, and say unto them, I ascend unto my Father, and your Father ; and to my God, and your God, xx. 17. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie ; behold, I will make them to come and worship before thy feet, and to know that I have loved thee, Rev. iii. 9.

^c And when they saw him, they worshipped him : but some doubted, ver. 17. And they worshipped him, and returned to Jerusalem with great joy, Luke xxiv. 52. And Thomas answered and said unto him, My Lord and my God, John xx. 28. See also on chap. ii. ver. 2. clause 3.

VER. 10.

Τότε λέγει αὐταῖς ὁ Ἰησοῦς· Μὴ φοβεῖσθε· ὑπάγετε, ἀπαγγέλλετε τοῖς ἀδελφοῖς μου, ἵνα ἀπέλθωσιν εἰς τὴν Γαλιλαίαν, καὶ ἐκεῖ με ὄψονται.

Then said Jesus unto them, ^a Be not afraid : ^b go tell ^c my brethren that they go into Galilee, and there shall they see me.

^a See on chap. xiv. ver. 27.

^b And go quickly, and tell his disciples that he is risen from the dead ; and, behold, he goeth before you into Galilee ; there shall ye see him : lo, I have told you, ver. 7. But go your way, tell his disciples and Peter that he goeth before you into Galilee : there shall ye see him, as he said unto you, Mark xvi. 7.

^c See on chap. xii. ver. 50. clause 2.

VER. 11.

Πορευομένων δὲ αὐτῶν, ἰδοὺ, τινὲς τῶς κουστωδίας ἐλθόντες εἰς τὴν πόλιν, ἀπήγγειλαν τοῖς ἀρχιερεῶσιν ἅπαντα τὰ γενόμενα.

Now when they were going, behold, some of the watch came into the city, and shewed unto the Chief Priests all the things that were done.

VER. 12.

Καὶ συναχθέντες μετὰ τῶν πρεσβυτέρων, συμβουλίῳ τε λαβόντες, ἀγύρια ἱκανὰ ἔδωκαν τοῖς στρατιώταις,

And when they were assembled with

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the elders, and had taken counsel, they gave large money unto the soldiers,

VER. 13.

Λέγοντες· Εἴπατε, ὅτι οἱ μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες, ἐκλεψάν αὐτόν, ἡμῶν κοιμωμένον.

Saying, Say ye, His disciples came by night, and stole him away while we slept.

VER. 14.

Καὶ ἰὰν ἀκουσθῇ τοῦτο ἐπὶ τοῦ ἡγεμόνος, ἡμεῖς πείσομεν αὐτόν, καὶ ὑμᾶς ἀμειψόμενοι πείσομεν.

And if this come to the governor's ears, ^a we will persuade him, and secure you.

^a And when Herod had sought for him, and found him not, he examined the keepers, and commanded that they should be put to death. And he went down from Judæa to Cæsarea, and there abode, Acts xii. 19.

VER. 15.

Οἱ δὲ, λαβόντες τὰ ἀργύρια, ἐποίησαν ὡς ἐδιδάχθησαν. Καὶ διεφημίσθη ὁ λόγος αὐτοῦ παρὰ Ἰουδαίοις μέχρι τῆς σήμερον.

So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

VER. 16.

Οἱ δὲ ἑνδεκα μαθηταὶ ἐπορεύθησαν εἰς τὴν Γαλιλαίαν, εἰς τὸ ὄρος οὗ ἐτάξατο αὐτοῖς ὁ Ἰησοῦς.

Then ^a the eleven disciples ^b went away into Galilee, into a mountain where Jesus had appointed them.

^a Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen, Mark xvi. 14.

^b And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you, ver. 7. Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me, 10. But after I am risen again, I will go before you into Galilee, xxvi. 32.

VER. 17.

Καὶ ἰδόντες αὐτόν, προσεκύνησαν αὐτῷ· οἱ δὲ ἐδίστασαν.

And when they saw him, they ^a worshipped him: but some doubted.

^a And as they were about to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him, ver. 9. See also on chap. ii. ver. 2. clause 3.

VER. 18.

Καὶ προσελθὼν ὁ Ἰησοῦς, ἐλάλησεν αὐτοῖς, λέγων· Ἐδόθη μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ γῆς.

And Jesus came and spake unto them, saying, ^a All power is given unto me in heaven and in earth.

^a Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom, Matt. xvi. 28. Yet have I set my king upon my holy hill of Zion. I will declare the decree: The Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel, Psal. ii. 6—9. Also I will make him my first-born, higher than the kings of the earth, lxxxix. 27. The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies, cx. 1, 2. For unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this, Isa. ix. 6, 7. And there was given him dominion, and glory, and a kingdom, that all people, nu-

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tions, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed, Dan. vii. 14. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end, Luke i. 32, 33. All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him, x. 22. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ, Acts ii. 36. The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all), x. 36. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living, Rom. xiv. 9. God—bath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds, Heb. i. 1, 2. See also on chap. xi. ver. 27. clause 1.

VER. 19.

Πορευθέντες οὖν μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Ὑιοῦ καὶ τοῦ ἁγίου Πνεύματος·

*Go ye therefore, and *teach all nations, ^bbaptizing them in ^cthe name of the Father, and of the Son, and of the Holy Ghost:

*Or, make disciples, or, Christians of all nations.

*And he said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned, Mark xvi. 15, 16. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things, Luke xxiv. 47, 48. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jeru-

salem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth, Acts i. 8. See also on chap. viii. ver. 11. clause 1.

^bThen Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost, Acts ii. 38. Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls, 41. But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done. Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: Who, when they were come down, prayed for them, that they might receive the Holy Ghost: (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus), viii. 12—16. And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water: what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him, 36—38. And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized, ix. 18. Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days, x. 47, 48. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us, xvi. 15. And he

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took them the same hour of the night, and washed *there* stripes; and was baptized, he and all his, straightway. 33. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard *this*, they were baptized in the name of the Lord Jesus, xix. 3—5. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? I thank God that I baptized none of you, but Crispus and Gaius; lest any should say that I had baptized in mine own name. And I baptized also the household of Stephanas; besides, I know not whether I baptized any other, 1 Cor. i. 13—16. Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? xv. 29. The like figure whereunto *even* baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ, 1 Pet. iii. 21.

^c And Jesus, when he was baptized, went up straightway out of the water: And, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased, Matt. iii. 16, 17. And God said, Let us make man in our image, after our likeness, Gen. i. 26. And the Lord God said, Behold, the man is become as one of us, to know good and evil, Gen. iii. 22. And the Lord said,—let us go down, and there confound their language, xi. 6, 7. The Lord bless thee, and keep thee: The Lord make his face shine upon thee, and be gracious unto thee: The Lord lift up his countenance upon thee, and give thee peace. And they shall put my name upon the children of Israel; and I will bless them, Numb. vi. 24—27. Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there

am I: and now the Lord God, and his Spirit, hath sent me, Isa. xlviii. 16. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all, 1 Cor. xii. 4—6. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, *be* with you all. Amen, 2 Cor. xiii. 14. For through him we both have access by one Spirit unto the Father, Eph. ii. 18. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one, 1 John v. 7. John to the seven churches which are in Asia: grace *be* unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne; And from Jesus Christ, *who is* the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, And hath made us kings and priests unto God and his Father; to him *be* glory and dominion for ever and ever. Amen, Rev. i. 4—6.

VER. 20.

Διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν· καὶ ἰδοὺ, ἐγὼ μετ' ὑμῶν εἰμι πάσας τὰς ἡμέρας, ἕως τῆς συντελείας τοῦ αἰῶνος. Ἀμήν.

^a Teaching them to observe all things whatsoever I have commanded you: and, lo, ^bI am with you *always*, even unto the end of the world. Amen.

^a Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it, Matt. vii. 24—27.

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Ye shall observe to do therefore as the Lord your God hath commanded you : ye shall not turn aside to the right hand nor to the left, Deut. v. 32. What thing soever I command you, observe to do it : thou shalt not add thereto, nor diminish from it, xii. 32. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers, Acts ii. 42. And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house, Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ, xx. 20, 21. For I have not shunned to declare unto you all the counsel of God, 27. Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you, 1 Cor. xi. 2. If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord, xiv. 37. And he gave some, apostles ; and some, prophets ; and some, evangelists ; and some, pastors and teachers ; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ : Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ : That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive ; But speaking the truth in love, may grow up into him in all things, which is the head, even Christ : From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love. This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, Eph. iv. 11—17. Whom we preach, warning every man, and teaching every man in all wisdom ; that we may present every man perfect in

Christ Jesus, Col. i. 28. Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more. For ye know what commandments we gave you by the Lord Jesus, 1 Thess. iv. 1, 2. Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. For yourselves know how ye ought to follow us : for we behaved not ourselves disorderly among you : Neither did we eat any man's bread for nought : but wrought with labour and travail night and day, that we might not be chargeable to any of you : Not because we have not power, but to make ourselves an ensample to you to follow us. For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busy-bodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread, 2 Thess. iii. 6—12. Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed. And they that have believing masters, let them not despise them, because they are brethren ; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort. If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness ; He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, 1 Tim. vi. 1—4. But speak thou the things which become sound doctrine : That the aged men be sober, grave, temperate, sound in faith, in charity, in patience. The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given

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to much wine, teachers of good things; That they may teach the young women to be sober, to love their husbands, to love their children, *To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.* Young men likewise exhort to be sober minded. In all things shewing thyself a pattern of good works: in doctrine *showing* uncorruptness, gravity, sincerity, Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you. *Exhort* servants to be obedient unto their own masters, and to please them well in all things; not answering again; Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things, Tit. ii. 1—10. Which in time past *were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy. Dearly beloved, I beseech *you* as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; Having your conversation honest among the Gentiles: that, whereas they speak against you as evil-doers, they may by *your* good works, which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; Or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: As free, and not using *your* liberty for a cloak of maliciousness, but as the servants of God. Honour all *men*. Love the brotherhood. Fear God. Honour the king. Servants, be subject to *your* masters with all fear; not only to the good and gentle, but also to the froward. For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully, 1 Pet. ii. 10—19. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience god-

liness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make *you* that *ye shall* neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ, 2 Pet. i. 5—11. That ye may be mindful of the words which were spoken before of the holy prophets, and of the commandment of us the apostles of the Lord and Saviour, iii. 2. And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him, 1 John ii. 3, 4. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, *then* have we confidence toward God, iii. 19—21. Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city, Rev. xxii. 14.

^b For where two or three are gathered together in my name, there am I in the midst of them, Matt. xviii. 20. And they went forth, and preached every where, the Lord working with *them*, and confirming the word with signs following, Mark xvi. 20. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, not Iscariot, Lord, how is it that thou

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wilt manifest thyself unto us, and not unto the world : Jesus answered and said unto him, If a man love me, he will keep my words : and my Father will love him, and we will come unto him, and make our abode with him, John xiv. 18—23. Notwithstanding the Lord stood with me, and strength-

ened me ; that by me the preaching might be fully known, and *that* all the Gentiles might hear : and I was delivered out of the mouth of the lion, 2 Tim. iv. 17. The grace of our Lord Jesus Christ *be* with you all. Amen, Rev. xxii. 21. See also on chap. i. ver. 23. clause 2.

END OF ST. MATTHEW'S GOSPEL.

ST. MARK.

A. D. 26.

CHAP. I. 1—5.

A. D. 26.

CHAP. I.—VER. 1.

ΑΡΧΗ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ,
κίου τοῦ Θεοῦ.

**The beginning of the Gospel of Jesus Christ, the Son of God;*

** Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word; It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, That thou mightest know the certainty of those things, wherein thou hast been instructed, Luke i. 1—4. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord, j. 10, 11. The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen, Acts i. 1, 2.*

b For the law was given by Moses, but grace and truth came by Jesus Christ, John i. 17. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent, xvii. 3. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name, xx. 31. Paul, a servant of Jesus Christ, called to be an apostle, separated unto the Gospel of God, (which he had promised afore by his prophets in the holy Scriptures,) con-

cerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead, Rom. i. 1—4.

c See on Matt. xiv. ver. 53. clause 5.

VER. 2.

Ὡς γέγραπται ἐν τοῖς προφήταις· Ἰδοὺ, ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου.

As it is written in the prophets, a Behold, I send my messenger before thy face, which shall prepare thy way before thee.

a See on Matt. xi. ver. 10.

VER. 3.

Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· Ἑτοιμάσατε τὴν ὁδὸν Κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.

a The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

a See on Matt. iii. ver. 3.

VER. 4.

Ἐγένετο Ἰωάννης, βαπτίζων ἐν τῇ ἐρήμῳ, καὶ κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν.

a John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

** Or, unto.*

a See on Matt. iii. ver. 2.

VER. 5.

Καὶ ἐξεπορεύετο πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα, καὶ οἱ ἱεροσολυμίται· καὶ ἐβαπτίζοντο πάντες ἐν τῇ Ἰορδάνῃ ποταμῷ ὑπ' αὐτοῦ, ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν.

a And there went out unto him all the land of Judæa, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

a See on Matt. iii. ver. 5, 6.

VER. 6.

Ἦν δὲ Ἰωάννης ἐνδεδυμένος τρίχας καμήλου, καὶ ζώνην δερματίνην περὶ τὴν ὀσφίν αὐτοῦ· καὶ ἐσθίων ἀκρίδας καὶ μέλι ἄγριον.

^aAnd John was clothed with camel's hair, and with a girdle of u skin about his loins; and he did eat locusts and wild honey;

^a See on Matt. iii. ver. 4.

VER. 7.

Καὶ ἐκήρυσσε, λέγων· Ἐρχεται ὁ ἰσχυρότερός μου ὀπίσω μου, ὃς οὐκ εἰμὶ ἱκανός, κύβητα λύσαι τὴν ἱμάντα τῶν ὑποδημάτων αὐτοῦ.

^aAnd preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.

^a See on Matt. iii. ver. 11.

VER. 8.

Ἐγὼ μὲν ἐβάπτισα ὑμᾶς ἐν ὕδατι· αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν Πνεύματι ἁγίῳ.

I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.

VER. 9.

Καὶ ἐγένετο ἐν ἐκεῖναις ταῖς ἡμέραις, ἦλθεν Ἰησοῦς ἀπὸ Ναζαρέτ τῆς Γαλιλαίας, καὶ ἐβαπτίσθη ὑπὸ Ἰωάννου εἰς τὸν Ἰορδάνην.

^aAnd it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

^a See on Matt. iii. ver. 13—15.

VER. 10.

Καὶ εὐθέως ἀναβαῖναι ἀπὸ τοῦ ὕδατος, εἶδε σχιζομένους τοὺς οὐρανοὺς, καὶ τὸ πνεῦμα ὡσεὶ περιστερὰν, καταβαῖναι ἐπ' αὐτόν.

^aAnd straightway coming up out of the water, he saw the heavens *opened, and the Spirit like a dove descending upon him:

* Or, cloven, or rent.

^a See on Matt. iii. ver. 16, 17.

VER. 11.

Καὶ φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν· Σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα.

And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.

VER. 12.

Καὶ εὐθὺς τὸ πνεῦμα αὐτὸν ἐκβάλλει εἰς τὴν ἔρημον.

^aAnd immediately the spirit driveth him into the wilderness.

^a See on Matt. iv. ver. 1, clauses 1, 2.

VER. 13.

Καὶ ἦν ἐκεῖ ἐν τῇ ἐρήμῳ ἡμέρας τεσσαράκοντα, πειραζόμενος ὑπὸ τοῦ Σατανᾶ· καὶ ἦν μετὰ τῶν θηρίων καὶ οἱ ἄγγελοι διηκόνουν αὐτῷ.

^aAnd he was there in the wilderness forty days, ^btempted of Satan; and was with the wild beasts; ^cand the angels ministered unto him.

^a See on Matt. iv. ver. 2. clause 1.

^b See on Matt. iv. ver. 1. clause 3.

^c See on Matt. iv. ver. 11. clause 2.

VER. 14.

Μετὰ δὲ τὸ παραδοθῆναι τὸν Ἰωάννην, ἦλθεν ὁ Ἰησοῦς; εἰς τὴν Γαλιλαίαν, κηρύσσαν τὸ εὐαγγέλιον τῆς βασιλείας τοῦ Θεοῦ.

^aNow after that John was put in prison, Jesus came into Galilee, ^bpreaching the Gospel of the kingdom of God,

^a See on Matt. iv. ver. 12.

^b See on Matt. iv. ver. 23. clause 3.

VER. 15.

Καὶ λέγων· Ὅτι πεπλήρωται ὁ καιρὸς καὶ ἤγγικεν ἡ βασιλεία τοῦ Θεοῦ· μετανοεῖτε, καὶ πιστεύετε ἐν τῷ εὐαγγελίῳ.

And saying, ^aThe time is fulfilled, and ^bthe kingdom of God is at hand: ^crepent ye, ^dand believe the Gospel.

^aAnd in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever, Dan. ii. 44. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times, ix. 24, 25. For thus saith the Lord of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the

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dry land ; and I will shake all nations, and the desire of all nations shall come : and I will fill this house with glory, saith the Lord of hosts. The silver is mine, and the gold is mine, saith the Lord of hosts. The glory of this latter house shall be greater than of the former, saith the Lord of hosts : and in this place will I give peace, saith the Lord of hosts, Hag. ii. 6—9. Behold, I will send my messenger, and he shall prepare the way before me : and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in : behold, he shall come, saith the Lord of hosts, Mal. iii. 1. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, Gal. iv. 4.

^b See on Matt. iii. ver. 2. clause 2.

^c See on Matt. iii. ver. 2. clause 1.

^d See on chap. xvi. ver. 16. clause 1.

VER. 16.

Περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας, εἶδε Σίμωνα καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, βάλλοντας ἀμφίβληττον ἐν τῇ θαλάσῃ· (ἦσαν γὰρ ἀλιεῖς.)

^a Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea : for they were fishers.

^a See on Matt. iv. ver. 18—22.

VER. 17.

Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· Δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς γενέσθαι ἀλιεῖς ἀνθρώπων.

And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

VER. 18.

Καὶ εὐθὺς, ἀφέντες τὰ δίκτυα αὐτῶν, ἠκολούθησαν αὐτῷ.

And straightway they forsook their nets, and followed him.

VER. 19.

Καὶ προβάς ἐκείθεν ὀλίγον, εἶδεν Ἰάκωβον τὸν τοῦ Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ αὐτοὺς ἐν τῷ πλοίῳ καταρτίζοντας τὰ δίκτυα.

And when he had gone a little farther thence, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets.

VER. 20.

Καὶ εὐθὺς ἐκάλεσεν αὐτούς· καὶ ἀφέντες

τὸν πατέρα αὐτῶν Ζεβεδαῖον ἐν τῷ πλοίῳ μετὰ τῶν μισθωτῶν, ἀπῆλθον ὀπίσω αὐτοῦ.

And straightway he called them : and they left their father Zebedee in the ship with the hired servants, and went after him.

VER. 21.

Καὶ εἰσπορεύονται εἰς Καπερναοὺμ· καὶ εὐθὺς τοῖς σάββασιν εἰσελθὼν εἰς τὴν συναγωγὴν ἐδίδασκε.

And they went into ^aCapernaum ; and straightway on ^bthe sabbath day he entered into the synagogue, and taught.

^a See on Matt. iv. ver. 13. clause 2.

^b See on Matt. iv. ver. 23. clause 2.

VER. 22.

Καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ· ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ γραμματεῖς.

^a And they were astonished at his doctrine : for he taught them as one that had authority, and not as the Scribes.

^b See on Matt. vii. ver. 28, 29.

VER. 23.

Καὶ ἦν ἐν τῇ συναγωγῇ αὐτῶν ἀνθρώπος ἐν πνεύματι ἀκαθάρτη, καὶ ἐνέκραζε,

^a And there was in their synagogue a man with an unclean spirit ; and he cried out,

^a And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice, saying, Let us alone ; what have we to do with thee, thou Jesus of Nazareth ? art thou come to destroy us ? I know thee who thou art ; the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not. And they were all amazed, and spake among themselves, saying, What a word is this ! for with authority and power he commandeth the unclean spirits, and they come out. And the fame of him went out into every place of the country round about, Luke iv. 33—37. See also on Matt. iv. ver. 23. clause 4.

VER. 24.

λέγων· Ἐα, τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρενῆ ; ἡλθες ἀπολῆσαι ἡμᾶς ; οἶδά σε τίς εἶ, ὁ ἄγιος τοῦ Θεοῦ.

^aSaying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, ^bthe Holy One of God.

^a See on Matt. viii. ver. 29.

^b For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption, Psal. xvi. 10; and Acts ii. 27. For the Lord is our defence; and the Holy One of Israel is our king. Then thou spakest in vision to thy Holy One, and saidst, I have laid help upon one that is mighty; I have exalted one chosen out of the people, Psal. lxxxix. 18, 19. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy, Dan. ix. 24. That holy thing which shall be born of thee shall be called the Son of God, Luke i. 35. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you, Acts iii. 14.

VER. 25.

Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, λέγων· Φιμώθητι, καὶ ἔξελθε ἐξ αὐτοῦ.

^a And Jesus rebuked him, saying, Hold thy peace, and come out of him.

^a And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him, ver. 34. And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God. And he straightly charged them that they should not make him known, iii. 11, 12. When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more in him, ix. 25. And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them suffered them not to speak: for they knew that he was Christ, Luke iv. 41.

VER. 26.

Καὶ σωμαρίζαν αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρτον, καὶ κράζαν φωνῇ μεγάλῃ· ἔξελθεν ἐξ αὐτοῦ.

^a And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

^a And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming, Mark ix. 20. And the spirit cried, and rent him sore, and came out of him: and he was as one dead; inasmuch that many said, He is dead, 26. When a strong man armed keepeth his palace, his goods are in peace: but when a stronger than he shall come upon him and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils, Luke xi. 21, 22.

VER. 27.

Καὶ ἰθαμυρόθησαν πάντες, ὥστε συζητεῖν πρὸς αὐτούς, λέγοντας· Τί ἐστι τοῦτο; τίς ἡ διδασχὴ ἢ καινὴ αὐτῷ, ὅτι κατ' ἐξουσίαν καὶ τοῖς πνεύμασι τοῖς ἀκαθάρτοις ἐπιτάσσει, καὶ ὑπακούουσιν αὐτῷ;

^a And they were all amazed, inasmuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? ^b for with authority commandeth he even the unclean spirits, and they do obey him.

^a And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel, Matt. ix. 33.

^b Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases, Luke ix. 1. And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. And he said unto them, I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you, x. 17—19.

VER. 28.

Ἐξῆλθε δὲ ἡ ἀκοὴ αὐτοῦ εὐθὺς εἰς ὅλην τὴν περιχώρον τῆς Γαλιλαίας.

And immediately ^a his fame spread abroad throughout all the region round about Galilee.

^a See on Matt. iv. ver. 24. clause 1.

VER. 29.

Καὶ εὐθὺς ἐκ τῆς συναγωγῆς ἔξελθόντες,

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ἦλθον εἰς τὴν οἰκίαν Σίμωνος καὶ Ἀνδρίου, μετὰ Ἰακώβου καὶ Ἰωάννου.

And forthwith, when they were come out of the synagogue, ^athey entered into the house of Simon and Andrew, with James and John.

^a See on Matt. viii. ver. 14, 15.

VER. 30.

Ἡ δὲ πένθερὰ Σίμωνος κατέκειτο πυρέσσουσα· καὶ εὐθὺς λίγυσιν αὐτῇ περὶ αὐτῆς.

But Simon's wife's mother lay sick of a fever; and anon they tell him of her.

VER. 31.

Καὶ προσελθὼν ἤγειρεν αὐτὴν, κρατήσας τῆς χειρὸς αὐτῆς· καὶ ἀφῆκεν αὐτὴν ὁ πυρετός· εὐθὺς· καὶ διηκόνει αὐτοῖς.

And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

VER. 32.

Ὁψίας δὲ γενομένης, ὅτε ἔδω ὁ ἥλιος, ἔφερον πρὸς αὐτὸν πάντας τοὺς κακῶς ἔχοντας, καὶ τοὺς δαιμονιζομένους.

^a And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

^a See on Matt. viii. ver. 16.

VER. 33.

Καὶ ἡ πόλις ὅλη ἐπισυναγμένη ἦν πρὸς τὸν Σάραν.

And all the city was gathered together at the door.

VER. 34.

Καὶ ἰθεράπευσεν πολλοὺς κακῶς ἔχοντας· πνευματικαῖς νόσοις· καὶ δαιμόνια πολλὰ ἐξέβαλε, καὶ οὐκ ἤφιε λαλεῖν τὰ δαιμόνια, ὅτι ᾔδεισαν αὐτόν.

And he healed many that were sick of divers diseases, and cast out many devils; ^aand suffered not the devils ^ato speak, because they knew him.

^a Or, to say that they knew him.

^a See on verse 25.

VER. 35.

Καὶ πρῶτ' ἐνυχον λίαν ἀναστὰς, ἐξῆλθε, καὶ ἀπῆλθεν εἰς ἐρημον τόπον, κακεῖ προσύχεται.

^a And in the morning, rising up a great while before day, he went out, and de-

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parted into a solitary place, and there prayed.

^a And when he had sent them away, he departed into a mountain to pray, Mark vi. 46. My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up, Psal. v. 3. And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God, Luke vi. 12.

VER. 36.

Καὶ κατεδίωξαν αὐτὸν ὁ Σίμων καὶ οἱ μετ' αὐτοῦ.

And Simon, and they that were with him, followed after him.

VER. 37.

Καὶ εὗροντες αὐτὸν, λέγουσιν αὐτῷ· Ὅτι πάντες ζητοῦσί σε.

And when they had found him, they said unto him, ^aAll men seek for thee.

^a And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him, John iii. 26. The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him, xii. 19.

VER. 38.

Καὶ λέγει αὐτοῖς· Ἄγωμαι εἰς τὰς ἐχόμενας κοινοπόλεις, ἵνα κακεῖ κηρύξω· εἰς τοῦτο γὰρ ἐξελήλυθα.

^a And he said unto them, Let us go into the next towns, that I may preach there also: ^bfor therefore came I forth.

^a And he said unto them, I must preach the kingdom of God to them; also: for therefore am I sent, Luke iv. 43.

^b The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for

the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified, Isa. lxi. 1—3. and Luke iv. 16—19. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? Luke iv. 49. I must work the works of him that sent me, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world, John ix. 4, 5. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father, xvi. 28.

VER. 39.

Καὶ ἦν κηρύσσων ἐν ταῖς συναγωγαῖς αὐτῶν εἰς ὅλην τὴν Γαλιλαίαν, καὶ τὰ δαιμόνια ἐκβάλλον.

And he ^apreached in their synagogues throughout all Galilee, ^band cast out devils.

^a See on Matt. iv. ver. 23. clauses 1, 2.

^b See on Matt. iv. ver. 24. clause 4.

VER. 40.

Καὶ ἔρχεται πρὸς αὐτὸν λεπερὸς, παρακαλῶν αὐτόν, καὶ γονυπετῶν αὐτόν, καὶ λέγων αὐτῷ· Ὅτι ἐάν θέλῃς, δύνασαι με καθαρίσαι.

^a And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

^a See on Matt. viii. ver. 2—4.

VER. 41.

Ὁ δὲ Ἰησοῦς σπλαγχνισθεὶς, ἐκτείνας τὴν χεῖρα, ἥψατο αὐτοῦ, καὶ λέγει αὐτῷ· Θέλω, καθαρισθῆτι.

And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean.

VER. 42.

Καὶ εἰσόντος αὐτοῦ, εὐθέως ἀπῆλθεν ἀπ' αὐτοῦ ἡ λέπρα, καὶ ἐκαθαρίσθη.

And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

VER. 43.

Καὶ ἐμβαρμυσάμενος αὐτῷ, εὐθὺς ἐξέβαλεν αὐτόν.

And he straitly charged him, and forthwith sent him away;

VER. 44.

Καὶ λέγει αὐτῷ· Ὅρα μηδεὶν μηδεὶν εἰπεῖς· ἀλλ' ὑπάγε, σεαυτὸν δειξόν τῷ ἱερεῖ, καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου ᾧ προσέταξε Μωϋσῆς, εἰς μαρτυρίαν αὐτοῖς.

And saith unto him, See thou say nothing to any man; but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.

VER. 45.

Ὁ δὲ ἐξελθὼν ἤρξατο κηρύσσειν πολλὰ καὶ διαφημίζειν τὸν λόγον, ὥστε μηκέτι αὐτὸν δύνασθαι φανερῶς εἰς πόλιν εἰσελθεῖν· ἀλλ' ἔξω ἐν ἐρήμοις τόποις ἦν, καὶ ἤρχοντο πρὸς αὐτὸν πανταχόθεν.

^a But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

^a See on Matt. ix. ver. 31.

CHAP. II.—VER. 1.

Καὶ πάλιν εἰσῆλθεν εἰς Καπερναούμ δι' ἡμερῶν καὶ ἠκούσθη ὅτι εἰς οἶκόν ἐστι.

And again ^a he entered into Capernaum after some days; and it was noised that he was in the house.

^a And he entered into a ship, and passed over, and came into his own city, Matt. ix. 1.

VER. 2.

Καὶ εὐθέως συνηχθῶσαν πολλοί, ὥστε μηκέτι χωρεῖν μηδὲ τὰ πρὸς τὴν θύραν καὶ ἐλάλει αὐτοῖς τὸν λόγον.

And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: ^a and he preached the word unto them.

^a See on Matt. iv. ver. 23. clauses 2, 3.

VER. 3.

Καὶ ἔρχονται πρὸς αὐτὸν παραλυτικὸν φέροντες, αἰρόμενον ὑπὸ τεσσάρων.

And ^a they come unto him, bringing one sick of the palsy, which was borne of four.

^a See on Matt. ix. ver. 2—8.

VER. 4.

Καὶ μὴ δυνάμενοι προσεγγίσειν αὐτῷ διὰ τὸν ὄχλον, ἀπεστείλασαν τὴν στήνην ὅπου ἦν· καὶ ἐξορύξαντες χαλῶσι τὸν κράββατον, ἐφ' ᾧ ὁ παραλυτικὸς κατέκειτο.

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And when they could not come nigh unto him for the press,^a they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay.

^a When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence, Deut. xxii. 8. And when they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with his couch into the midst before Jesus, Luke v. 19.

VER. 5.

Ἰδὼν δὲ ὁ Ἰησοῦς τὴν πίστιν αὐτῶν, λέγει τῷ παραλυτικῷ· Τέκνον, ἀφέωνταί σοι αἱ ἁμαρτίαι σου.

When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.

VER. 6.

Ἦσαν δὲ τινες τῶν γραμματέων ἐκὼς καθήμενοι, καὶ διαλογιζόμενοι ἐν ταῖς καρδίαις αὐτῶν·

But there were certain of the Scribes sitting there, and reasoning in their hearts,

VER. 7.

τί οὕτως οὕτω λαλεῖ βλασφημίας; τίς δύναται ἀφίεναι ἁμαρτίας, εἰ μὴ εἰς ὁ Θεός;

Why doth this man thus speak blasphemies? ^a who can forgive sins but God only?

^a But there is forgiveness with thee, that thou mayest be feared, Psal. cxxx. 4. I, even I, am he that blot-teth out thy transgressions for mine own sake, and will not remember thy sins, Isa. xliii. 25. To the Lord our God belong mercies and forgivenesses, though we have rebelled against him, Dan. ix. 9. Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy, Mic. vii. 18. And the Scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone? Luke v. 21.

VER. 8.

Καὶ εὐθὺς ἐπιγινώσκει ὁ Ἰησοῦς τῷ πνύ-

ματι αὐτοῦ, ὅτι οὕτως διαλογίζονται ἐν ἑαυτοῖς, εἶπεν αὐτοῖς· τί ταῦτα διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν;

And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

VER. 9.

τί ἐστὶν εἰκσιπώτερον, εἰπεῖν τῷ παραλυτικῷ· Ἀφέωνταί σοι αἱ ἁμαρτίαι· ἢ εἰπεῖν· Ἐγείραι, καὶ ἄρον σου τὸν κράββατον, καὶ περιβάτει;

Whether it is easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?

VER. 10.

ἵνα δὲ εἰδῇτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἀφίεναι ἐπὶ τῆς γῆς ἁμαρτίας· (λέγει τῷ παραλυτικῷ·)

But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)

VER. 11.

Σοὶ λέγω, ἔγεραι, καὶ ἄρον τὸν κράββατόν σου, καὶ ὕπαγε εἰς τὸν οἶκόν σου.

I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

VER. 12.

Καὶ ἡγέρθη εὐθὺς, καὶ ἄρας τὸν κράββατον ἐξῆλθεν ἐναντίον πάντων· ὥστε ἐξίστασθαι πάντας, καὶ δοξάζειν τὸν Θεόν, λέγοντας· Ὅτι οὐδέποτε οὕτως εἶδομεν.

And immediately he arose, took up the bed, and went forth before them all; in-somuch that they were all amazed, and glorified God, saying, we never saw it on this fashion.

VER. 13.

Καὶ ἐξῆλθε πάλιν παρὰ τὴν θάλασσαν καὶ πᾶς ὁ ὄχλος ἤρχετο πρὸς αὐτόν, καὶ ἐδίδασκεν αὐτούς.

And he went forth again ^a by the sea side; and all the ^b multitude resorted unto him, and he taught them.

^a See on Matt. v. ver. 1. clause 2.

^b See on Matt. iv. ver. 25. clause 1.

VER. 14.

Καὶ παράγων εἶδε λευτὴν τὸν τοῦ Ἀλφαίου καθήμενον ἐπὶ τῷ τελωνίῳ· καὶ λέγει αὐτῷ· Ἀκολουθεῖ μοι. Καὶ ἀναστὰς ἠκολούθησεν αὐτῷ.

* And as he passed by, he saw Levi the son of Alphæus, sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him,

* See on Matt. ix. ver. 9—17.

VER. 15.

Καὶ ἐγένετο ἐν τῷ κατακείσθαι αὐτὸν ἐν τῇ οἰκίᾳ αὐτοῦ, καὶ πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ συνανέειντο τῷ Ἰησοῦ, καὶ τοῖς μαθηταῖς αὐτοῦ ἦσαν γὰρ πολλοί, καὶ ἡκολούθησαν αὐτῷ.

And it came to pass, that, as Jesus sat at meat in his house, many Publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him.

VER. 16.

Καὶ οἱ γραμματεῖς καὶ οἱ φαρισαῖοι ἰδόντες αὐτὸν ἐσθίοντα μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν, ἔλεγον τοῖς μαθηταῖς αὐτοῦ· Τί ὅτι μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει καὶ πίνει;

And when the Scribes and Pharisees saw him eat with Publicans and sinners; they said unto his disciples, How is it that he eateth and drinketh with Publicans and sinners?

VER. 17.

Καὶ ἀκούσας ὁ Ἰησοῦς, λέγει αὐτοῖς· Οὐ χρειὰν ἔχουσιν οἱ ἰσχυρότεροι ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες. Οὐκ ἦλθον καλεῖσθαι δικαίους, ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν.

When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

VER. 18.

Καὶ ἦσαν οἱ μαθηταὶ Ἰωάννου καὶ οἱ τῶν φαρισαίων νηστεύοντες· καὶ ἔρχονται καὶ λέγουσιν αὐτῷ· Διατί οἱ μαθηταὶ Ἰωάννου καὶ οἱ τῶν φαρισαίων νηστεύουσιν, οἱ δὲ σοὶ μαθηταὶ οὐ νηστεύουσιν;

And the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?

VER. 19.

Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· Μὴ δύναται ὁ υἱοὶ τοῦ νυμφῶνος, ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστί, νηστεῖν; ἔσον χρόνον μετ' αὐτῶν ἔχουσι τὸν νυμφίον, οὐ δύναται νηστεῖν.

And Jesus said unto them, Can the

children of the bridechamber fast while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.

VER. 20.

Ἐλεύσονται δὲ ἡμέραι ὅταν ἀραβῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύουσιν ἐν ἑκαταῖς ταῖς ἡμέραις.

But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

VER. 21.

Καὶ οὐδεὶς ἐπέβηκεν ῥάκουσ ἀργάφου ἐπιρράπτει ἐπὶ ἱματίῳ παλαιῷ· εἰ δὲ μὴ, αἰρεῖ τὸ πλῆρωμα αὐτοῦ τὸ καινὸν τοῦ παλαιοῦ, καὶ χεῖρον σχίσμα γίνεται.

No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse.

* Or, raw, or, unpwrought.

VER. 22.

Καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκούς παλαιούς· εἰ δὲ μὴ, ῥήσσει ὁ οἶνος ὁ νέος τοὺς ἀσκούς, καὶ ὁ οἶνος ἐκχέεται, καὶ οἱ ἀσκοὶ ἀπολούνται· ἀλλὰ οἶνον νέον εἰς ἀσκούς καινοὺς βλητέον.

And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

VER. 23.

Καὶ ἐγένετο παραπορεύεσθαι αὐτὸν ἐν τοῖς σάββασιν διὰ τῶν σπορίμων, καὶ ᾤρξαντο οἱ μαθηταὶ αὐτοῦ ὀδεῖν ποιεῖν τίλλοντες τοὺς στάχυνας.

* And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn.

* See on Matt. xii. ver. 1—4.

VER. 24.

Καὶ οἱ φαρισαῖοι· ἔλεγον αὐτῷ· Ἴδε, τί ποιοῦσιν ἐν τοῖς σάββασιν ὃ οὐκ ἐξεστὶ;

And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful?

VER. 25.

Καὶ αὐτὸς ἔλεγον αὐτοῖς· Οὐδέποτε ἀνέγνωτε τί ἐποίησε Δαβὶδ, ὅτε χρεῖαν ἔσχεν, καὶ ἐποίησεν αὐτὸς καὶ οἱ μετ' αὐτοῦ;

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MARK II. 25—28.—III. 1—5.

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And he said unto them, Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him?

VER. 26.

Πῶς εἰσῆλθεν εἰς τὸ οἶκον τοῦ Θεοῦ, ἐπὶ Ἀβιάθαρ τοῦ ἀρχιερέως, καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν, οὓς οὐκ ἔξεστι φαγεῖν εἰ μὴ τοῖς ἱερεῦσι, καὶ ἔδωκε καὶ τοῖς συν αὐτῷ οὔσι;

How he went into the house of God in the days of Abiathar the High Priest, and did eat the shewbread, which is not lawful to eat but for the Priests, and gave also to them which were with him?

VER. 27.

Καὶ ἔλεγεν αὐτοῖς· Τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο, οὐχ ὁ ἄνθρωπος διὰ τὸ σάββατον·

And he said unto them, ^aThe sabbath was made for man, and not man for the sabbath:

^aSix days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed, Exod. xxiii. 12. But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant, and thy maidservant may rest as well as thou, Deut. v. 14. Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them, Ezek. xx. 12. If a man on the sabbath day receive circumcision, that the law of Moses shall not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day? John vii. 23.

VER. 28.

Ὡστε κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου.

Therefore ^athe Son of man is Lord also of the sabbath.

^a See on Matt. xii. ver. 8.

CHAP. III.—VER. 1.

Καὶ εἰσῆλθε πάλιν εἰς τὴν συναγωγὴν καὶ ἦν ἐκεῖ ἄνθρωπος ἐξηραμμένος ἔχων τὴν χεῖρα·

^aAnd he entered again into the synagogue; and there was a man there which had a withered hand.

^a See on Matt. xii. ver. 9, 10.

VER. 2.

Καὶ παρατήρουν αὐτὸν εἰ τοῖς σάββασιν θεραπεύσει αὐτὸν, ἵνα κατηγορήσων αὐτοῦ.

And they watched him, whether he would heal him on the sabbath day; that they might accuse him.

VER. 3.

Καὶ λέγει τῷ ἀνδρῶνι τῷ ἐξηραμμένῳ ἔχοντι τὴν χεῖρα· Ἐγείραι εἰς τὸ μέσον.

^aAnd he saith unto the man which had the withered hand, ^{*}Stand forth.

^{*} Gr. arise, stand forth in the midst.

^aBut he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth, Luke vi. 8.

VER. 4.

Καὶ λέγει αὐτοῖς· Ἐξεστί τοῖς σάββασιν ἀγαθοποιῆσαι, ἢ κακοποιῆσαι; ψυχὴν σῶσαι, ἢ ἀποκτείνειν; Οἱ δὲ ἐσιώπων.

^aAnd he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life or to kill? But they held their peace.

^aThen said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it? Luke vi. 9. And Jesus answering spake unto the Lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day? xiv. 3.

VER. 5.

Καὶ περιβλεψάμενος αὐτοὺς μετ' ὀργῆς, συλλυπούμενος ἐπὶ τῇ πωρώσει τῆς καρδίας αὐτῶν, λέγει τῷ ἀνδρῶνι· Ἐκτενον τὴν χεῖρά σου· καὶ ἐξέτεινε καὶ ἀποκατεστάθη ἡ χεὶρ αὐτοῦ ὡς ἡ ἄλλη.

And when he had looked round about on them ^awith anger, being ^bgrieved for ^cthe ^{*}hardness of their hearts, ^dhe saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other.

^{*} Or, blindness.

^aBe ye angry, and sin not: let not the sun go down upon your wrath, Eph. iv. 26.

^b See on Matt. ix. ver. 36. clause 1.

They have not known nor understood: for he hath shut their eyes, that they cannot see; and their hearts, that they cannot understand, Isa. xlv. 18. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them, Matt. xiii. 14, 15. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day. And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them: Let their eyes be darkened, that they may not see, and how down their back away. I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy, Rom. xi. 7—11. For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in, 25. But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ. But even unto this day, when Moses is read, the vail is upon their heart. Nevertheless when it shall turn to the Lord, the vail shall be taken away, 2 Cor. iii. 14—16. Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart, Eph. iv. 18.

^d See on Matt. xii. ver. 13—15.

VER. 6.

Καὶ ἔξελεθῆναι, οἱ Φαρισαῖοι, εὐθὺς μετὰ

τῶν ἑρμειῶν συμβούλων ἐκείνων κατ' αὐτοῦ, πῶς αὐτὸν ἀπολέσωσι.

And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.

VER. 7.

Καὶ ὁ Ἰησοῦς ἀπεχώρησεν μετὰ τῶν μαθητῶν αὐτοῦ ὡς τὴν Θάλασσαν καὶ πολὺ πλῆθος ἀπὸ τῆς Γαλιλαίας ἠκολούθησαν αὐτῷ, καὶ ἀπὸ τῆς Ἰουδαίας.

But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judaea,

VER. 8.

Καὶ ἀπὸ Ἱερουσαλὴμ, καὶ ἀπὸ τῆς Ἰδουμαίας, καὶ πέραν τοῦ Ἰορδάνου· καὶ οἱ περὶ Τύρου καὶ Σιδῶνα, πλῆθος πολὺ, ἀκούσαντες ὅσα ἐποίει, ἦλθον πρὸς αὐτόν.

And from Jerusalem, and from Iudæa, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

VER. 9.

Καὶ εἶπε τοῖς μαθηταῖς αὐτοῦ, ἵνα πλοῆταις προσκατεῖν αὐτῷ, διὰ τὸν ὄχλον, ἵνα μὴ θλίβωσιν αὐτόν.

And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him.

VER. 10.

Πολλοὺς γὰρ ἐθεράπευσεν, ὥστε ἐπιπύπτειν αὐτῷ, ἵνα αὐτοῦ ἄψανται, ὅσοι εἶχον μάστιγας.

For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues.

* Or, rushed.

VER. 11.

Καὶ τὰ πνεύματα τὰ ἀκάθαρτα, ὅταν αὐτὸν ἐθεύει, προσέπιπτον αὐτοῦ, καὶ ἔκραζον, λέγοντα· Ὅτι σὺ εἶ ὁ υἱὸς τοῦ Θεοῦ.

And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.

* And there was in their synagogue a man with an unclean spirit; and he cried out, Mark i. 23. And when he was come out of the ship, immediately there met him out of the tombs

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a man with an unclean spirit, v. 2. See also on Matt. iv. ver. 24. clause 4.

^b See on Matt. xiv. ver. 33. clause 2.

VER. 12.

Καὶ πολλὰ ἐπετίμα αὐτοῖς, ἵνα μὴ αὐτὸν φανερὸν ποιήσωσι.

^a And he straitly charged them that they should not make him known.

^a See on Matt. viii. ver. 4. clause 1.

VER. 13.

Καὶ ἀναβαίνει εἰς τὸ ὄρος, καὶ προσκαλεῖται οὓς ᾤθελεν αὐτός· καὶ ἀπῆλθον πρὸς αὐτόν.

And ^a he goeth up into a mountain, and calleth unto him whom he would: and they came unto him.

^a And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease, Matt. x. 1. And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles, Luke vi. 13. Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And he sent them to preach the kingdom of God, and to heal the sick, ix. 1, 2.

VER. 14.

Καὶ ἐποίησε δώδεκα, ἵνα ᾧσι μετ' αὐτοῦ, καὶ ἵνα ἀποστέλλῃ αὐτοὺς κηρύσσειν,

And ^a he ordained twelve, that they should be with him, ^b and that he might send them forth to preach.

^a Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you, John xv. 16. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place, Acts i. 24, 25. Paul, a servant of Jesus Christ, called to be an apostle, separated unto the Gospel of God, Rom. i. 1. Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Fa-

ther, who raised him from the dead,) Gal. i. 1. Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, which is our hope, 1 Tim. i. 1.

^a See on Matt. x. ver. 7.

VER. 15.

Καὶ ἔχειν ἐξουσίαν θεραπεύειν τὰς νόσους, καὶ ἐκβάλλειν τὰ δαιμόνια.

And to ^a have power to heal sicknesses, and to ^b cast out devils:

^a See on Matt. x. ver. 1. clause 2.

^b See on Matt. iv. ver. 24. clause 4.

VER. 16.

Καὶ ἐτίθηκε τῷ Σίμωνι ὄνομα Πέτρον·

And ^a Simon he surnamed Peter;

^a See on Matt. κ. ver. 2. clause 2.

VER. 17.

Καὶ Ἰάκωβον τὸν τοῦ Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν τοῦ Ἰακώβου· καὶ ἐτίθηκεν αὐτοῖς ὀνόματα Βοανηργεῖς ὃ ἐστίν, υἱοὶ βροντῆς·

And ^a James the son of Zebedee, and John the brother of James; and he surnamed them ^b Boanerges, which is, the sons of thunder:

^a See on Matt. x. ver. 2. clause 4.

^b Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins, Isa. lviii. 1. Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces, Jer. xxiii. 29. For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart, Heb. iv. 12.

VER. 18.

Καὶ Ἀνδρέαν, καὶ Φίλιππον, καὶ Βαρθολομαῖον, καὶ Ματθαῖον, καὶ Θωμᾶν, καὶ Ἰάκωβον τὸν τοῦ Ἀλφαίου, καὶ Θαδδαῖον, καὶ Σίμωνα τὸν Κανανίτην·

And ^a Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddæus, and Simon the Canaanite,

^a See on Matt. x. verses 3, 4.

VER. 19.

Καὶ Ἰούδαν Ἰσκαριώτην, ὃς καὶ παρέδωκεν αὐτόν. Καὶ ἔρχονται εἰς οἶκον.

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And Judas Iscariot, which also betrayed him: and they went * into an house.

* Or, home.

VER. 20.

Καὶ συνέρχεται πάλιν ὄχλος, ὥστε μὴ δύνασθαι αὐτοὺς μήτε ἄρτον φαγεῖν.

And the ^amultitude cometh together again, ^bso that they could not so much as eat bread.

^a See on Matt. iv. ver. 25. clause 1.

^b And he said unto them, Come ye yourselves apart into a desert place, and rest awhile: for there were many coming and going, and they had no leisure so much as to eat, Mark vi. 31.

VER. 21.

Καὶ ἀκούσαντες οἱ παρ' αὐτοῦ, ἐξῆλθον κρατῆσαι αὐτόν· ἔλεγον γάρ· Ὅτι ἐξέστη.

And when ^ahis *friends heard of it, they went out to lay hold on him: for they said, ^bHe is beside himself.

* Or, kinsmen.

^a There came then his brethren and his mother, and standing without, sent unto him, calling him, ver. 31. His brethren therefore said unto him, Depart hence, and go into Judæa, that thy disciples also may see the works that thou doest, John vii. 3. For neither did his brethren believe in him, ver. 5.

^b And many of them said, He hath a devil, and is mad; why hear ye him? John x. 20. The people answered and said, Thou hast a devil: who goeth about to kill thee? vii. 20. Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil, viii. 48. Then said the Jews unto him, Now we know that thou hast a devil, 52.

VER. 22.

Καὶ οἱ γραμματεῖς, οἱ ἀπὸ Ἱερουσολύμων καταβάντες, ἔλεγον· Ὅτι Βεελζεβούλ ἔχει· καὶ, Ὅτι ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.

^a And the Scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils.

^a See on Matt. xii. ver. 24—32.

VER. 23.

Καὶ προσκαλεσάμενος αὐτοὺς, ἐν παραβολαῖς ἔλεγον αὐτοῖς· Πῶς δύναται Σατανᾶς Σατανᾶν ἐκβάλλειν;

And he called them unto him, and said unto them in parables, How can Satan cast out Satan?

VER. 24.

Καὶ ἐὰν βασιλεία ἐφ' ἑαυτὴν μερισθῇ, οὐ δύναται σταθῆναι· ἡ βασιλεία ἐκείνη·

And if a kingdom be divided against itself, that kingdom cannot stand.

VER. 25.

Καὶ ἐὰν οἰκία ἐφ' ἑαυτὴν μερισθῇ, οὐ δύναται σταθῆναι· ἡ οἰκία ἐκείνη·

And if a house be divided against itself, that house cannot stand.

VER. 26.

Καὶ εἰ ὁ Σατανᾶς ἀνίστη ἐφ' ἑαυτόν, καὶ μεμρίσται, οὐ δύναται σταθῆναι, ἀλλὰ τέλος ἔχει.

And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

VER. 27.

Οὐ δύναται οὐδεὶς τὰ σκεῦος τοῦ ἰσχυροῦ, εἰσελθὼν εἰς τὴν οἰκίαν αὐτοῦ, διαρπάσαι, ἐὰν μὴ πρῶτον τὸν ἰσχυρὸν δέσῃ· καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει.

No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.

VER. 28.

Ἀμὴν λέγω ὑμῖν, ὅτι πάντα ἀφεθήσεται τὰ ἁμαρτήματα τοῖς υἱοῖς τῶν ἀνθρώπων, καὶ αἱ βλασφημίαι ὅσας ἂν βλασφημήσωσιν·

Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:

VER. 29.

Ὅς δ' ἂν βλασφημήσῃ εἰς τὸ Πνεῦμα τὸ Ἅγιον, οὐκ ἔχει ἄφεσιν εἰς τὸν αἶωνα, ἀλλ' ἐνοχός ἐστιν αἰωνίου κρίσεως.

But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation:

VER. 30.

Ὅτι ἔλεγον· Πνεῦμα ἀκάθαρτον ἔχει. Because they said, He hath an unclean spirit.

VER. 31.

Ἐρχονται οὖν οἱ ἀδελφοὶ καὶ ἡ μήτηρ αὐτοῦ· καὶ ἔξω ἱστῶντες ἀπίστευαν πρὸς αὐτὸν φωνοῦντες αὐτόν.

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“There came then his brethren and his mother, and, standing without, sent unto him, calling him.

“See on Matt. xii. ver. 46—50.

VER. 32.

Καὶ ἐκάθητο ὄχλος περὶ αὐτὸν· εἶπον δὲ αὐτῷ· Ἰδοὺ, ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ζητοῦσί σε.

And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.

VER. 33.

Καὶ ἀπεκρίθη αὐτοῖς, λέγων· Τίς ἐστὶν ἡ μήτηρ μου, ἢ οἱ ἀδελφοί μου;

And he answered them, saying, Who is my mother, or my brethren?

VER. 34.

Καὶ περιεβλεψάμενος κύκλῳ τοὺς περὶ αὐτὸν καθήμενους, λέγει· Ἴδε ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου.

And he looked round about on them which sat about him, and said, Behold my mother and my brethren!

VER. 35.

“Ὅς γὰρ ἂν ποιῇσιν τὸ θέλημα τοῦ Θεοῦ, οὗτος ἀδελφός μου, καὶ ἀδελφὴ μου, καὶ μήτηρ ἐστί.

For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

CHAP. IV.—VER. 1.

Καὶ πάλιν ᾤρξατο διδάσκειν παρὰ τὴν θάλασσαν καὶ συνηχθὲ πρὸς αὐτὸν ὄχλος πολὺς, ὥστε αὐτὸν ἐμβάττα εἰς τὸ πλοῖον, καθῆσθαι ἐν τῇ θαλάσσῃ· καὶ πᾶς ὁ ὄχλος πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς ἦν.

“And he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land.

“See on Matt. xiii. ver. 1—9.

VER. 2.

Καὶ ἐδίδασκεν αὐτοὺς ἐν παραβολαῖς πολλὰς, καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ·

And he taught them many things by parables, and said unto them in his doctrine,

VER. 3.

‘Ακούετε· Ἰδοὺ, ἐξῆλθεν ὁ σπείρων τοῦ σπέρματος.

Hearken; Behold, there went out a sower to sow:

VER. 4.

Καὶ ἐγένετο ἐν τῷ σπείρειν, ὃ μὲν ἔπεσε παρὰ τὴν ὁδὸν, καὶ ἦλθε τὰ πετεινὰ τοῦ οὐρανοῦ, καὶ κατέφαγεν αὐτό.

And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up.

VER. 5.

“Ἄλλο δὲ ἔπεσεν ἐπὶ τὸ πετρώδες, ὅπου οὐκ εἶχε γῆν πολλήν· καὶ εὐθὺς ἐξαντίσθη, διὰ τὸ μὴ εἶχει βάθος γῆς·

And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:

VER. 6.

Ἠλίου δὲ ἀνατείλαντος ἐκαυματίσθη, καὶ διὰ τὸ μὴ εἶχει ρίζαν, ἐξηράνθη.

But when the sun was up, it was scorched, and because it had no root, it withered away.

VER. 7.

Καὶ ἄλλο ἔπεσεν εἰς τὰς ἀκάνθας· καὶ ἀνέβησαν αἱ ἀκάνθαι, καὶ συνέπνιξαν αὐτό, καὶ καρπὸν οὐκ ἔδοικε.

And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.

VER. 8.

Καὶ ἄλλο ἔπεσεν εἰς τὴν γῆν τὴν καλὴν· καὶ ἐδίδου καρπὸν ἀναβαίνοντα καὶ αὐξάνοντα, καὶ ἔφερεν, ἐν τριάκοντα, καὶ ἐν ἑξήκοντα, καὶ ἐν ἑκατόν.

And other fell in good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred.

VER. 9.

Καὶ ἔλεγεν αὐτοῖς· Ὁ ἔχων ὦτα ἀκούειν, ἀκούτω.

And he said unto them, He that hath ears to hear, let him hear.

VER. 10.

“Ὅτε δὲ ἐγένετο καταμύνας, ᾤρξατο αὐτὸν οἱ περὶ αὐτὸν, σὺν τοῖς δώδεκα, τὴν παραβολήν.

And when he was alone, they that were about him with the twelve asked of him the parable.

VER. 11.

Καὶ ἔλεγεν αὐτοῖς· Ὑμῶν δίδοται γινῶναι τὸ μυστήριον τῆς βασιλείας τοῦ Θεοῦ· ἐμοὶ

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μοις δὲ τοῖς ἔξω ἐν παραβολαῖς τὰ πάντα γίνεται.

And he said unto them, ^aUnto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables:

^a See on Matt. xiii. ver. 11.

VER. 12.

^aἸνα βλέποντες βλέπωσι, καὶ μὴ ἴδωσι· καὶ ἀκούοντες ἀκούωσι, καὶ μὴ συνώσιν· μήποτε ἐπιστρέψωσι, καὶ ἀφεθῇ αὐτοῖς τὰ ἁμαρτήματα.

That ^aseeing they may see, and not perceive: and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them.

^a See on Matt. xiii. ver. 13—15.

VER. 13.

Καὶ λέγει αὐτοῖς· Οὐκ οἴδατε τὴν παραβολὴν ταύτην; καὶ πῶς πάσας τὰς παραβολὰς γινώσκει;

And he said unto them, ^aKnow ye not this parable? and how then will ye know all parables?

^aAnd he saith unto them, Are ye so without understanding also? Mark vii. 18. And Jesus said, Are ye also yet without understanding? Do not ye yet understand? Matt. xv. 16, 17. and xvi. 8—11. Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat, Heb. v. 11, 12.

VER. 14.

^aὉ σπείρων, τὸν λόγον σπείρει.

The ^asower soweth the word.

^aAnd he preached the word unto them, Mark ii. 2. He that soweth the good seed is the Son of man, Matt. xiii. 37. The seed is the word of God, Luke viii. 11. For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel; which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth, Col.

i. 5, 6. Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. And this is the word which by the Gospel is preached unto you, 1 Pet. i. 23, 25.

VER. 15.

Οὗτοι δὲ εἰσιν οἱ παρὰ τὴν ὁδὸν, ὅπου σπείρεται ὁ λόγος· καὶ ὅταν ἀκούσωσιν, εὐθὺς ἐρχεται ὁ Σατανᾶς, καὶ αἶρει τὸν λόγον τὸν ἐσπαρμένον ἐν ταῖς καρδίαις αὐτῶν.

^aAnd these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

^a See on Matt. xiii. ver. 19—23.

VER. 16.

Καὶ οὗτοι εἰσιν ὁμοίως οἱ ἐπὶ τὰ πετρῶδη σπείριμενοι, οἳ, ὅταν ἀκούωσιν τὸν λόγον, εὐθὺς μετὰ χαρᾶς λαμβάνουσιν αὐτόν.

And these are they likewise which are sown on stony ground; when, when they have heard the word, immediately receive it with gladness;

VER. 17.

Καὶ οὐκ ἔχουσιν ῥίζαν ἐν ἑαυτοῖς, ἀλλὰ πρόσκαιροὶ εἰσιν· εἴτα γενομένης θλίψεως, ἢ διωγμοῦ διὰ τὸν λόγον, εὐθὺς σκανδαλίζονται.

And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

VER. 18.

Καὶ οὗτοι εἰσιν οἱ εἰς τὰς ἀκάνθας σπείριμενοι, οὗτοι εἰσιν οἱ τὸν λόγον ἀκούοντες·

And these are they which are sown among thorns; such as hear the word,

VER. 19.

Καὶ αἱ μέριμναι τοῦ αἵματος τούτου, καὶ ἡ ἀπάτη τοῦ πλούτου, καὶ αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι εἰσπορεύμεναι συμπνίγνουν τὸν λόγον, καὶ ἄκαρτος γίνεται.

And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

VER. 20.

Καὶ οὗτοι εἰσιν οἱ ἐπὶ τὴν γῆν τὴν καλὴν σπαρέντες, οἵτινες ἀκούουσιν τὸν λόγον, καὶ παραδέχονται· καὶ καρποφοροῦσιν, ἐν τριάκοντα, καὶ ἐν ἑξήκοντα, καὶ ἐν ἑκατόν.

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And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.

VER. 21.

Καὶ ἔλεγεν αὐτοῖς· Μήτις ὁ λύχνος ἐρχεται, ἵνα ὑπὸ τὸν μῶδιον τεθῇ, ἢ ὑπὸ τὴν κλίνην; οὐχ ἐπὶ τὴν λυχνίαν ἐπιτεθῇ;

And he said unto them, ^aIs a candle brought to be put under a ^bbushel? or under a bed? and not to be set on a candlestick?

^a See margin of Matt. v. 15.

^a See on Matt. v. ver. 15.

VER. 22.

Οὐ γάρ ἐστι τι κρυπτόν, ὃ ἐὰν μὴ φανερωθῇ· οὐδὲ ἱγνένο ἀπόκρυφον, ἀλλ' ἵνα εἰς φανερὸν ἔλθῃ.

^a For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad.

^a See on Matt. x. ver. 26.

VER. 23.

Εἴ τις ἔχει ὦτα ἀκούειν, ἀκούτω.

^a If any man have ears to hear, let him hear.

^a See on Matt. xi. ver. 15.

VER. 24.

Καὶ ἔλεγεν αὐτοῖς· Βλέπετε τί ἀκούετε· ἐν ᾧ μῆτρῳ μετρεῖτε, μετρηθήσεται ὑμῖν, καὶ προστεθήσεται ὑμῖν τοῖς ἀκούουσιν.

And he saith unto them, ^aTake heed what ye hear: ^bwith what measure ye mete, it shall be measured to you: ^cand unto you that hear shall more be given.

^a Cease, my son, to hear the instruction that causeth to err from the words of knowledge, Prov. xix. 27. Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have, Luke viii. 18. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so, Acts xvii. 11. But though we, or an angel from heaven, preach any other Gospel unto you than that we have preached unto you, let him be accursed, Gal. i. 8. Beloved, believe not every spirit, but try the spirits whether they are of

God: because many false prophets are gone out into the world, 1 John iv. 1.

^b See on Matt. vii. ver. 2.

^c My sheep hear my voice, and I know them, and they follow me, John x. 27.

VER. 25.

^a Ὃς γὰρ ἂν ἔχη, δοθήσεται αὐτῷ· καὶ ὃς οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ.

^a For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.

^a See on Matt. xiii. ver. 12.

VER. 26.

Καὶ ἔλεγεν· Οὕτως ἐστὶν ἡ βασιλεία τοῦ Θεοῦ, ὡς ἐὰν ἄνθρωπος βάλη τὸν σπέρρον ἐπὶ τῆς γῆς,

And he said, So is ^athe kingdom of God, ^bas if a man should cast seed into the ground;

^a See on Matt. iii. ver. 2. clause 2.

^b Hearken; Behold, there went out a sower to sow: and it came to pass, as he sowed, some fell by the way side, &c. ver. 3, 4. and Matt. xiii. 3. and Luke viii. 5. The sower soweth the word, 14. To him that soweth righteousness shall be a sure reward, Prov. xi. 18. In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good, Eccles. xi. 6. Blessed are ye that sow beside all waters, Isa. xxxii. 20. For we are labourers together with God: ye are God's husbandry, Ye are God's building, 1 Cor. iii. 9.

VER. 27.

Καὶ καθεύδῃ, καὶ ἐγείρῃται νύκτα καὶ ἡμέραν· καὶ ὁ σπέρρος βλάστανται καὶ μνηκύνονται, ὡς οὐκ οἶδεν αὐτός.

And should sleep, and rise night and day, ^aand the seed should spring and grow up, he knoweth not how.

^a Then I beheld all the work of God, that a man cannot find out the work that is done under the sun: because though a man labour to seek it out, yet he shall not find it; yea farther; though a wise man think to know it, yet shall he not be able to find it, Eccles. viii. 17. The wind bloweth where it listeth, and thou hearest the

sound thereof, but canst not tell whence it cometh, and whither it goeth : so is every one that is born of the Spirit, John iii. 8. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God, 1 Cor. ii. 11.

VER. 28.

Αὐτομάτῃ γὰρ ἡ γῆ καρποφορεῖ, πρῶτον χορτόν, εἴτα στάχυν, εἴτα πλήρη σίτον ἐν τῷ στάχυν.

For ^athe earth bringeth forth fruit of herself; ^bfirst the blade, then the ear, after that the full corn in the ear.

^a And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth : and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind : and God saw that it was good, Gen. i. 11, 12. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all nations, Isa. lxi. 11.

^b But when the blade was sprung up, and brought forth fruit, then appeared the tares also, Matt. xiii. 26.

VER. 29.

Ὅταν δὲ παραδῇ ὁ καρπὸς, εὐθέως ἀποστέλλει τὸ δρέπανον, ὅτι παρῆσθηκεν ὁ θερισμός.

But when the fruit is ^abrought forth, immediately ^ahe putteth in the sickle, because the harvest is come.

^a Or, ripe.

^a The righteous perisheth, and no man layeth it to heart : and merciful men are taken away, none considering that the righteous is taken away from the evil to come. He shall enter into peace : they shall rest in their beds, each one walking in his uprightness, Isa. lviii. 1, 2. Put ye in the sickle, for the harvest is ripe : come, get you down ; for the press is full, the fats overflow ; for their wickedness is great, Joel iii. 13. Let both grow together until the harvest : and in the time of harvest I will say to the reapers, Ga-

ther ye together first the tares, and bind them in bundles to burn them : but gather the wheat into my barn, Matt. xiii. 30. And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth : Yea, saith the Spirit, that they may rest from their labours ; and their works do follow them. And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap : for the time is come for thee to reap ; for the harvest of the earth is ripe. And he that sat on the cloud, thrust in his sickle on the earth ; and the earth was reaped, Rev. xiv. 13—16.

VER. 30.

Καὶ ἔλεγε· Τίνι ὁμοιωόμεν τὴν βασιλείαν τοῦ Θεοῦ; ἢ ἐν ποίᾳ παραβολῇ παραβάλλωμεν αὐτήν;

And he said, ^aWhereunto shall we liken the kingdom of God? or with what comparison shall we compare it?

^a What thing shall I take to witness for thee? what thing shall I liken to thee, O daughter of Jerusalem? what shall I equal to thee, that I may comfort thee, O virgin daughter of Zion? for thy breach is great like the sea : who can heal thee? Lam. ii. 13. But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows, Matt. xi. 16. and Luke vii. 31. Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it? Luke xiii. 18.

VER. 31.

Ὡς κόκκῳ σινάπεως, ὅς, ὅταν σπαρῇ ἐπὶ τῆς γῆς, μικρότερος πάντων τῶν σπερμάτων ἐστὶ τῶν ἐπὶ τῆς γῆς.

^a It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth :

^a See on Matt. xiii. ver. 31, 32.

VER. 32.

Καὶ ὅταν σπαρῇ, ἀναβαίνει, καὶ γίνεται πάντων τῶν λαχάνων μείζων, καὶ ποιεῖ

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κλάδους μεγάλους, ὥστε δύνασθαι ὑπὸ τὴν σκιάν αὐτοῦ τὰ πετεινά τοῦ οὐρανοῦ κατασκηνοῦν.

But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

VER. 33.

Καὶ τοιαύταις παραβολαῖς πολλὰς ἐλάλει αὐτοῖς τὸν λόγον, καθὼς ἠδύναντο ἀκούειν.

And ^a with many such parables spake he the word unto them, ^b as they were able to hear it.

^a See on Matt. xiii. ver. 34.

^b I have yet many things to say unto you, but ye cannot bear them now, John xvi. 12. And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able, 1 Cor. iii. 1, 2. Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing, Heb. v. 11.

VER. 34.

Χωρὶς δὲ παραβολῆς οὐκ ἐλάλει αὐτοῖς· κατ' ἰδίαν δὲ τοῖς μαθηταῖς αὐτοῦ ἐπέλυε πάντα.

But without a parable spake he not unto them: ^a and when they were alone, he expounded all things to his disciples.

^a And when he was alone, they that were about him with the twelve asked of him the parable. And he said unto them, Unto you it is given to know the mystery of the kingdom of God, ver. 10, 11. And when he was entered into the house from the people, his disciples asked him concerning the parable. And he saith unto them, &c. vii. 17, 18. Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. He answered and said unto them, He that soweth the good seed is the Son of man, Matt. xiii. 36, 37. Then answered Peter and said unto him, Declare unto us this parable. And Jesus said, Are ye also yet without understanding? xv. 15, 16. And his

disciples asked him, saying, What might this parable be? And he said, Unto you it is given to know the mysteries of the kingdom of God, Luke viii. 9, 10. And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself, xxiv. 27. Then opened he their understanding, that they might understand the Scriptures, 45.

VER. 35.

Καὶ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὁφίας γενομένης· διέλθωμεν εἰς τὸ πέραν.

And the same day, when the even was come, ^a he saith unto them, Let us pass over unto the other side.

^a Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side, Matt. viii. 18.

VER. 36.

Καὶ ἀφέντες τὸν ὄχλον παραλαμβάνουσιν αὐτὸν ὡς ἦν ἐν τῷ πλοίῳ· καὶ ἄλλα δὲ πλοῖα ἦν μετ' αὐτοῦ.

And when they had sent away the multitude, ^a they took him even as he was in the ship. And there were also with him other little ships.

^a And when he was entered into a ship, his disciples followed him, Matt. viii. 23.

VER. 37.

Καὶ γίνεται λαίλαξ ἀνέμου· μεγάλη· τὰ δὲ κύματα ἐπέβαλλεν εἰς τὸ πλοῖον, ὥστε αὐτὸ ἥδη γεμίζεσθαι.

^a And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

^a See on Matt. viii. ver. 24—27.

VER. 38.

Καὶ ἦν αὐτὸς ἐπὶ τῇ πρύμνῃ ἐπὶ τὸ προσκεφάλαιον, καθεύδων, καὶ διεγείρουσιν αὐτὸν, καὶ λέγουσιν αὐτῷ· Διδάσκαλε, οὐ μέλει σοι ὅτι ἀπολλύμεθα;

And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?

VER. 39.

Καὶ διεγερθεὶς ἐπετίμησε τῷ ἀνέμῳ, καὶ εἶπε τῇ θαλάσσῃ· Σιώπα, πεφίμωσο. Καὶ ἐκόπασεν ὁ ἀνέμος, καὶ ἐγένετο γαλήνη μεγάλη.

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And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

VER. 40.

Καὶ εἶπεν αὐτοῖς· Τί δειλοὶ ἐστε οὗτοι; τῶς οὐκ ἔχετε πίστιν;

And he said unto them, Why are ye so fearful? how is it that ye have no faith?

VER. 41.

Καὶ ἐφοβήθησαν φόβον μέγαν, καὶ ἔλεγον πρὸς ἀλλήλους· Τίς ἄρα οὗτός ἐστιν, ὅτι καὶ ὁ ἄνεμος καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ;

And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

CHAP. V.—VER. 1.

Καὶ ἦλθον εἰς τὸ πέραν τῆς θαλάσσης, εἰς τὴν χώραν τῶν Γαδαρηνῶν.

^a And they came over unto the other side of the sea, into the country of the Gadarenes.

^a See on Matt. viii. ver. 28—33.

VER. 2.

Καὶ ἐξελθόντι αὐτῷ ἐκ τοῦ πλοίου, εὐθέως ἀπήντησεν αὐτῷ ἐκ τῶν μνημείων ἄνθρωπος ἐν πενυρματι ἀμαβάρῳ.

And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit,

VER. 3.

Ὅς τὴν κατοικίαν εἶχεν ἐν τοῖς μνημείοις, καὶ οὐτε ἄλυσεν οὐδεὶς ἠδύνατο αὐτὸν δεῖσαι.

Who had his dwelling among the tombs; and no man could bind him, no, not with chains:

VER. 4.

Διὰ τὸ αὐτὸν πολλὰς πέδας καὶ ἀλύσεις δεδέσθαι, καὶ διεσπᾶσθαι ὑπ' αὐτοῦ τὰς ἀλύσεις, καὶ τὰς πέδας συντετριφθῆναι· καὶ οὐδεὶς αὐτὸν ἴσχυε δαμάσαι.

Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him.

VER. 5.

Καὶ διαπαντός, νυκτὸς καὶ ἡμέρας, ἐν τοῖς ὄρεσι καὶ ἐν τοῖς μνήμασιν ἦν, κρίζων, καὶ κατακόπτον ἑαυτὸν λίθοις.

And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

VER. 6.

Ἰδὼν δὲ τὸν Ἰησοῦν ἀπὸ μακροῦ, ἔδραμε, καὶ προσεκύνησεν αὐτῷ.

But when he saw Jesus afar off, he came and worshipped him,

VER. 7.

Καὶ κράξας φωνῇ μεγάλῃ, εἶπε· Τί ἐμοὶ καὶ σοι, Ἰησοῦ, υἱὲ τοῦ Θεοῦ τοῦ ὑψίστου; ὀρκίζω σε τὸν Θεόν, μὴ με βασανίσῃς.

And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not.

VER. 8.

Ἔλεγε γὰρ αὐτῷ· Ἐξέλθε τὸ πνεῦμα τὸ ἀκάθαρτον ἐκ τοῦ ἀνθρώπου.

For he said unto him, Come out of the man, thou unclean spirit.

VER. 9.

Καὶ ἐπρώτα αὐτὸν· Τί σοι ὄνομα; Καὶ ἀπεκρίθη, λέγων· Λεγιὼν ὀνομάζομαι· ὅτι πολλοὶ ἐσμεν.

^a And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many.

^a And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him, Luke viii. 30.

VER. 10.

Καὶ παρεκάλεi αὐτὸν πολλὰ, ἵνα μὴ αὐτοὺς ἀποστείλῃ ἔξω τῆς χώρας.

And he besought him much that he would not send them away out of the country.

VER. 11.

Ἦν δὲ ἐκεῖ πρὸς τὰ ὄρη ἀγέλη χοίρων μεγάλη βοσκομένη.

Now there was there nigh unto the mountains a great herd of swine feeding.

VER. 12.

Καὶ παρεκάλεσαν αὐτὸν πάντες οἱ δαίμονες, λέγοντες· Πίμψον ἡμᾶς εἰς τοὺς χοίρους, ἵνα εἰς αὐτοὺς εἰσελάβωμεν.

And all the devils besought him, saying, Send us into the swine, that we may enter into them.

VER. 13.

Καὶ ἐπέτρεψεν αὐτοῖς εὐθέως ὁ Ἰησοῦς. Καὶ ἐξελθόντα τὰ πνεύματα τὰ ἀκά-

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θάρτα, εἰσῆλθον εἰς τοὺς χοίρους· καὶ ἄρ-
μυσεν ἡ ἀγέλη κατὰ τοῦ κρηνοῦ εἰς τὴν
θάλασσαν ἦσαν δὲ ὡς δισχίλιοι· καί,
ἰκνύντο ἐν τῇ θαλάσῃ.

And forthwith Jesus gave them leave.
And the unclean spirits went out, and
entered into the swine: and the herd ran
violently down a steep place into the sea,
(they were about two thousand;) and
were choked in the sea.

VER. 14.

Οἱ δὲ θέσκοντες τοὺς χοίρους, ἔφυγον,
καὶ ἀνήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς
ἀγρούς. Καὶ ἐξῆλθον ἰδεῖν τί ἐστι τὸ γε-
γόνος.

And they that fed the swine fled, and
told it in the city, and in the country.
And they went out to see what it was that
was done.

VER. 15.

Καὶ ἔρχονταί, πρὸς τὸν Ἰησοῦν, καὶ θεω-
ροῦσι τὸν δαίμονιζόμενον, καθήμενον, καὶ
ἱματισμένον, καὶ σωφρονούντα, τὸν ἐσχη-
κῶτα τὸν λεγόμενον· καὶ ἐφοβήθησαν.

And they come to Jesus, and ^a see him
that was possessed with the devil, and had
the legion, sitting, and clothed, and in
his right mind: ^b and they were afraid.

^a Shall the prey be taken from the
mighty, or the lawful captive deliv-
ered? But thus saith the Lord,
Even the captives of the mighty shall
be taken away, and the prey of the
terrible shall be delivered: for I will
contend with him that contendeth
with thee, and I will save thy chil-
dren, Isa. xlix. 24, 25. Then they
went out to see what was done; and
came to Jesus, and found the man,
out of whom the devils were departed,
sitting at the feet of Jesus, clothed,
and in his right mind: and they were
afraid, Luke viii. 35. And she had
a sister called Mary, which also sat
at Jesus' feet, and heard his word,
x. 39.

^b And the men of Beth-shemesh
said, Who is able to stand before this
holy Lord God? 1 Sam. vi. 20.

VER. 16.

Καὶ διηγήσαντο αὐτοῖς οἱ ἰδόντες, πῶς
ἐγένετο τῷ δαίμονιζομένῳ, καὶ περὶ τῶν
χοίρων.

^a And they that saw it, told them how

it befel to him that was possessed with
the devil, and also concerning the swine.

^a See on Matt. viii. ver. 34.

VER. 17.

Καὶ ἤρξαντο παρακαλεῖν αὐτὸν ἀπελθεῖν
ἀπὸ τῶν ὀρίων αὐτῶν.

And they began to pray him to de-
part out of their coasts.

VER. 18.

Καὶ ἐμβάντος αὐτοῦ εἰς τὸ πλοῖον,
παρακάλει αὐτὸν ὁ δαίμονισθεὶς ἵνα ᾖ μετ'
αὐτοῦ.

And when he was come into the ship,
^a he that had been possessed with the
devil prayed him that he might be with
him.

^a Now the man out of whom the de-
vils were departed besought him that
he might be with him: but Jesus sent
him away, saying, Return to thine own
house, and shew how great things
God hath done unto thee, Luke viii.
38, 39. And one of them, when he
saw that he was healed, turned back,
and with a loud voice glorified God,
and fell down on his face at his feet,
giving him thanks: and he was a
Samaritan, xvii. 15, 16.

VER. 19.

Ὁ δὲ Ἰησοῦς οὐκ ἀφῆκεν αὐτὸν, ἀλλὰ
λέγει αὐτῷ· Ὑπάγε εἰς τὸν οἶκόν σου
πρὸς τοὺς σούς, καὶ ἀνάγγειλον αὐτοῖς ὅσα
σοι ὁ Κύριος ἐποίησε, καὶ ἠλέησε σε.

Howbeit Jesus suffered him not, but
saith unto him, ^a Go home to thy friends,
and tell them how great things the Lord
hath done for thee, and hath had com-
passion on thee.

^a Come and hear, all ye that fear
God, and I will declare what he hath
done for my soul, Psal. lxxvi. 16. The
living, the living, he shall praise thee,
as I do this day: the father to the
children shall make known thy truth,
Isa. xxxviii. 19. I thought it good to
shew the signs and wonders that the
high God hath wrought toward me.
How great are his signs! and how
mighty are his wonders! Dan. iv.
2, 3. Then king Darius wrote unto
all people, nations, and languages,
that dwell in all the earth; Peace
be multiplied unto you. I make a
decree, That in every dominion of
my kingdom men tremble and fear
before the God of Daniel; for he is

the living God, and steadfast for ever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end, vi. 25, 26. The woman then left her water-pot, and went her way into the city, and saith to the men, Come, see a man, which told me all things that ever I did: is not this the Christ? John iv. 28, 29.

VER. 20.

Καὶ ἀπῆλθε, καὶ ᾤρξατο κηρύσσειν ἐν τῇ δεκαπόλει, ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς· καὶ πάντες ἐθαύμαζον.

And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel.

VER. 21.

Καὶ διαπεράσαντος τοῦ Ἰησοῦ ἐν τῷ πλοίῳ πάλιν εἰς τὸ πέραν, συνήχθη ὄχλος πολὺς ἐπ' αὐτόν· καὶ ἦν παρὰ τὴν θάλασσαν.

And when Jesus was passed over again by ship unto the other side, much people gathered unto him: and he was nigh unto the sea.

^a See on Matt. ix. ver. 18—22.

VER. 22.

Καὶ ἰδοὺ, ἔρχεται εἰς τῶν ἀρχισυναγῶγων, ὀνόματι Ἰάϊρος· καὶ ἰδὼν αὐτόν, πῖπται πρὸς τοὺς πόδας αὐτοῦ.

And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet,

VER. 23.

Καὶ παρεκάλει αὐτὸν πολλὰ, λέγων· Ὅτι τὸ θυγάτριόν μου ἐσχάτως ἔχει· ἵνα ἐλθὼν ἐπιθῇς αὐτῇ τὰς χεῖρας, ὅπως σωθῇ καὶ ζήσεται.

And besought him greatly, saying, My little daughter lieth at the point of death: I pray thee, come and lay thy hands on her, that she may be healed; and she shall live.

VER. 24.

Καὶ ἀπῆλθε μετ' αὐτοῦ· καὶ ἠκολούθει αὐτῷ ὄχλος ποικύς, καὶ συνέθλιβον αὐτόν.

And Jesus went with him; and much people followed him, and thronged him.

VER. 25.

Καὶ γυνὴ τις οὕσα ἐν ῥύσει αἵματος ἔτη δώδεκα,

And a certain woman, which had an issue of blood twelve years,

VER. 26.

Καὶ πολλὰ παθούσα ὑπὸ πολλῶν ἰατρῶν, καὶ δαπανήσασα τὰ παρ' ἑαυτῆς πάντα, καὶ μηδὲν ὠφεληθεῖσα, ἀλλὰ μᾶλλον εἰς τὸ χεῖρον ἐλθούσα,

And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,

VER. 27.

Ἀκούσασα περὶ τοῦ Ἰησοῦ, ἐλθούσα ἐν τῷ ὄχλῳ ὅπισθεν ἤφατο τοῦ ἱματίου αὐτοῦ.

When she had heard of Jesus, came in the press behind, and touched his garment.

VER. 28.

Ἔλεγε γάρ· Ὅτι κἂν τῶν ἱματίων αὐτοῦ ἄψωμαι, σωθήσομαι.

For she said, If I may touch but his clothes, I shall be whole.

VER. 29.

Καὶ εὐθὺς ἐξηράνθη ἡ πηγὴ τοῦ αἵματος αὐτῆς· καὶ ἔγνω τῷ σώματι ὅτι ἰαταὶ ἀπὸ τῆς μάστιγος.

And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague.

VER. 30.

Καὶ εὐθέως ὁ Ἰησοῦς ἐπιγινούς ἐν ἑαυτῷ τὴν ἐξ αὐτοῦ δύναμιν ἐξελευσάν, ἐπιστραφεὶς ἐν τῷ ὄχλῳ, ἔλεγε· Τίς μου ἤφατο τῶν ἱματίων;

And Jesus, immediately knowing in himself that a virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?

And the whole multitude sought to touch him: for there went virtue out of him, and healed them all, Luke vi. 19. And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me, viii. 46.

VER. 31.

Καὶ ἔλεγον αὐτῷ οἱ μαθηταὶ αὐτοῦ· Βλέπεις τὸν ὄχλον συνθλίβοντά σε, καὶ λέγεις· Τίς μου ἤφατο;

And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?

And Peter and they that were with him said, Master, the multitude throng thee and press thee, and sayest thou, Who touched me? Luke viii. 45.

A. D. 31.

MARK V. 32—40.

A. D. 31.

VER. 32.

Καὶ περιεβλεπτο ἰδεῖν τὴν τοῦτο ποιήσαν

And he looked round about to see her that had done this thing.

VER. 33.

Ἡ δὲ γυνή, φοβηθεῖσα καὶ τρέμουσα, εἰδυῖα ὁ γέγονεν ἐπ' αὐτῇ, ἤλθε καὶ προσέειπεν αὐτῇ, καὶ εἶπεν αὐτῇ πᾶσαν τὴν ἀλήθειαν.

a But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

a And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately, Luke viii. 47.

VER. 34.

Ὁ δὲ εἶπεν αὐτῇ· Θύγατερ, ἡ πίστις σου σόωσάκ σε· ὕπαγε εἰς εἰρήνην, καὶ ἴσθι ὑγιὴς ἀπὸ τῆς μάστιγός σου.

a And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

a See on Matt. ix. ver. 22.

VER. 35.

Ἐτι αὐτοῦ λαλοῦντος, ἔρχονται ἀπὸ τοῦ ἀρχισυναγώγου, λέγοντες· Ὅτι ἡ θυγάτηρ σου ἀπέθανε· τί ἐτι σκύλλεις τὸν διδάσκαλον;

a While he yet spake, there came from the ruler of the synagogue's house, certain which said, Thy daughter is dead: why troublest thou the Master any further?

a While he yet spake, there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead; trouble not the Master, Luke viii. 49.

b Good Master what shall I do that I may inherit eternal life? Mark x. 17. One is your Master, even Christ, Matt. xxiii. 8. The Master saith, My time is at hand, xxvi. 18. The Master is come and calleth for thee, John xi. 20. Ye call me Master and Lord: and ye say well; for so I am, xiii. 13. Not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from VOL. I.

the heart, Eph. vi. 6. And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven, 9. and Col. iv. 1.

VER. 36.

Ὁ δὲ ἰησοῦς εὐθέως ἀκούσας τὸν λόγον λαλοῦμενον, λέγει τῷ ἀρχισυναγῶγῃ· Μὴ φοβοῦ, μόνον πίστευε.

As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, a only believe.

a Daughter, thy faith hath made thee whole, ver. 34. Jesus said unto him, If thou canst believe, all things are possible to him that believeth, ix. 23. See also on Matt. ix. ver. 29.

VER. 37.

Καὶ οὐκ ἄφικεν οὐδένα αὐτοῦ συνακολουθεῖν, εἰ μὴ Πέτρον, καὶ Ἰάκωβον, καὶ Ἰωάννην τὸν ἀδελφὸν Ἰακώβου.

a And he suffered no man to follow him, save Peter, and James, and John the brother of James.

a And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them, Mark ix. 2. And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy, xiv. 33. And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden, Luke viii. 51.

VER. 38.

Καὶ ἔρχεται εἰς τὸν οἶκον τοῦ ἀρχισυναγώγου, καὶ θεωρεῖ θόρον, κλαίοντας καὶ ἀλαλάζοντας πολλὰ.

a And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

a See on Matt. ix. ver. 23—25.

VER. 39.

Καὶ εἰσελθὼν λέγει αὐτοῖς· Τί θορυβεῖσθε καὶ κλαίετε; τὸ παιδίον οὐκ ἀπέθανεν, ἀλλὰ καθεύδει.

And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.

VER. 40.

Καὶ καταγίγων αὐτοῦ· Ὁ δὲ, ἐκκαλὼν
2 N

ἀπαντας, παραλαβάνει τὸν πατέρα τοῦ παιδίου, καὶ τὴν μητέρα, καὶ τοὺς μετ' αὐτοῦ, καὶ εἰσπορεύεται ὅπου ἦν τὸ παιδίον ἀνακείμενον.

And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

VER. 41.

Καὶ κρατήσας τῆς χειρὸς τοῦ παιδίου, λέγει αὐτῇ· Ταλιθα κουμι· ὃ ἐστι μεθερμηνεύμενον· Τὸ κοράσιον (σοι λέγω) ἔγεραι.

And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, a I say unto thee, arise.

^a See on Matt. viii. ver. 3. clause 2.

VER. 42.

Καὶ εὐθὺς ἀνέστη τὸ κοράσιον, καὶ περιεπάτει· ἦν γὰρ ἑτῶν δώδεκα. Καὶ ἐξέστησαν ἑκστασεῖ μεγάλῃ.

And straightway the damsel arose, and walked; for she was of the age of twelve years. ^a And they were astonished with a great astonishment.

^a And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him? Mark iv. 41. And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered, vi. 51. And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak, vii. 37. And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him, Acts iii. 10.

VER. 43.

Καὶ διστείλατο αὐτοῖς πολλὰ, ἵνα μηδεὶς γινῇ τούτου· καὶ εἶπε δοθῆναι αὐτῇ φαγῆν.

^a And he charged them straightly that no man should know it; and commanded that something should be given her to eat.

^a See on Matt. viii. ver. 4. clause 1.

CHAP. VI.—VER. 1.

Καὶ ἐξῆλθεν ἐκεῖθεν, καὶ ἦλθεν εἰς τὴν πατρίδα αὐτοῦ· καὶ ἀκολουθοῦσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ.

And he went out from thence, and came into ^a his own country; and his disciples followed him.

^a And he came to Nazareth, where he had been brought up, Luke iv. 16.

VER. 2.

Καὶ γενομένου σαββάτου, ἤρξατο ἐν τῇ συναγωγῇ διδάσκειν· καὶ πολλοὶ ἀκούοντες ἐξεπλήσσοντο, λέγοντες· Πόθεν τούτω ταῦτα; καὶ τίς ἡ σοφία ἡ δοθεῖσα αὐτῷ, ὅτι καὶ δυνάμεις τοιαῦται διὰ τῶν χειρῶν αὐτοῦ γίνονται;

^a And when the sabbath day was come, he began to teach in the synagogue: and many hearing him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands?

^a See on Matt. xiii. ver. 54—58.

VER. 3.

Οὐχ οὗτός ἐστιν ὁ τέκτων, ὁ υἱὸς Μαρίας, ἀδελφὸς δὲ Ἰακώβου, καὶ Ἰωσὴφ, καὶ Ἰούδα, καὶ Σίμωνος; καὶ οὐκ εἰσὶν αἱ ἀδελφαὶ αὐτοῦ ἅδε πρὸς ἡμᾶς; Καὶ ἰσκανδαλίζοντο ἐν αὐτῷ.

Is not this the carpenter, the son of Mary, the brother of James, and Joseph, and of Juda, and Simon? and are not his sisters here with us? and they were offended at him.

VER. 4.

Ἐλεγε δὲ αὐτοῖς ὁ Ἰησοῦς· Ὅτι οὐκ ἐστὶ προφήτης ἀτιμας, εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ, καὶ ἐν τοῖς συγγενεῖσι, καὶ ἐν τῇ οἰκίᾳ αὐτοῦ.

But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house.

VER. 5.

Καὶ οὐκ ἠδύνατο ἐκεῖ οὐδεμίαν δύναμιν ποιῆσαι, εἰ μὴ, ὀλίγοις ἀρρώστοις ἐπιθεῖς τὰς χεῖρας, ἰθεράπευσεν.

And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them.

VER. 6.

Καὶ ἰθαύμαζε διὰ τὴν ἀπιστίαν αὐτῶν. Καὶ περιῆγε τὰς κώμας κύκλῳ, διδάσκων.

A. D. 31.

MARK VI. 6—16.

A. D. 31.

And he marvelled because of their unbelief. * And he went round about the villages, teaching.

* See on Matt. ix. ver. 35.

VER. 7.

Καὶ προσκαλεῖται τοὺς δώδεκα, καὶ ἤρξατο αὐτοὺς ἀποστέλλειν δύο δύο· καὶ ἐδίδου αὐτοὺς ἐξουσίαν τῶν πνευμάτων τῶν ἀκαθάρτων.

And ^a he called unto him the twelve, and began to send them forth ^b by two and two; ^c and gave them power over unclean spirits.

* See on Matt. x. ver. 1. clause 1.

^b Two are better than one; because they have a good reward for their labour. For if they fall, the one will lift up his fellow: but woe to him that is alone when he falleth: for he hath not another to help him up, Eccl. iv. 9, 10.

^c See on Matt. x. ver. 1. clause 2.

VER. 8.

Καὶ παρήγγειλεν αὐτοῖς ἵνα μὴδὲν αἴρωσιν εἰς ὁδόν, εἰ μὴ ράβδον μόνον· μὴ πύραν, μὴ ἄρτον, μὴ εἰς τὴν ζώνην χαλκόν·

And commanded them that they should ^a take nothing for their journey, save a staff only; no scrip, no bread, no ^b money in their purse:

* The word signifieth, a piece of brass money, in value somewhat less than a farthing, Matt. x. 9. but here it is taken in general for money, Luke ix. 3.

* See on Matt. x. ver. 9, 10.

VER. 9.

Ἄλλ' ὑποδεδεμένοις σανδάλια· καὶ μὴ ἰνδύσασθε δύο χιτῶνας.

But be shod with sandals; and not put on two coats.

VER. 10.

Καὶ ἔλεγεν αὐτοῖς· Ὅπου ἂν εἰσέλθητε εἰς οἰκίαν, ἐκεῖ μένετε ἕως ἂν ἐξέλθητε ἐκεῖθεν.

And he said unto them, * In what place soever ye enter into an house, there abide till ye depart from that place.

* See on Matt. x. ver. 11.

VER. 11.

Καὶ ἔσσι ἂν μὴ δέξωνται ὑμᾶς, μὴδὲ ἀκούσωσιν ὑμῶν, ἐκπορευόμενοι ἐκεῖθεν, ἐκτινάξατε τὸν χεῖν τὸν ὑποκάτω τῶν ποδῶν ὑμῶν, εἰς μαρτύριον αὐτοῖς. Ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται Ἰσοδομοῖς ἢ

Γομῶρροις ἐν ἡμέρᾳ κρίσεως, ἢ τῇ πόλει ἐκείνῃ.

^a And whosoever shall not receive you, nor hear you, when ye depart thence shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom * and Gomorrah in the day of judgment, than for that city.

* Gr. or.

* See on Matt. x. ver. 14, 15.

VER. 12.

Καὶ ἐξελθόντες ἐκήρυσσον ἵνα μετανοήσωσι·

And they went out, and ^a preached that men should repent.

* See on Matt. iii. ver. 2. clause 1.

VER. 13.

Καὶ δαιμόνια πολλὰ ἐξέβαλλον· καὶ ἤλειπον ἐλαῖω πολλοὺς ἀρρώστους, καὶ ἐθεράπευον.

And they ^a cast out many devils, and ^b anointed with oil many that were sick, and healed them.

* See on Matt. iv. ver. 24. clause 4.

^b Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord, James v. 14.

VER. 14.

Καὶ ἤκουσεν ὁ βασιλεὺς Ἡρώδης, (φανερὸν γὰρ ἐγένετο τὸ ὄνομα αὐτοῦ) καὶ ἔλεγεν· Ὅτι Ἰωάννης ὁ βαπτίζων ἐκ νεκρῶν ἠγέρθη, καὶ διὰ τοῦτο ἐνεργοῦσιν αἱ δυνάμεις ἐν αὐτῷ.

^a And king Herod heard of him; (for his name was spread abroad:) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him.

* See on Matt. xiv. ver. 1, 2.

VER. 15.

Ἄλλοι ἔλεγον, Ὅτι Ἠλίας ἐστίν· ἄλλοι δὲ ἔλεγον, Ὅτι προφήτης ἐστίν, ἢ ὡς εἰς τῶν προφητῶν.

Others said, * That it is Elias. And others said, That it is a prophet, or as one of the prophets.

* See on Matt. xvi. ver. 14.

VER. 16.

Ἀκούσας δὲ ὁ Ἡρώδης, εἶπεν· Ὅτι ὁ ἐγὼ ἀπεκεφάλισα Ἰωάννην, αὐτὸς ἐστίν· αὐτὸς ἠγέρθη ἐκ νεκρῶν·

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MARK VI. 16—25.

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But when Herod heard thereof, he said, It is John, whom I beheaded: he is risen from the dead.

^a See on Matt. xiv. ver. 2—4.

VER. 17.

Αὐτὸς γὰρ ὁ Ἡρώδης, ἀποστείλας ἐκράτησε τὸν Ἰωάννην, καὶ ἔθηκεν αὐτὸν ἐν τῇ φυλακῇ, διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίπου τοῦ ἀδελφοῦ αὐτοῦ, ὅτι αὐτὸν ἐγάμησεν.

For ^a Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias's sake, his brother Philip's wife: for he had married her.

VER. 18.

Ἐλεγεν γὰρ ὁ Ἰωάννης τῷ Ἡρώδῃ· Ὅτι οὐκ ἐξεστί σοι ἔχειν τὴν γυναῖκα τοῦ ἀδελφοῦ σου.

For John had said unto Herod, It is not lawful for thee to have thy brother's wife.

VER. 19.

Ἦ δὲ Ἡρωδιάς ἐνεύχεν αὐτῷ, καὶ ᾔθελεν αὐτὸν ἀποκτείνειν· καὶ οὐκ ᾔδυνάτο.

Therefore Herodias had ^a a quarrel against him, and would have killed him; but she could not:

^b Or, an inward grudge.

VER. 20.

Ὁ γὰρ Ἡρώδης ἐφοβεῖτο τὸν Ἰωάννην, εἰδὼς αὐτὸν ἄνδρα δίκαιον καὶ ἅγιον· καὶ συνετήρει αὐτὸν· καὶ ἀκούσας αὐτοῦ, πολλὰ ἑποίηε, καὶ ἰδὼς αὐτοῦ ἤκουε.

For Herod ^a feared John, knowing that he was a just man and an holy, and ^b observed him; and when he heard him, he did many things, and ^c heard him gladly.

^d Or, kept him, or, saved him.

^a And the Scribes and Chief Priests heard it, and sought how they might destroy him: for they feared him, because all the people were astonished at his doctrine, Mark xi. 18. And when he would have put him to death, he feared the multitude, because they counted him as a prophet, Matt. xiv. 5. But if we shall say, Of men; we fear the people; for all hold John as a prophet, xxi. 26.

^b And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness, Mark iv. 16. Then believed they his words;

they sang his praise. They soon forgot his works; they waited not for his counsel, Psal. cvi. 12, 13. And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not, Ezek. xxxiii. 32. He was a burning and a shining light; and ye were willing for a season to rejoice in his light, John v. 35.

VER. 21.

Καὶ γενομένης ἡμέρας εὐκαίρου, ὅτε Ἡρώδης τοῖς γενεσίσι αὐτοῦ δέσπονιν ἐποίει τοῖς μεγιστάσιν αὐτοῦ, καὶ τοῖς χιλιάρχοις, καὶ τοῖς πρώτοις τῆν Γαλιλαίας·

And when a convenient day was come, that Herod on ^a his birthday made a supper to his lords, high captains, and chief estates of Galilee;

^a And it came to pass the third day, which was Pharaoh's birthday, that he made a feast unto all his servants, Gen. xl. 20.

VER. 22.

Καὶ εἰσελθούσης τῆς θυγατρὸς αὐτῆς τῆς Ἡρωδιάδος, καὶ ὀρχησαμένης, καὶ ἀρεσάσης τῷ Ἡρώδῃ καὶ τοῖς συνακαθεμένοις, εἶπεν ὁ βασιλεὺς τῷ κορασίν· Αἰτήσόν με ὃ ἐὰν θέλῃς, καὶ δώσω σοί.

^a And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee.

^a See on Matt. xiv. ver. 6—12.

VER. 23.

Καὶ ὁμοσεν αὐτῇ· Ὅτι ὃ ἐὰν με αἰτήσῃς, δώσω σοί, ἕως ἡμισύς τῆς βασιλείας μου.

And he swore unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.

VER. 24.

Ἦ δὲ ἐξελθούσα, εἶπε τῇ μητρὶ αὐτῆς· Τί αἰτήσομαι; Ἦ δὲ εἶπε· Τὴν κεφαλὴν Ἰωάννου τοῦ Βαπτιστοῦ.

And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.

VER. 25.

Καὶ εἰσελθούσα εὐθέως μετὰ σπουδῆς πρὸς τὸν βασιλέα, ᾗτήσατο, λέγουσα, Θέλω ἵνα μοι δῷς ἑαυτῆς ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ Βαπτιστοῦ.

And she came in straightway with haste

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MARK VI. 25—36.

A. D. 32.

unto the king, and asked, saying, *I will that thou give me by and by in a charger the head of John the Baptist.*

VER. 26.

Καὶ περίλυπος γενόμενος ὁ βασιλεὺς, διὰ τούτων ὀρκούς καὶ τοὺς συνανακειμένους οὐκ ἠθέλησεν αὐτὴν ἀθετῆσαι.

And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her.

VER. 27.

Καὶ εὐθὺς ἀποστείλας ὁ βασιλεὺς σπεκουλάτωρα, ἐπέταξεν ἐνεχθῆναι τὴν κεφαλὴν αὐτοῦ.

And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison,

* Or, one of his guard.

VER. 28.

Ὁ δὲ ἀπελθὼν ἀνεκεφάλισεν αὐτὸν ἐν τῇ φυλακῇ· καὶ ἤνεγκε τὴν κεφαλὴν αὐτοῦ ἐπὶ πίνακι, καὶ ἔδωκεν αὐτὴν τῇ κορασίῳ· καὶ τὸ κοράσιον ἔδωκεν αὐτὴν τῇ μητρὶ αὐτῆς.

And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother.

VER. 29.

Καὶ ἀκούσαντες οἱ μαθηταὶ αὐτοῦ, ἦλθον καὶ ἦραν τὸ πτώμα αὐτοῦ, καὶ ἔθηκαν αὐτὸ ἐν τῷ μνημείῳ.

And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb.

VER. 30.

Καὶ συνάγονται οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν, καὶ ἀπήγγειλαν αὐτῷ πάντα, καὶ ὅσα ἐποίησαν, καὶ ὅσα ἐδίδασκαν.

And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

* And he calleth unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits, ver. 7. And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place belonging to the city called Bethsaida, Luke ix. 10. And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name, x. 17.

VER. 31.

Καὶ εἶπεν αὐτοῖς· Δεῦτε ὑμεῖς αὐτοὶ κατ' ἰδίαν εἰς ἔρημον τόπον, καὶ ἀναπαύσθε ὀλίγον· ἦσαν γὰρ οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες πολλοί· καὶ οὐδεὶς φαγεῖν ἠύκαιρον.

And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.

* See on Matt. iv. ver. 25. clause 1.

VER. 32.

Καὶ ἀπῆλθον εἰς ἔρημον τόπον τῷ πλοίῳ κατ' ἰδίαν.

* And they departed into a desert place by ship privately.

* He departed thence by ship into a desert place apart, Matt. xiv. 13.

VER. 33.

Καὶ εἶδον αὐτοὺς ὑπάγοντας οἱ ὄχλοι, καὶ ἐπὶ γνώσαν αὐτὸν πολλοί· καὶ περὶ ἀπὸ πασῶν τῶν πόλεων συνέθραμον ἐκεῖ, καὶ προῆλθον αὐτοὺς, καὶ συνῆλθον πρὸς αὐτόν.

* And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and out-went them, and came together unto him.

* And when the people had heard thereof, they followed him on foot out of the cities, Matt. xiv. 14.

VER. 34.

Καὶ ἐξελθὼν εἶδεν ὁ Ἰησοῦς πολλὸν ὄχλον καὶ ἐσπλαγχνίσθη ἐπ' αὐτοῖς, ὅτι ἦσαν ὡς πρόβατα μὴ ἔχοντα ποιμένα· καὶ ἤρξατο διδάσκειν αὐτοὺς πολλά.

* And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things.

* See on Matt. xiv. ver. 14.

* See on Matt. ix. ver. 36. clause 2.

VER. 35.

Καὶ ἦδη ὥρας πολλῆς γενομένης, προσελθόντες αὐτῷ οἱ μαθηταὶ αὐτοῦ, λέγουσιν· Ὅτι ἡμεῖς ἔσθιν ὁ τόπος, καὶ ἦδη ὥρα πολλή·

* And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed:

* See on Matt. xiv. ver. 15—24.

VER. 36.

* Απόλυσον αὐτοὺς, ἵνα ἀπελθόντες εἰς τοὺς κύκλῳ ἀγρῶν καὶ κώμας, ἀγοράσωσιν ἑαυτοῖς ἄρτους· τί γὰρ φάγωσιν οὐκ ἔχουσιν.

Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.

VER. 37.

Ὁ δὲ ἀποκριθεὶς, εἶπεν αὐτοῖς· Δότε αὐτοῖς ὑμεῖς φαγεῖν. Καὶ λέγουσιν αὐτῷ· Ἀπελθόντες ἀγοράσωμεν διακοσίων δηναρίων ἄρτους, καὶ δώμεν αὐτοῖς φαγεῖν;

He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat?

VER. 38.

Ὁ δὲ λίγει αὐτοῖς· Πόσους ἄρτους ἔχετε; ὑπάγῃτε καὶ ἰδετε. Καὶ γνόντες, λέγουσι· Πέντε, καὶ δύο ἰχθύας.

He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.

VER. 39.

Καὶ ἐπείταξεν αὐτοῖς ἀνακλίναί πάντας συμπόσια συμπόσια ἐπὶ τῷ ἡλωρῷ ἡλίῳ.

And he commanded them to make all sit down by companies upon the green grass.

VER. 40.

Καὶ ἀνέπεσον πρᾶσαι πρᾶσαι, ἀνὰ ἑκατὸν καὶ ἀνὰ πενήκοντα.

And they sat down in ranks, by hundreds, and by fifties.

VER. 41.

Καὶ λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀνακλίνας εἰς τὸν οὐρανόν, εὐλόγησε, καὶ κατέκλασε τοὺς ἄρτους· καὶ ἔδιδον τοῖς μαθηταῖς αὐτοῦ ἵνα παραβῶσιν αὐτοῖς· καὶ τοὺς δύο ἰχθύας ἐμέρισε πᾶσι.

And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all.

VER. 42.

Καὶ ἔφαγον πάντες, καὶ ἔχορτάσθησαν. And they did all eat, and were filled.

VER. 43.

Καὶ ἦσαν κλασμάται δώδεκα κοφίνους πληρεῖς, καὶ ἀπὸ τῶν ἰχθύων.

And they took up twelve baskets full of the fragments, and of the fishes.

VER. 44.

Καὶ ἦσαν οἱ φαγόντες τοὺς ἄρτους, ὥσπερ πεντακισχίλιοι ἄνδρες.

And they that did eat of the loaves were about five thousand men.

VER. 45.

Καὶ εὐθέως ἠνάγκασε τοὺς μαθητὰς αὐτοῦ ἐμεῖναι εἰς τὸ πλοῖον, καὶ προὔγειν εἰς τὸ πέραν πρὸς Βηθσαιδάν, ἕως αὐτὸς ἀπολύσῃ τὸν ὄχλον.

And straightway he constrained his disciples to get into the ship, and to go to the other side before *unto Bethsaida, while he sent away the people.

* Or, over against Bethsaida.

VER. 46.

Καὶ ἀποσταξάμενος αὐτοῖς, ἀπῆλθεν εἰς τὸ ὄρος προσεύεσθαι.

And when he had sent them away, he departed into a mountain to pray.

VER. 47.

Καὶ ὅφιας γενομένης, ἦν τὸ πλοῖον ἐν μέσῳ τῆς θαλάσσης, καὶ αὐτοῖς μόνος ἐπὶ τῆς γῆς.

And when even was come, the ship was in the midst of the sea, and he alone on the land.

VER. 48.

Καὶ εἶδεν αὐτοὺς βασανιζομένους ἐν τῷ ἐλαύνειν· (ἦν γὰρ ὁ ἀνεμὸς ἐναντίος αὐτοῖς)· καὶ περὶ τετάρτην φυλακὴν τῆς νυκτὸς ἔρχεται πρὸς αὐτοὺς, περιπατὼν ἐπὶ τῆς θαλάσσης· καὶ ᾄδεν παρελθεῖν αὐτοὺς.

And he saw them toiling in rowing; for the wind was contrary unto them: *and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them.

* See on Matt. xiv. ver. 25—27.

VER. 49.

Οἱ δὲ ἰδόντες αὐτὸν περιπατοῦντα ἐπὶ τῆς θαλάσσης, ἔδοξαν φάντασμα εἶναι, καὶ ἀνέκραζαν.

But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out:

VER. 50.

(Πάντες γὰρ αὐτὸν εἶδον, καὶ ἐταράχθησαν)· καὶ εὐθέως ἐλάλησε μετ' αὐτῶν, καὶ λέγει αὐτοῖς· Θαρσύνετε, ἐγὼ εἰμι, μὴ φοβεῖσθε.

For they all saw him, and were troubled. And immediately he talked with

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them, and saith unto them, Be of good cheer : It is I ; he not afraid.

VER. 51.

Καὶ ἀνέβη πρὸς αὐτοὺς εἰς τὸ πλοῖον· καὶ ἐκέλευσεν ὁ ἄνεμος· καὶ λίαν ἐκ περισσοῦ ἐν ἑαυτοῖς ἐξίσταντο, καὶ θαυμάζον.

^aAnd he went up unto them into the ship ; and the wind ceased : and they were sore amazed in themselves beyond measure, and wondered.

^a See on Matt. xiv. ver. 32, 33.

VER. 52.

Οὐ γὰρ συνῆκαν ἐπὶ τοῖς ἄρτοις· ἦν γὰρ ἡ καρδιά αὐτῶν πεπωρωμένη.

For they considered not the ^amiracle of the loaves : for their heart was hardened.

^a See ver. 41—44.

VER. 53.

Καὶ διαπεράσαντες ἤλθον ἐπὶ τὴν γῆν Γεννησαρίτ, καὶ προσωρμίσθησαν.

^aAnd when they had passed over, they came into the land of Gennesaret, and drew to the shore.

^a See on Matt. xiv. ver. 34—36.

VER. 54.

Καὶ ἐξελθόντων αὐτῶν ἐκ τοῦ πλοίου, αὐθιῶς ἐπιγινόντες αὐτὸν,

And when they were come out of the ship, straightway they knew him,

VER. 55.

Περιδραμόντες ὅλην τὴν περίχωρον ἐκείνην, ἤρξαντο ἐπὶ τοῖς κραββάτοις τοὺς κακῶς ἔχοντας περιφέρειν, ὅπου ἤκουον ὅτι ἐκεῖ ἐστὶ.

And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.

VER. 56.

Καὶ ὅπου ἂν εἰσπορεύετο εἰς κώμας, ἢ πόλεις, ἢ ἀγρούς, ἐν ταῖς ἀγοραῖς ἐτίθουν τοὺς ἀσθενούντας, καὶ παρεκάλουν αὐτὸν, ἵνα κἂν τοῦ κρασπίδου τοῦ ἱματίου αὐτοῦ ἄψωνται· καὶ ὅσοι ἂν ἤπτοντο αὐτοῦ, ἐσώζοντο.

And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment : and as many as touched ^ahim were made whole.

^a Or, it.

CHAP. VII.—VER. 1.

Καὶ συνάγονται πρὸς αὐτὸν οἱ Φαρισαῖοι, καὶ τινες τῶν Γραμματέων, ἐλθόντες ἀπὸ Ἱεροσολύμων.

Then ^acame together unto him the Pharisees, and certain of the Scribes, which came from Jerusalem.

^a See on Matt. xv. ver. 1, 2.

VER. 2.

Καὶ ἰδόντες τινὰς τῶν μαθητῶν αὐτοῦ κοιναῖς χερσὶ τοῦτ' ἐστίν, ἀνήπτους, ἐσθίου-
τας ἄρτους, ἐμέμψαντο.

And when they saw some of his disciples eat bread with ^adefiled, that is to say, with unwashen, hands, they found fault.

^a Or, common.

VER. 3.

Οἱ γὰρ Φαρισαῖοι καὶ πάντες οἱ Ἰουδαῖοι, ἐὰν μὴ πυγμῇ νίψωνται τὰς χεῖρας, οὐκ ἐσθίουσι, κρατούντες τὴν παράδοσιν τῶν πατρῴων.

For the Pharisees, and all the Jews, except they wash their hands ^aoft, eat not, holding ^athe tradition of the elders.

^a Or, diligently : in the original, with the fist : Theophylact, up to the elbow.

^a Howbeit, in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups : and many other such like things ye do. And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition, ver. 7.—9.

VER. 4.

Καὶ ἀπὸ ἀγορᾶς, ἐὰν μὴ βαπτίσωνται, οὐκ ἐσθίουσι, καὶ ἄλλα πολλά ἐστὶν ἃ παρέλαβον κρατεῖν, βαπτισμούς ποτηρίων, καὶ ξιστῶν, καὶ χαλκίων, καὶ κλινῶν.

And when they come from the market, ^aexcept they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and ^apots, brusen vessels, and of tables.

^a Gr. Sextarius is about a pint and a half.

† Or, beds.

^a When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and

washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it, Matt. xxvii. 24. And when the Pharisee saw it, he marvelled that he had not first washed before dinner, Luke xi. 38.

VER. 5.

Ἐρωτα ἱερωτάσιν αὐτὸν οἱ Φαρισαῖοι καὶ οἱ Γραμματεῖς· Διατί οἱ μαθηταὶ σου οὐ περιπατοῦσι κατὰ τὴν παράδοσιν τῶν πρεσβυτέρων, ἀλλὰ ἀνίπτουσι χερσὶν ἐσθίουσι τὸν ἄρτον;

Then the Pharisees and Scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashed hands?

See on Matt. xv. ver. 2.

VER. 6.

Ὁ δὲ ἀποκριθεὶς, εἶπεν αὐτοῖς· Ὅτι καλῶς προεφήτευσεν Ἡσαΐας περὶ ὑμῶν τῶν ὑποκριτῶν, ὡς γέγραπται· Οὗτος ὁ λαὸς τοῖς χεῖλεσί με τιμᾷ, ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ.

He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me.

See on Matt. xv. ver. 7—9.

VER. 7.

Μάτην δὲ σέβονται με διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων.

Howbeit in vain do they worship me, teaching for doctrines the commandments of men.

VER. 8.

Ἀφίντες γὰρ τὴν ἐντολὴν τοῦ Θεοῦ, κρατεῖτε τὴν παράδοσιν τῶν ἀνθρώπων, βαπτισμοὺς ξεστῶν καὶ ποτηρίων· καὶ ἄλλα παρόμοια τοιαῦτα πολλὰ ποιεῖτε.

For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.

VER. 9.

Καὶ ἔλεγεν αὐτοῖς· Καλῶς ἀθετεῖτε τὴν ἐντολὴν τοῦ Θεοῦ, ἵνα τὴν παράδοσιν ὑμῶν τηρήσῃτε.

And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

Or, frustrate.

See on Matt. xv. ver. 3—6.

VER. 10.

Μωσῆς γὰρ εἶπεν· Τίμα τὸν πατέρα σου

καὶ τὴν μητέρα σου· καί· Ὁ καταλογῶν πατέρα, ἢ μητέρα, θανάτῳ τιλευτάτω·

For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death:

VER. 11.

Ἵμεῖς δὲ λέγετε· Ἐὰν εἴπῃ ἄνθρωπος τῷ πατρὶ ἢ τῇ μητρὶ· Κορβᾶν (ὅ ἐστι, δῶρον) ὃ ἐὰν ἐξ ἐμοῦ ὠφεληθῇς.

But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free.

VER. 12.

Καὶ οὐκέτι ἀφίετε αὐτὸν οὐδὲν πιῦσαι τῷ πατρὶ αὐτοῦ, ἢ τῇ μητρὶ αὐτοῦ.

And ye suffer him no more to do ought for his father or his mother;

VER. 13.

Ἀκουρῶντες τὸν λόγον τοῦ Θεοῦ τῇ παραδίδουσι ὑμῶν, ἢ παρεδώκατε· καὶ παρόμοια τοιαῦτα πολλὰ ποιεῖτε.

Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

VER. 14.

Καὶ προσκαλεσάμενος πάντα τὸν ὄχλον, ἔλεγεν αὐτοῖς· Ἀκούετε μου πάντες, καὶ συνίετε.

And when he had called all the people unto him, he said unto them, Hearken unto me every one of you, and understand:

See on Matt. xv. ver. 10, 11.

VER. 15.

Οὐδὲν ἐστὶν ἔξωθεν τοῦ ἀνθρώπου εἰσπορευόμενον εἰς αὐτὸν, ὃ δύναται αὐτὸν κοινῶσαι· ἀλλὰ τὰ ἐκπορευόμενα ἀπ' αὐτοῦ, ἐκεῖνά ἐστι τὰ κοινῶντα τὸν ἀνθρώπον.

There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man.

VER. 16.

Εἴ τις ἔχει ὠτα ἀκούειν, ἀκούετω.

If any man have ears to hear, let him hear.

VER. 17.

Καὶ ὅτε εἰσῆλθεν εἰς οἶκον ἀπὸ τοῦ ὄχλου, ἐπηρώτων αὐτὸν οἱ μαθηταὶ αὐτοῦ περὶ τῆς παραβολῆς.

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And when he was entered into the house from the people, his disciples asked him concerning the parable.

See on Matt. xv. ver. 15—20.

VER. 18.

Καὶ λέγει αὐτοῖς· Οὕτω καὶ ὑμεῖς ἀσυνετοὶ ἐστέ· οὐ νοεῖτε ὅτι πᾶν τὸ ἐξωθεν εἰσπορευόμενον εἰς τὸν ἄνθρωπον, οὐ δύναται αὐτὸν κοινῶσαι·

And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him;

VER. 19.

Ὅτι οὐκ εἰσπορεύεται αὐτοῦ εἰς τὴν καρδίαν, ἀλλ' εἰς τὴν κοιλίαν· καὶ εἰς τὸν ἀφένδρωνα ἐκπορεύεται, καθαρίζον πάντα τὰ βρώματα.

Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?

VER. 20.

Ἐλεγε δὲ, ὅτι τὸ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενον, ἐκείνο κοινῶν τὸν ἄνθρωπον.

And he said, That which cometh out of the man, that defileth the man.

VER. 21.

Ἐσθωθεν γὰρ ἐκ τῆς καρδίας τῶν ἀνθρώπων οἱ διαλογισμοὶ οἱ κακοὶ, ἐκπορεύονται, μοιχασίαι, πορνείαι, φόνοι,

For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

VER. 22.

Κλοπαὶ, πλεονεξίαι, ποιηρίαι, δόλος, ἀέθλεια, ὀφθαλμοὶς πονηρῶς, βλασφημία, ὑπερηφάνια, ἀφροσύνη.

Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

VER. 23.

Πάντα ταῦτα τὰ πονηρὰ ἐσθωθεν ἐκπορεύεται, καὶ κοινῶν τὸν ἄνθρωπον.

All these evil things come from within, and defile the man.

VER. 24.

Καὶ ἐκείθεν ἀναστὰς ἀπῆλθεν εἰς τὰ μέρη Τύρου καὶ Σιδῶνος· καὶ εἰσελθὼν εἰς τὴν οἰκίαν, οὐδένα ἤθελε γνῶναι· καὶ οὐκ ᾔδυνθη λαθεῖν.

And from thence he arose, and went

into the borders of Tyre and Sidon, and entered into an house, and would have no man know it: but he could not be hid.

See on Matt. xv. ver. 21.

See on Matt. viii. ver. 4. clause 1.

VER. 25.

Ἀκούσασα γὰρ γυνὴ ἑλληνική, Συροφονίσσα τῷ γένει· καὶ ἤρῳα αὐτὸν ἵνα τὸ δαιμόνιον ἐκβάλλῃ ἐκ τῆς θυγατρὸς αὐτῆς.

For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:

See on Matt. xv. ver. 22—28.

VER. 26.

(Ἦν δὲ ἡ γυνὴ Ἑλληνίς, Συροφονίσσα τῷ γένει) καὶ ἤρῳα αὐτὸν ἵνα τὸ δαιμόνιον ἐκβάλλῃ ἐκ τῆς θυγατρὸς αὐτῆς.

The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter.

Or, Gentile.

VER. 27.

Ὁ δὲ Ἰησοῦς εἶπεν αὐτῇ· Ἄφες πρῶτον χορτασθῆναι τὰ τέκνα· οὐ γὰρ καλὸν ἐστὶ λαβεῖν τὸν ἄρτον τῶν τέκνων, καὶ βαλεῖν τοῖς κυταρίοις.

But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs.

VER. 28.

Ἡ δὲ ἀπεκρίθη, καὶ λέγει αὐτῷ· Ναὶ, Κύριε· καὶ γὰρ τὰ κυνάρια ὑποκάτω τῆς τραπέζης ἐσθίουσιν ἀπὸ τῶν ψιχίων τῶν παιδίων.

And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs.

VER. 29.

Καὶ εἶπεν αὐτῇ· Διὰ τοῦτον τὸν λόγον ὑπάγε· ἐξεληλυθὸς τὸ δαιμόνιον ἐκ τῆς θυγατρὸς σου.

And he said unto her, For this saying go thy way; the devil is gone out of thy daughter.

VER. 30.

Καὶ ἀπελθοῦσα εἰς τὸν οἶκον αὐτῆς εὗρε τὸ δαιμόνιον ἐξεληλυθός, καὶ τὴν θυγατέρα βεβηλημένην ἐπὶ τῆς κλίνης.

And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

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VER. 31.

Καὶ πάλιν ἐξελθὼν ἐκ τῶν ὁρίων Τύρου καὶ Σιδῶνος, ἦλθε πρὸς τὴν Σάλασσαν τῆς Γαλιλαίας, ἀπὸ μέσον τῶν ὁρίων Δεκαπόλεως.

And again, ^a departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis.

^a And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there, Matt. xv. 29.

VER. 32.

Καὶ φέρουσιν αὐτῷ κωφὸν μογιάλων, καὶ παρακαλοῦσιν αὐτὸν ἵνα ἐπιθῇ αὐτῷ τὴν χεῖρα.

And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him.

VER. 33.

Καὶ ἀπολαβόμενος αὐτὸν ἀπὸ τοῦ ὄχλου κατ' ἰδίαν, ἔβαλε τοὺς δακτύλους αὐτοῦ εἰς τὰ ὦτα αὐτοῦ· καὶ πτύσας ἤψατο τῆς γλώσσης αὐτοῦ.

^a And he took him aside from the multitude, ^b and put his fingers into his ears, and he spit, and touched his tongue;

^a And they laughed him to scorn. But when he had put them all out, he taketh the father and mother of the damsel, and them that were with him, and entereth in where the damsel was lying, Mark v. 40. And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought, viii. 23. And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed. And he cried unto the Lord and said, 1 Kings xvii. 19, 20.

^b See on Matt. viii. ver. 15.

VER. 34.

Καὶ ἀναβλέψας εἰς τὸν οὐρανὸν, ἰστέναξε, καὶ λέγει αὐτῷ· Ἐφφαθά· ὃ ἐστι, διανοήθητι.

^a And looking up to heaven, ^b he sighed, and saith unto him, Ephphatha, that is, ^c Be opened.

^a And Jesus lifted up his eyes, and

said, Father, I thank thee that thou hast heard me, John xi. 41.

^b And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? Mark viii. 12. He is despised and rejected of men; a man of sorrows, and acquainted with grief, Isa. liii. 3. And when he was come near, he beheld the city, and wept over it, Luke xix. 41. When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, John xi. 33. Jesus wept, 35. Jesus therefore again groaning in himself cometh to the grave, 38. For we have not an High Priest which cannot be touched with the feeling of our infirmities, Heb. iv. 15.

^c See on Matt. viii. ver. 3. clause 2.

VER. 35.

Καὶ εὐθὺς διανοήθησαν αὐτοῦ αἱ ἀκοαί, καὶ ἐλύθη ὁ δεσμός τῆς γλώσσης αὐτοῦ, καὶ ἐλάλει ὀρθῶς.

And straightway ^a his ears were opened, and the string of his tongue was loosed, and he spake plain.

^a See on Matt. xi. ver. 5. clause 4.

VER. 36.

Καὶ διετείλατο αὐτοῖς ἵνα μηδεὶς εἰπῶσιν· ὅσον δὲ αὐτοῖς αὐτοῖς διετέλλετο, μᾶλλον περισσώτερον ἐκήρυττον.

^a And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it;

^a See on Matt. viii. ver. 4. clause 1.

VER. 37.

Καὶ ὑπερπερισσῶς ἐξεπλήσσοντο, λέγοντες· Καλῶς πάντα πεποιήμε· καὶ τοὺς κωφοὺς ποιεῖ ἀκούειν, καὶ τοὺς ἀλάλους λαλεῖν.

^a And were beyond measure astonished, saying, He hath done all things well: ^b he maketh both the deaf to hear, and the ^c dumb to speak.

^a See on chap. v. ver. 42.

^b See on Matt. xi. ver. 5. clause 4.

^c See on Matt. ix. ver. 33.

CHAP. VIII.—1.

^a Ἐν ἐκείναις ταῖς ἡμέραις, παμπόλλου ὄχλου ὄντος, καὶ μὴ ἔχοντων τί φάγωσι, προσκαλεσάμενος ὁ Ἰησοῦς τοὺς μαθητὰς αὐτοῦ, λέγει αὐτοῖς·

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In those days the multitude being very great, and having nothing to eat, ^a Jesus called his disciples unto him, and saith unto them,

^a See on Matt. xv. ver. 32—39.

VER. 2.

Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἦδη ἡμέρας τρεῖς προμένουσι μοι, καὶ οὐκ ἔχουσιν τί φάγωσι.

I have compassion on the multitude, because they have now been with me three days, and have nothing to eat :

VER. 3.

Καὶ ἰὰν ἀπολύσω αὐτοὺς νήστευσι εἰς οἶκον αὐτῶν, ἐκλυθήσονται ἐν τῇ ὁδῷ· τινὲς γὰρ αὐτῶν μακρὸν ἦσαν.

And if I send them away fasting to their own houses, they will faint by the way : for divers of them came from far.

VER. 4.

Καὶ ἀπεκρίθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ· Πόθεν τούτους δυνήσεται τις ὧδε χορτάσαι ἄρτων ἐπ' ἑρμίας ;

And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness ?

VER. 5.

Καὶ ἐπηρώτα αὐτούς· Πόσους ἔχετε ἄρτους ; Οἱ δὲ εἶπον· Ἑπτὰ.

And he asked them, How many loaves have ye ? And they said, Seven.

VER. 6.

Καὶ παρήγγειλε τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ τῆς γῆς· καὶ λαβὼν τοὺς ἑπτὰ ἄρτους, εὐχαριστήσας ἐκλάσε, καὶ ἔδιδου τοῖς μαθηταῖς αὐτοῦ, ἵνα παραδώσι· καὶ παρέδωκαν τῷ ὄχλῳ.

And he commanded the people to sit down on the ground : and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them ; and they did set them before the people.

VER. 7.

Καὶ εἶχον ἰχθύδια ὀλίγα· καὶ εὐλόγησας, εἶπε παραθεῖναι καὶ αὐτά.

And they had a few small fishes : and he blessed, and commanded to set them also before them.

VER. 8.

Ἐφαγον δὲ, καὶ ἐχορτάσθησαν· καὶ ἦσαν περισσεύματα κλασμάτων, ἑπτὰ σπυρίδας.

So they did eat, and were filled : and they took up of the broken meat that was left seven baskets.

VER. 9.

Ἦσαν δὲ οἱ φαγόντες, ὡς τετρακισχίλιοι· καὶ ἀπέλυεν αὐτούς.

And they that had eaten were about four thousand : and he sent them away.

VER. 10.

Καὶ εὐθέως ἔμβας εἰς τὸ πλοῖον μετὰ τῶν μαθητῶν αὐτοῦ, ἦλθεν εἰς τὰ μέρη Δαλμανουθά.

And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha.

VER. 11.

Καὶ ἐξῆλθον οἱ Φαρισαῖοι, καὶ ἤρξαντο συζητεῖν αὐτῷ, ζητούντες παρ' αὐτοῦ σημεῖον ἀπὸ τοῦ οὐρανοῦ, πειράζοντες αὐτόν.

^a And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.

^a See on Matt xvi. ver. 1.

VER. 12.

Καὶ ἀναστενάζας τῷ πνεύματι αὐτοῦ, λέγει· Τί ἡ γενεὰ αὕτη σημεῖον ἐπιζητεῖ ; ἀλλὴν λέγω ὑμῖν εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον.

And he ^a sighed deeply in his spirit, and saith, ^b Why doth this generation seek after a sign ? Verily I say unto you, There shall no sign be given unto this generation.

^a See on chap. vii. ver. 34. clause 2.

^b Abraham saith unto him, They have Moses and the prophets ; let them hear thee, Luke xvi. 29. Art thou the Christ ? tell us. And he said unto them, If I tell you, ye will not believe, xxii. 67. But though he had done so many miracles before them, yet they believed not on him, John xii. 37.

VER. 13.

Καὶ ἀφείς αὐτούς, ἔμβας πάλιν εἰς τὸ πλοῖον, ἀπῆλθεν εἰς τὸ πέραν.

And he left them, and entering into the ship again departed to the other side.

VER. 14.

Καὶ ἔπελᾶοντο λαβεῖν ἄρτους, καὶ εἰ μὴ ἕνα ἄρτον οὐκ εἶχον μεθ' αὐτῶν ἐν τῷ πλοίῳ.

^a Now the disciples had forgotten to

take bread, neither had they in the ship with them more than one loaf.

^a See on Matt. xvi. ver. 5—9.

VER. 15.

Καὶ διστέλλετο αὐτοῖς, λέγων· Ὁρατε, βλέπετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων, καὶ τῆς ζύμης Ἡρώδου.

And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the ^a leaven of Herod.

^a And they sent unto him certain of the Pharisees and of the Herodians, to catch him in his words, Mark xii. 13.

VER. 16.

Καὶ διελογίζοντο πρὸς ἀλλήλους, λέγοντες· Ὅτι ἄρτους οὐκ ἔχομεν.

And they reasoned among themselves, saying, It is because we have no bread.

VER. 17.

Καὶ γινούς ὁ Ἰησοῦς, λέγει αὐτοῖς· Τί διαλογίζεσθε, ὅτι ἄρτους οὐκ ἔχετε; οὐπω νοεῖτε, οὐδὲ συνίετε; ἔτι πεπωρωμένην ἔχετε τὴν καρδίαν ὑμῶν;

And when Jesus knew it, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your hearts yet hardened?

VER. 18.

Ὁφθαλμοὺς ἔχοντες οὐ βλέπετε; καὶ ὦτα ἔχοντες οὐκ ἀκούετε; καὶ οὐ μνημονεύετε;

^a Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?

^a The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider, Isa. i. 3. Hear now this, O foolish people, and without understanding; which have eyes, and see not; which have ears, and hear not, Jer. v. 21.

VER. 19.

Ὅτε τοὺς πέντε ἄρτους ἔκλασα εἰς τοὺς πεντακισχίλους, πόσους κοφίνους πλήρεις κλασμάτων ἤρατε; Λέγουσιν αὐτῷ· Δώδεκα.

^a When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.

^a See chap. vi. ver. 58—44.

VER. 20.

Ὅτε δὲ τοὺς ἑπτὰ εἰς τοὺς τετρακισχι-

λίους, πόσων σπυρίδων πληρώματα κλασμάτων ἤρατε; Οἱ δὲ εἶπον· Ἑπτὰ.

And when ^a the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven.

^a See ver. 5—9.

VER. 21.

Καὶ ἔλεγεν αὐτοῖς· Πῶς οὐ συνίετε; And he said unto them, How is it that ye do not understand?

VER. 22.

Καὶ ἔρχεται εἰς Βηθσαϊδὰν· καὶ φέρουσιν αὐτῷ τυφλὸν, καὶ παρακαλοῦσιν αὐτὸν ἵνα αὐτὸν ἅψεται.

And he cometh to Bethsaida; and they bring a blind man unto him, and besought him ^a to touch him.

^a See on Matt. viii. ver. 15.

VER. 23.

Καὶ ἐπιλαβόμενος τῆς χειρὸς τοῦ τυφλοῦ, ἐξήγαγεν αὐτὸν ἔξω τῆς κάμας· καὶ πύσας εἰς τὰ ὄμματα αὐτοῦ, ἐπίθεις τὰς χεῖρας αὐτοῦ, ἔπηρώτα αὐτὸν εἰ τι βλέπει.

^a And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought.

^a See on chap. vii. ver. 33.

VER. 24.

Καὶ ἀναβλέψας, ἔλεγε· Βλέπω τοὺς ἀνθρώπους· ὅτι ὡς δένδρα ὁρῶ περιπατοῦντας.

And he looked up, and said, I see men as trees, walking.

VER. 25.

Εἶτα πάλιν ἐπέθηκε τὰς χεῖρας ἐπὶ τοὺς ὀφθαλμοὺς αὐτοῦ, καὶ ἐποίησεν αὐτὸν ἀναβλέψαι· καὶ ἀποκατεστάθη, καὶ ἐνέβλεψε πηλυνῶς πάντας.

After that, he put his hands again upon his eyes, and made him look up: and he was restored, ^a and saw every man clearly.

^a And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness, Isa. ix. 18. And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken, xxxi. 3.

VER. 26.

Καὶ ἀπῆστειλαν αὐτὸν εἰς τὸν οἶκον αὐ-

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τοῦ, λίγων· Μηδὲ εἰς τὴν κώμην εἰσέλθης, μηδὲ εἰσπεῖν τινὶ ἐν τῇ κώμῃ.

And he sent him away to his house, saying, "Neither go into the town, nor tell it to any in the town.

^a See on Matt. ix. ver. 30. clause 2.

VER. 27.

Καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὰς κώμας Καισαρείας τῆς Φιλιππῶν· καὶ ἐν τῇ ὁδῷ ἐπηρώτα τοὺς μαθητὰς αὐτοῦ, λέγων αὐτοῖς· Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι;

^a And Jesus went out, and his disciples, into the towns of Caesarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am?

^a See on Matt. xvi. ver. 13—16. 20.

VER. 28.

Οἱ δὲ ἀπεκρίθησαν, Ἰωάννην τὸν Βαπτιστὴν καὶ ἄλλοι, ἧλιον ἄλλοι δὲ, ἓνα τῶν προφητῶν.

And they answered, John the Baptist: but some say, Elias; and others, One of the prophets.

VER. 29.

Καὶ αὐτὸς λέγει αὐτοῖς· Ὑμεῖς δὲ τίνα με λέγετε εἶναι; Ἀποκριθεὶς δὲ ὁ Πέτρος, λέγει αὐτῷ· Σὺ εἶ ὁ Χριστός.

And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ.

VER. 30.

Καὶ ἐπετίμωσεν αὐτοῖς ἵνα μηδὲν λέγῃσι περὶ αὐτοῦ.

And he charged them that they should tell no man of him.

VER. 31.

Καὶ ἤρξατο διδάσκειν αὐτοὺς, ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων, καὶ ἀρχιερέων, καὶ γραμματέων, καὶ ἀποκτανθῆναι· καὶ μετὰ τρεῖς ἡμέρας ἀναστῆναι.

^a And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the Chief Priests, and Scribes, and be killed, and after three days rise again.

^a See on Matt. xvi. ver. 21—26.

VER. 32.

Καὶ παρήγοσα τὸν λόγον ἐλάλει. Καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος, ἤρξατο ἱπτιμαῖν αὐτῷ.

And he spake that saying openly. And Peter took him, and began to rebuke him.

VER. 33.

Ὁ δὲ ἐπιστραφεὶς, καὶ ἰδὼν τοὺς μαθητὰς αὐτοῦ, ἐπετίμωσεν τῷ Πέτρῳ, λέγων· Ὑπαγε ὀπίσω μου, Σατανᾶ· ὅτι οὐ φρονεῖς τὰ τοῦ Θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων.

But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.

VER. 34.

Καὶ προσκαλεσάμενος τὸν ὄχλον σὺν τοῖς μαθηταῖς αὐτοῦ, εἶπεν αὐτοῖς· Ὅστις θέλει ὀπίσω μου ἔλθειν, ἀπαρνησάσθω ἑαυτὸν, καὶ ἀράτω τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθεῖτω μοι.

And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

VER. 35.

Ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἐνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου, οὗτος σώσει αὐτήν.

For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the Gospel's, the same shall save it.

VBR. 36.

Τί γὰρ ὠφελήσει ἄνθρωπον, ἐὰν κερδήσῃ τὸν κόσμον ὅλον, καὶ ζημιωθῇ τὴν ψυχὴν αὐτοῦ;

For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

VER. 37.

Ἢ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ;

Or what shall a man give in exchange for his soul?

VER. 38.

Ὃς γὰρ ἂν ἐπαισχυνηθῇ με καὶ τοὺς ἐμούς λόγους ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχαλίδι καὶ ἁμαρτωλῷ, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνηθήσεται αὐτὸν, ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ, μετὰ τῶν ἀγγέλων τῶν ἁγίων.

^a Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he

cometh in the glory of his Father with the holy angels.

^a See on Matt. x. ver. 32, 33.

^b See on Matt. xvi. ver. 27. clauses 1, 2.

CHAP. IX.—VER. 1.

Καὶ ἔλεγεν αὐτοῖς Ἀμὴν λέγω ὑμῖν, ὅτι εἰσὶ τινες τῶν ὧδε ἐστηκότων, οἵτινες οὐ μὴ γεύσονται θανάτου, ἕως ἂν ἴδωσι τὴν βασιλείαν τοῦ Θεοῦ ἐληλυθῆσαν ἐν δυνάμει.

^a And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.

^a See on Matt. xvi. ver. 28.

VER. 2.

Καὶ μετ' ἡμέρας ἕξ παραλαβάνει ὁ Ἰησοῦς τὸν Πέτρον, καὶ τὸν Ἰάκωβον, καὶ τὸν Ἰωάννην, καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν μόνους· καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν.

^a And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transformed before them.

^a See on Matt. xvii. ver. 1—4.

VER. 3.

Καὶ τὰ ἱμάτια αὐτοῦ ἐγένετο στίλβοντα, λευκὰ λίαν ὡς χιών, οἷα γναφεὺς ἐπὶ τῆς γῆς οὐ δύναται λευκάναι.

And his raiment became shining, exceeding white as snow; so as no fuller on earth can whiten them.

VER. 4.

Καὶ ὥφθη αὐτοῖς Ἠλίας σὺν Μωσέϊ· καὶ ἦσαν συλλαλόντες τῷ Ἰησοῦ.

And there appeared unto them Elias with Moses: and they were talking with Jesus.

VER. 5.

Καὶ ἀποκριθεὶς ὁ Πέτρος λέγει τῷ Ἰησοῦ· ῥάββι, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι· καὶ ποιήσωμεν σκηνὰς τρεῖς, σοὶ μίαν, καὶ Μωσέϊ μίαν, καὶ Ἠλίᾳ μίαν.

And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.

VER. 6.

Οὐ γὰρ ᾔδει τί λαλήσῃ· ἦσαν γὰρ κίφουοι.

For he wist not what to say; for they were sore afraid.

VER. 7.

Καὶ ἐγένετο νεφέλη ἐπισπιάζουσα αὐτοῖς· καὶ ἦλθε φωνὴ ἐκ τῆς νεφέλης, λέγουσα· Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, αὐτοῦ ἀκούετε.

^a And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.

^a See on Matt. xvii. ver. 5, 8, 9.

VER. 8.

Καὶ ἐξάπινα περιβεβήμενοι οὐκέτι οὐδένα εἶδον, ἀλλὰ τὸν Ἰησοῦν μόνον μετ' ἑαυτῶν.

And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.

VER. 9.

Καταβαίνονταν δὲ αὐτῶν ἀπὸ τοῦ ὄρους, διεστέλατο αὐτοῖς ἵνα μηδενὶ διηγήσωνται ἃ εἶδον, εἰ μὴ ἔταν ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῆναι.

And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

VER. 10.

Καὶ τὸν λόγον ἐκράτησαν πρὸς ἑαυτοὺς συζητούντες τί ἐστὶ τὸ, ἐκ νεκρῶν ἀναστῆναι.

^a And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

^a But they understood not that saying, and were afraid to ask him, ver. 32. Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord. This shall not be unto thee, Matt. xvi. 22. And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken, Luke xviii. 34. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory? xxiv. 25, 26. Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, be-

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cause I go to the Father? They said therefore, What is this that he saith? A little while? we cannot tell what he saith, John xvi. 17, 18.

VER. 11.

Καὶ ἐπηρώτων αὐτὸν, λέγοντες· Ὅτι λέγουσιν οἱ γραμματεῖς, ὅτι Ἠλίας δεῖ ἔλθειν πρῶτον;

^a And they asked him, saying, Why say the Scribes that Elias must first come?

^a See on Matt. xvii. ver. 10—12.

VER. 12.

Ὁ δὲ ἀποκριθεὶς, εἶπεν αὐτοῖς· Ἠλίας μὲν ἔλθων πρῶτον, ἀποκαθιστᾷ πάντα· καὶ πᾶς γέγραπται ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου, ἵνα πολλὰ πάθῃ, καὶ ἐξουθενωθῇ.

And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and ^a be set at nought.

^a See on Matt. xvii. ver. 39—44.

VER. 13.

Ἀλλὰ λέγω ὑμῖν, ὅτι καὶ Ἠλίας ἐλήλυθε, καὶ ἐποιήσαν αὐτῷ ὅσα ἠθέλησαν, καθὼς γέγραπται ἐπ' αὐτόν.

But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

VER. 14.

Καὶ ἰδὼν πρὸς τοὺς μαθητὰς, εἶδεν ὄχλον πολὺν περὶ αὐτοὺς, καὶ γραμματεῖς συζητούντας αὐτοῖς.

^a And when he came to his disciples, he saw a great multitude about them, and the Scribes questioning with them.

^a And it came to pass, that on the next day, when they were come down from the hill much people met him.

VER. 15.

Καὶ εὐθέως πᾶς ὁ ὄχλος ἰδὼν αὐτὸν ἐξεθαμβήθη, καὶ προστρέχοντες ὑπάκουοντο αὐτόν.

And straightway all the people, when they beheld him, were greatly amazed, and running to him saluted him.

VER. 16.

Καὶ ἐπηρώτησε τοὺς γραμματεῖς· τί συζητεῖτε πρὸς αὐτούς;

And he asked the Scribes, What question ye ^a with them?

^a Or, among yourselves?

VER. 17.

Καὶ ἀποκριθεὶς εἰς ἐκ τοῦ ὄχλου, εἶπε· Διδάσκαλε, ἤνεγκα τὸν υἱόν μου πρὸς σέ, ἔχοντα πνεῦμα ἄλαλον·

^a And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit;

^a See on Matt. xvii. ver. 14—18.

VER. 18.

Καὶ ὅπου ἂν αὐτὸν καταλάβῃ, ῥήσσει αὐτόν· καὶ ἀφρίζει, καὶ τρίζει τοὺς ὀδόντας αὐτοῦ, καὶ ξηραίνεται· καὶ εἶπον τοῖς μαθηταῖς σου ἵνα αὐτὸ ἐκβάλωσι, καὶ οὐκ ἴσχυσαν.

And wheresoever he taketh him, he ^a teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not.

^a Or, dasheth him.

VER. 19.

Ὁ δὲ ἀποκριθεὶς αὐτῷ, λέγει· Ὡ γυνεὰ ἀπίστος, ἕως πότε πρὸς ὑμᾶς ἔσομαι; ἕως πότε ἀνέξομαι ὑμῶν; φέρετε αὐτὸν πρὸς μέ.

He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? Bring him unto me.

VER. 20.

Καὶ ἤνεγκαν αὐτὸν πρὸς αὐτόν· καὶ ἰδὼν αὐτόν, εὐθέως τὸ πνεῦμα ἐξπάραξεν αὐτόν· καὶ πῖσων ἐπὶ τῆς γῆς, ἐκυλίετο ἀφρίζων.

And they brought him unto him: and when he saw him, straightway ^a the spirit tare him; and he fell on the ground, and wallowed, foaming.

^a See on chap. i. ver. 26.

VER. 21.

Καὶ ἐπηρώτησε τὸν πατέρα αὐτοῦ, Πόσος χρόνος ἐστίν, ὥς τοῦτο γέγονεν αὐτῷ; Ὁ δὲ εἶπε· Παιδιόθεν.

And he asked his father, How long is it ago since this came unto him? And he said, Of a child.

VER. 22.

Καὶ πολλὰ μὲν αὐτόν καὶ εἰς πῦρ ἔβαλε καὶ εἰς ὕδατα, ἵνα ἀπολέσῃ αὐτόν· ἀλλ'

εἰ τι δύνασαι, σὸς θεὸς ἡμῶν, σπλαγχνισθεῖς ἐφ' ἡμᾶς.

And ofttimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do anything, have compassion on us, and help us.

VER. 23.

Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· Τὸ, εἰ δύνασαι πιστεῦσαι, πάντα δυνατόν τῷ πιστεύοντι.

Jesus said unto him, ^a If thou canst believe, all things are possible to him that believeth.

^a See on Matt. xv. ver. 28.

VER. 24.

Καὶ εὐθέως κράζας ὁ πατὴρ τοῦ παιδίου, μετὰ δακρύων ἔλεγεν· Πιστεύω, Κύριε, σὸς θεὸς μου τῇ ἀπιστίᾳ.

And straightway the father of the child cried out, and said with tears, ^a Lord, I believe; help thou mine unbelief.

^a And the apostles said unto the Lord, Increase our faith, Luke xvii. 5. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God, Eph. ii. 8. For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake, Phil. i. 29. Looking unto Jesus the author and finisher of our faith, Heb. xii. 2.

VER. 25.

Ἰδὼν δὲ ὁ Ἰησοῦς ὅτι ἐπισυντρέχει ὄχλος, ἐπετίμησεν τῷ πνεύματι τῷ ἀκαθάρτῳ, λέγων αὐτῷ· Τὸ πνεῦμα τὸ ἄκαλον· καὶ καιφὼν, ἐγὼ σοὶ ἐπιτάσσω· Ἐξελθε ἐξ αὐτοῦ, καὶ μὴκέτι εἰσέλθῃς εἰς αὐτόν.

When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou ^a dumb and deaf spirit, ^b I charge thee, come out of him, and enter no more into him.

^a See on Matt. ix. ver. 32.

^b See on Matt. viii. ver. 3. clause 2.

VER. 26.

Καὶ κράζαν, καὶ πολλὰ σπαράξαν αὐτόν, ἐξῆλθεν· καὶ ἐγένετο ὥστε νεκρὸς, ὥστε πολλοὺς λέγειν ὅτι ἀπέθανεν.

And the spirit cried, ^a and rent him sore, and came out of him: and he was as one dead; inasmuch that many said, He is dead.

^a See on chap. i. ver. 26.

1 VER. 27.

Ὁ δὲ Ἰησοῦς, κρατῆρας αὐτὸν τῆς χειρὸς, ἤγειρεν αὐτόν, καὶ ἀνέστη.

But ^a Jesus took him by the hand, and lifted him up; and he arose.

^a And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them, Mark i. 31. And he took the damsel by the hand, and said unto her, Talitha cumi;—and straightway the damsel arose, and walked, v. 41, 42.

VER. 28.

Καὶ εἰσελθόντα αὐτὸν εἰς οἶκον, οἱ μαθηταὶ αὐτοῦ ἐπερώτων αὐτὸν κατ' ἰδίαν· Ὅτι ἡμεῖς οὐκ ἵδυσθήμεν ἐκβαλεῖν αὐτό;

^a And when he was come into the house, his disciples asked him privately, Why could not we cast him out?

^a See on Matt. xvii. ver. 19—21.

VER. 29.

Καὶ εἶπεν αὐτοῖς· Τοῦτο τὸ γένος ἐν οὐδενὶ δύναται ἐξελεῖν, εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ.

And he said unto them, This kind can come forth by nothing, but by prayer and fasting.

VER. 30.

Καὶ ἐκεῖθεν ἐξελθόντες παρεπορεύοντο διὰ τῆς Γαλιλαίας· καὶ οὐκ ᾔσθεν ἵνα τις γνῇ.

And they departed thence, and passed through Galilee; and he would not that any man should know it.

^a See on Matt. xvii. ver. 22, 23.

VER. 31.

Ἐδίδασκε γὰρ τοὺς μαθητὰς αὐτοῦ, καὶ εἶπεν αὐτοῖς· Ὅτι ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἀνθρώπων, καὶ ἀποκτενοῦσιν αὐτόν· καὶ ἀποκτανθεὶς, τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται.

^a For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.

VER. 32.

Οἱ δὲ ἠγνούον τὸ ῥῆμα, καὶ ἐφοβούντο αὐτὸν ἐπερωτῆσαι.

^a But they understood not that saying, and were afraid to ask him.

^a See on ver. 10.

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VER. 33.

Καὶ ἦλθεν εἰς Καπερναοὺμ· καὶ ἐν τῇ οἰκίᾳ γνώμενος, ἐπηρώτα αὐτούς· Τί ἐν τῇ οἰκίᾳ πρὸς ταυτοὺς διελογίζεσθε;

And he came to Capernaum: and being in the house he asked them, ^aWhat was it that ye disputed among yourselves by the way?

^a See on Matt. ix. ver. 4. clause 1.

VER. 34.

Οἱ δὲ ἐσιώπων· πρὸς ἀλλήλους γὰρ διελέχθησαν ἐν τῇ οἰκίᾳ, τίς μείζων.

But they held their peace: ^afor by the way they had disputed among themselves, who should be the greatest.

^a At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? Matt. xviii. 1. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom, xx. 21. Then there arose a reasoning among them, which of them should be greatest, Luke ix. 46. And there was also a strife among them, which of them should be accounted the greatest, xxi. 24.

VER. 35.

Καὶ καθίσας ἐφώνησε τοὺς δώδεκα, καὶ λέγει αὐτοῖς· Εἴ τις θέλει πρῶτος εἶναι, ἔσται πάντων ἑσχατος, καὶ πάντων διάκονος.

And he sat down, and called the twelve, and saith unto them, ^aIf any man desire to be first, the same shall be last of all, and servant of all.

^a See on Matt. xx. ver. 26, 27.

VER. 36.

Καὶ λαβὼν παιδίον, ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν· καὶ ἐναγκαλισάμενος αὐτὸ, εἶπεν αὐτοῖς·

^a And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,

^a And he took them up in his arms, put his hands upon them, and blessed them, Mark x. 16. And Jesus called a little child unto him, and set him in the midst of them, Matt. xviii. 2, and xix. 14, 15.

VER. 37.

Ὅς ἐάν ἐν τῶν τοιούτων παιδίων δεῖξηται ἐπὶ τῷ ὀνόματί μου, ἐμεῖ δέχεται· καὶ ὅς

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ἐάν ἐμεῖ δεῖξηται, οὐκ ἐμεῖ δέχεται, ἀλλὰ τὸν ἀποστείλαντά μου·

^a Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.

^a See on Matt. x. ver. 40.

VER. 38.

Ἀπεκρίθη δὲ αὐτῷ ὁ Ἰωάννης, λέγων· Διδάσκαλε, εἰδομένον τινα ἐν τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια, ὃς οὐκ ἀκολουθεῖ ἡμῶν· καὶ ἐκωλύσαμεν αὐτὸν, ὅτι οὐκ ἀκολουθεῖ ἡμῶν.

And John answered him, saying, ^aMaster, we saw one casting out devils in thy name, and he followeth not us: and we forbid him, because he followeth not us.

^a And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp. And Joshua the son of Nun, the servant of Moses, one of his young men, answered and said, Mylord Moses, forbid them. And Moses said unto him, Enviest thou for my sake? would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them! Numb. xi. 27—29. And John answered and said, Master, we saw one casting out devils in thy name; and we forbid him, because he followed not with us, Luke ix. 49. And if I by Beelzebub cast out devils, by whom do your sons cast them out? xi. 19.

VER. 39.

Ὁ δὲ Ἰησοῦς εἶπε· Μὴ κολύετε αὐτόν· οὐδεὶς γάρ ἐστιν ὃς ποιήσει δυνάμει ἐπὶ τῷ ὀνόματί μου, καὶ δυνήσεται ταχὺ κακολογησαί μου.

But Jesus said, Forbid him not: for ^athere is no man which shall do a miracle in my name, that ^bcan lightly speak evil of me.

^a Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? Matt. vii. 22. Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth, Acts xix. 13.

^b No man speaking by the Spirit of God calleth Jesus accursed, 1 Cor. xii. 3.

VER. 40.

“Ὅς γὰρ οὐκ ἔστι καθ’ ἡμῶν, ὑπὲρ ἡμῶν ἐστίν.

For he that is not against us is on our part.

VER. 41.

“Ὅς γὰρ ἂν ποίῃς ἡμᾶς ποτήριον ὕδατος ἐν τῷ ὀνόματί μου, ὅτι Χριστοῦ ἐστέ, ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.

For ^a whosoever shall give you a cup of water to drink in my name, because ye belong to Chris, verily I say unto you, He shall not lose his reward.

^a See on Matt. x. ver. 42.

VER. 42.

Καὶ ὅς ἂν σκανδαλίῃ ἓνα τῶν μικρῶν τῶν πιστευόντων εἰς ἐμέ, καλὸν ἐστίν αὐτῷ μᾶλλον, εἰ περιείσεται λίθος μυλικὸς περὶ τὸν τράχηλον αὐτοῦ, καὶ βίβληται εἰς τὴν θάλασσαν.

^a And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

^a See on Matt. xviii. ver. 6—9.

VER. 43.

Καὶ ἐὰν σκανδαλίῃ σε ἡ χεὶρ σου, ἀπὸκοψον αὐτήν· καλὸν σοι ἐστὶ κυλλὸν εἰς τὴν ζωὴν εἰσελθεῖν, ἢ τὰς δύο χεῖρας ἔχοντα ἀπειθεῖν εἰς τὴν γέενναν, εἰς τὸ πῦρ τὸ ἄσβεστον.

And if thy hand ^a offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched:

^a Or, cause thee to offend: and so ver. 15.

VER. 44.

Ὃπου ὁ σκύληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται.

^a Where their worm dieth not, and ^b the fire is not quenched.

^a And they shall go forth, and look upon the carcases of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh, Is. lxvi. 24.

^b See on Matt. iii. ver. 12. clause 5.

VER. 45.

Καὶ ἐὰν ὁ πούς σου σκανδαλίῃ σε, ἀπόκοψον αὐτόν· καλὸν ἐστὶ σοι εἰσελθεῖν εἰς τὴν ζωὴν χωλὸν, ἢ τοὺς δύο πόδας ἔχοντα βληθῆναι εἰς τὴν γέενναν, εἰς τὸ πῦρ τὸ ἄσβεστον.

And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched:

VER. 46.

“Ὃπου ὁ σκύληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται.

Where their worm dieth not, and the fire is not quenched.

VER. 47.

Καὶ ἐὰν ὁ ὀφθαλμός σου σκανδαλίῃ σε, ἔκβαλε αὐτόν· καλὸν σοι ἐστὶ μονόφθαλμον εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ, ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν τοῦ πυρὸς.

And if ^a thine eye ^a offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire:

^a Or, cause thee to offend.

VER. 48.

“Ὃπου ὁ σκύληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται.

Where their worm dieth not, and the fire is not quenched.

VER. 49.

Πᾶς γὰρ πυρὶ ἀλισθίσεται, καὶ πᾶσα θυσία ἀλλ’ ἀλισθίσεται.

For every one shall be salted with fire, and ^a every sacrifice shall be salted with salt.

^a And every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering: with all thine offerings thou shalt offer salt, Lev. xi. 13.

VER. 50.

Καλὸν τὸ ἅλας· ἐὰν δὲ τὸ ἅλας ἀναλὸν γίνηται, ἐν τίνι αὐτὸ ἀρτύσετε; ἔχετε ἐν ἑαυτοῖς ἅλας, καὶ εἰρηνεύετε ἐν ἀλλήλοις.

^a Salt is good: but if the salt have lost his saltness, wherewith will ye season it? ^b Have salt in yourselves, ^c and have peace one with another.

^a Salt is good: but if the salt have

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lost his savour, wherewith shall it be seasoned? It is neither fit for the land, nor yet for the dunghill, but men cast it out, Luke xiv. 34, 35.

^b Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers, Eph. iv. 29. Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man, Col. iv. 6.

^c Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself; I am the Lord, Lev. xix. 18. Behold, how good and how pleasant it is for brethren to dwell together in unity! Ps. cxxxiii. 1. A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another, John xiii. 34, 35. These things I command you, that ye love one another, xv. 17. He kindly affectioned one to another with brotherly love; in honour preferring one another, Rom. xii. 10. If it be possible, as much as lieth in you, live peaceably with all men, 18. Let us therefore follow after the things which make for peace, and things wherewith one may edify another, xiv. 19. That there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it, 1 Cor. xii. 25, 26. Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you, 2 Cor. xiii. 11. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law, Gal. v. 22, 23. With all lowliness and meekness, with longsuffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace, Eph. iv. 2, 3. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: And be ye kind one to another, tender-hearted, forgiving

one another, even as God for Christ's sake hath forgiven you, iv. 31, 32. And walk in love, as Christ also hath loved us, and hath given himself for us, v. 2. Stand fast in one spirit, with one mind striving together for the faith of the Gospel, Phil. i. 27. Fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vain-glory; but in lowliness of mind, let each esteem other better than themselves, ii. 2, 3. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful, Col. iii. 12—15. And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you, 1 Thess. iii. 12. But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another, iv. 9. Follow righteousness, faith, charity, peace, with them that call on the name of the Lord out of a pure heart, 2 Tim. ii. 22. Follow peace with all men, and holiness, without which no man shall see the Lord, Heb. xii. 14. Let brotherly love continue, xiii. 1. If ye fulfil the royal law according to the Scripture, Thou shalt love thy neighbour as thyself, ye do well, Jam. ii. 8. The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace, iii. 17, 18. Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently, 1 Pet. i. 22. Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous, iii.

8. And to godliness brotherly kindness; and to brotherly kindness charity, 2 Pet. i. 7. Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love, 1 John iv. 7, 8. Beloved, if God so loved us, we ought also to love one another, 1i. Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begeth loveth him also that is begotten of him, v. i.

CHAP. X.—VER. 1.

Κακίβην ἀναστὰς ἔρχεται εἰς τὰ ὄρια τῆς Ἰουδαίας, διὰ τοῦ πέραν τοῦ Ἰορδάνου· καὶ συμπορεύονται πάλιν ὄχλοι πρὸς αὐτόν, καί, ὡς εἰώθει, πάλιν ἐδίδασκεν αὐτούς.

And he arose from thence, and came into the coasts of Judæa by the farther side of Jordan: and the people resorted unto him again; and, as he was wont, he taught them again.

See on Matt. xix. ver. 1—9.

VER. 2.

Καὶ προσελθόντες οἱ Φαρισαῖοι, ἐπηρώτησαν αὐτόν, εἰ ἔστιν ἀνδρὶ γυναῖκα ἀπολύσαι· πειράζοντες αὐτόν.

And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? a tempting him.

See on Matt. xvi. ver. 1. clause 2.

VER. 3.

Ὁ δὲ ἀποκριθεὶς, εἶπεν αὐτοῖς· Τί ἰμὶν ἐνετίλατο Μωσῆς;

And he answered and said unto them, What did Moses command you?

To the law and to the testimony: if they speak not according to this word, it is because there is no light in them, Isa. viii. 20. He said unto him, What is written in the law? how readest thou? Luke x. 26. Search the Scriptures, John v. 39.

VER. 4.

Οἱ δὲ εἶπον· Μωσὴς ἐπέτρεψε βιβλίον ἀποστασίου γράφαι, καὶ ἀπολύσαι.

And they said, Moses suffered to write a bill of divorce, and to put her away.

VER. 5.

Καὶ ἀποκριθεὶς ὁ Ἰησοῦς, εἶπεν αὐτοῖς·

Πρὸς τὴν σκληροκαρδίαν ὑμῶν ἔγραψεν ὑμῖν τὴν ἐντολὴν ταύτην.

And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept.

VER. 6.

Ἀπὸ δὲ ἀρχῆς κτίσεως, ἄρσεν καὶ θῆλυ ἐποίησεν αὐτοὺς ὁ Θεός.

But from the beginning of the creation God made them male and female.

VER. 7.

Ἐνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα, καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ·

For this cause shall a man leave his father and mother, and cleave to his wife;

VER. 8.

Καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν. Ὅστις οὐκ ἐστὶ εἰς δύο, ἀλλὰ μία σὰρξ.

And they twain shall be one flesh: so then they are no more twain, but one flesh.

VER. 9.

Ὁ οὖν ὁ Θεὸς συνέζευξεν, ἄνθρωπος μὴ χωρίζτω.

What therefore God hath joined together, let not man put asunder.

VER. 10.

Καὶ ἐν τῇ οἰκίᾳ πάλιν οἱ μαθηταὶ αὐτοῦ περὶ τοῦ αὐτοῦ ἐπηρώτησαν αὐτόν.

And in the house his disciples asked him again of the same matter.

See on Matt. xiii. ver. 11.

VER. 11.

Καὶ λέγει αὐτοῖς· Ὅς ἐὰν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, καὶ γαμήσῃ ἄλλην, μοιχᾷται ἐπ' αὐτήν.

And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.

See on Matt. v. ver. 32. clause 2.

VER. 12.

Καὶ ἐὰν γυνὴ ἀπολύσῃ τὸν ἄνδρα αὐτῆς, καὶ γαμήθῃ ἄλλω, μοιχᾷται.

And if a woman shall put away her husband, and be married to another, she committeth adultery.

VER. 13.

Καὶ προσέφερον αὐτῷ παῖδιά, ἵνα ἅψῃ.

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ται αὐτῶν οἱ δὲ μαθηταὶ ἐπετίμων τοῖς προσφύρουσιν.

^a And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them.

^a See on Matt. xix. ver. 13, 14.

VER. 14.

Ἰδὼν δὲ ὁ Ἰησοῦς, ἠγανάκτησε, καὶ εἶπεν αὐτοῖς· Ἀφετε τὰ παιδία ἔρχεσθαι πρὸς με, καὶ μὴ κωλύετε αὐτά· τῶν γὰρ τοιοῦτων ἐστὶν ἡ βασιλεία τοῦ Θεοῦ.

But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

VER. 15.

Ἀμὴν λέγω ὑμῖν, ὃς ἐὰν μὴ δέξηται τὴν βασιλείαν τοῦ Θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν.

^a Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

^a See on Matt. xviii. ver. 3, 4.

VER. 16.

Καὶ ἐγκαλισάμενος αὐτὰ, τιθεὶς τὰς χεῖρας ἐπ' αὐτὰ, ὑψόγει αὐτὰ.

^a And he took them up in his arms, put his hands upon them, and blessed them.

^a See on Matt. xix. ver. 15.

VER. 17.

Καὶ ἐκπορευομένου αὐτοῦ εἰς ὁδόν, προσδραμὼν εἰς, καὶ γονυπετήσας αὐτὸν, ἐπηρώτα αὐτήν· Διδάσκαλε ἀγαθέ, τί ποιήσω ἵνα ζῶν αἰώνιον κληρονομήσω;

^a And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

^a See on Matt. xix. ver. 16—20.

VER. 18.

Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθός, εἰ μὴ εἰς, ὁ Θεός.

And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God.

VER. 19.

Τάξιόντο λάς οἰδας· Μὴ μοιχεύῃς· Μὴ φονεύῃς· Μὴ κλέψῃς· Μὴ ψευδομαρτυρή-

σῃς· Μὴ ἀποστερήσῃς· Τίμα τὸν πατέρα σου καὶ τὴν μητέρα.

Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

VER. 20.

Ὁ δὲ ἀποκριθεὶς, εἶπεν αὐτῷ· Διδάσκαλε, ταῦτα πάντα ἐφυλαξάμην ἐκ νεότητός μου.

And he answered and said unto him, Master, all these have I observed from my youth.

VER. 21.

Ὁ δὲ Ἰησοῦς, ἐμβλέψας αὐτῷ, ἠγάπησεν αὐτὸν, καὶ εἶπεν αὐτῷ· Ἐν σοὶ ὑστερεῖ· Ὑπαγε, ὅσα ἔχεις πώλησον, καὶ δός τοῖς πτωχοῖς· καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρο, ἀκολούθει μοι, ἄρας τὸν σταυρόν.

Then Jesus beholding him loved him, and said unto him, One thing thou lackest: ^a go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.

^a See on Matt. xix. ver. 21—27.

VER. 22.

Ὁ δὲ στυγνάσας ἐπὶ τῷ λόγῳ, ἀπῆλθε λυπούμενος· ἦν γὰρ ἔχων κτήματα πολλὰ.

And he was sad at that saying, and went away grieved: for he had great possessions.

VER. 23.

Καὶ περιβλεψάμενος ὁ Ἰησοῦς, λέγει τοῖς μαθηταῖς αὐτοῦ· Πῶς δύσκολός ἐστι τὰ χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελεύσονται.

And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

VER. 24.

Οἱ δὲ μαθηταὶ ἰθαμβοῦντο ἐπὶ τοῖς λόγοις αὐτοῦ. Ὁ δὲ Ἰησοῦς πάλιν ἀποκριθεὶς, λέγει αὐτοῖς· Τέκνα, πῶς δύσκολόν ἐστι τοὺς πειποθότας ἐπὶ τοῖς χρήμασιν, εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν.

And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!

VER. 25.

Εἰσὺν ἁπλοῦς ἐστὶ κάμηλον διὰ τῆς τρυ-
μαλίας τῆς βαφίδος εἰσελθεῖν, ἢ πλούσιον εἰς
τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν.

It is easier for a camel to go through
the eye of a needle, than for a rich man
to enter into the kingdom of God.

VER. 26.

Οἱ δὲ περισσῶς ἐξεπλήσσοντο, λέγοντες
πρὸς ἑαυτοὺς· Καὶ τίς δύναται σωθῆναι;

And they were astonished out of mea-
sure, saying among themselves, Who then
can be saved?

VER. 27.

Ἐμβλέψας δὲ αὐτοῖς ὁ Ἰησοῦς, λέγει·
Παρὰ ἀνθρώποις ἀδύνατον, ἀλλ' οὐ παρὰ τῷ
Θεῷ· πάντα γὰρ δυνατὰ ἐστί παρὰ τῷ
Θεῷ.

And Jesus looking upon them saith,
With men it is impossible, but not with
God: for with God all things are possible.

VER. 28.

Καὶ ἤρξατο ὁ Πέτρος λέγειν αὐτῷ· Ἰδοὺ,
ἡμεῖς ἀφήκαμεν πάντα, καὶ ἠκολούθησα-
μεν σοι.

Then Peter began to say unto him, Lo,
we have left all, and have followed thee.

VER. 29.

Ἀποκριθεὶς δὲ ὁ Ἰησοῦς, εἶπεν· Ἀμὴν
λέγω ὑμῖν· οὐδεὶς ἐστὶν ὃς ἀφῆκεν οἰκίαν, ἢ
ἀδελφούς, ἢ ἀδελφάς, ἢ πατέρα, ἢ μητέρα,
ἢ γυναῖκα, ἢ τέκνα, ἢ ἀγρούς, ἕνεκεν ἐμοῦ
καὶ τοῦ εὐαγγελίου,

And Jesus answered and said, Verily
I say unto you, There is no man that
hath left house, or brethren, or sisters, or
father, or mother, or wife, or children,
or lands, for my sake, and the Gospel's,

See on Matt. xix. ver. 29, 30.

VER. 30.

Ἐὰν μὴ λάβῃ ἑκατονταπλασίονα νῦν ἐν
τῷ καιρῷ τούτῳ, οἰκίας, καὶ ἀδελφούς, καὶ
ἀδελφάς, καὶ μητέρας, καὶ τέκνα, καὶ
ἀγρούς, μετὰ διωγμῶν, καὶ ἐν τῷ αἰῶνι τῷ
ἐρχομένῳ ζῶν αἰώνιον.

But he shall receive an hundredfold
now in this time, houses, and brethren,
and sisters, and mothers, and children,
and lands,^a with persecutions; and in the
world to come eternal life.

^a See on Matt. v. ver. 10. clause 1.

VER. 31.

Πολλοὶ δὲ ἔσονται πρῶτοι, ἔσχατοι· καὶ
οἱ ἔσχατοι, πρῶτοι.

But many that are first shall be last;
and the last first.

VER. 32.

Ἦσαν δὲ ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἱε-
ροσόλυμα· καὶ ἦν προάγων αὐτοὺς ὁ Ἰησοῦς,
καὶ ἰθαμβοῦντο, καὶ ἀκολουθοῦντες ἐφο-
βοῦντο. Καὶ παραλαβὼν πάλιν τοὺς δώδε-
κα ἤρξατο αὐτοῖς λέγειν τὰ μέλλοντα
αὐτῷ συμβαίνειν.

And they were in the way going up
to Jerusalem; and Jesus went before
them: and they were amazed; and as
they followed, they were afraid. And
he took again the twelve, and began to
tell them what things should happen unto
him,

And Jesus going up to Jerusalem
took the twelve disciples apart in the
way, and said unto them, Behold, we
go up to Jerusalem; and the Son of
man shall be betrayed unto the Chief
Priests and unto the Scribes, and they
shall condemn him to death, Matt. xx.
17, 18. Then he took unto him the
twelve, and said unto them, Behold,
we go up to Jerusalem, and all things
written by the prophets concerning the
Son of man shall be accomplished,
Luke xviii. 31.

His disciples say unto him, Master,
the Jews of late sought to stone thee;
and goest thou thither again, John xi.
8. Then said Thomas, which is called
Didymus, unto his fellow disciples,
Let us also go that we may die with
him, 16.

See on Matt. xx. ver. 17—19.

VER. 33.

Ὅτι ἰδοὺ, ἀναβαίνομεν εἰς Ἱεροσόλυμα,
καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται
τοῖς Ἀρχιερεῦσι καὶ τοῖς Γραμματεῦσι,
καὶ κατακρινούσιν αὐτὸν θανάτῳ, καὶ πα-
ράδωσουσιν αὐτὸν τοῖς ἔθνεσι·

Saying, Behold, we go up to Jeru-
salem; and the Son of man shall be de-
livered unto the Chief Priests, and unto
the Scribes; and they shall condemn him
to death, and shall deliver him to the
Gentiles:

VER. 34.

Καὶ ἐμπαΐξουσιν αὐτῷ, καὶ μαστιγώ-
σουσιν αὐτὸν, καὶ ἐμπτύσουσιν αὐτῷ, καὶ

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ἀποκτενοῦσιν αὐτόν· καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται.

And they shall mock him, and shall scourge him, * and shall spit upon him, and shall kill him : and the third day he shall rise again.

* And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy, xiv. 65. Then did they spit in his face, and buffeted him, Matt. xxvi. 67.

VER. 35.

Καὶ προσπορεύονται αὐτῷ Ἰάκωβος, καὶ Ἰωάννης, οἱ υἱοὶ Ζεβεδαίου, λέγοντες· Διδάσκαλε, θέλομεν ἵνα ὁ ἐὰν αἰτήσωμεν, ποιῇς ἡμῖν.

* And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldst do for us whatsoever we shall desire.

* See on Matt. xx. ver. 20—34.

VER. 36.

Ὁ δὲ εἶπεν αὐτοῖς· Τί θέλετε ποιῆσαι με ὑμῖν ;

And he said unto them, What would ye that I should do for you ?

VER. 37.

Οἱ δὲ εἶπον αὐτῷ· Δὸς ἡμῖν ἵνα εἰς ἐκ δεξιῶν σου καὶ εἰς ἐξ ἐναντίων σου καθίσωμεν ἐν τῇ δόξῃ σου.

They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

VER. 38.

Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Οὐκ οἰδατε τί αἰτεῖσθε· δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ πίνω, καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι, βαπτισθῆναι ;

But Jesus said unto them, Ye know not what ye ask : can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?

VER. 39.

Οἱ δὲ εἶπον αὐτῷ· Δυνάμεθα. Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Τὸ μὲν ποτήριον ὃ ἐγὼ πίνω, πίεσθε· καὶ τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι, βαπτισθήσεσθε·

And they say unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized :

VER. 40.

Τὸ δὲ καθίσει ἐκ δεξιῶν μου καὶ ἐξ ἐναντίων μου οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς ἡτοίμασται.

But to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared.

VER. 41.

Καὶ ἀκούσαντες οἱ δέκα, ἤρξαντο ἀγαπακτεῖν περὶ Ἰακώβου καὶ Ἰωάννου.

And when the ten heard it, they began to be much displeased with James and John.

VER. 42.

Ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς, λέγει αὐτοῖς· Οἰδατε ὅτι οἱ δοκούντες ἀρchein τῶν ἐθνῶν, κατακυριεύουσιν αὐτῶν· καὶ οἱ μεγάλοι αὐτῶν, κατεξουσιάζουσιν αὐτῶν.

But Jesus called them to him, and saith unto them, Ye know that they which * are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

* Or, think good.

VER. 43.

Οὐχ οὕτω δὲ ἔσται ἐν ὑμῖν· ἀλλ' ὅς ἐάν θῇ ἡ γενέσθαι μέγας ἐν ὑμῖν, ἔσται διάκονος ὑμῶν·

But so shall it not be among you : but whosoever will be great among you, shall be your minister :

VER. 44.

Καὶ ὅς ἂν θῇ ὑμῶν γενέσθαι πρῶτος, ἔσται πάντων δούλος.

And whosoever of you will be the chiefest, shall be servant of all.

VER. 45.

Καὶ γὰρ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε διακονεῖν, ἀλλὰ διακονῆσαι, καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.

For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

VER. 46.

Καὶ ἔρχονται εἰς Ἱεριχὴν καὶ ἐκπορευομένου αὐτοῦ ἀπὸ Ἱεριχῶ, καὶ τῶν μαθητῶν αὐτοῦ, καὶ ὄχλου ἱκανοῦ, υἱὸς Τιμαίου Βαρτίμαιος ὁ τυφλὸς ἐκάθητο παρὰ τὴν ὁδὸν προσαιτῶν.

And they came to Jericho : and as he went out of Jericho with his disciples and a great number of people, blind Bartimæus, the son of Timæus, sat by the highway side begging.

VER. 47.

Καὶ ἀκούσας ὅτι Ἰησοῦς ὁ Ναζωραῖος ἦσεν, ἤρξατο κρᾶζειν, καὶ λέγειν· Ὁ υἱὸς Δαβὶδ, Ἰησοῦ, ἐλέησόν με.

And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou son of David, have mercy on me.

VER. 48.

Καὶ ἐπετιμῶν αὐτῷ πολλοὶ ἵνα σιωπήσῃ· ὁ δὲ πολλῶν μᾶλλον ἔκραξεν· Τίς Δαβὶδ, ἐλέησόν με.

And many charged him that he should hold his peace: but he cried the more a great deal, Thou son of David, have mercy on me.

VER. 49.

Καὶ στὰς ὁ Ἰησοῦς, εἶπεν αὐτὸν φωνηθῆναι· καὶ φωνοῦσι τὸν τυφλὸν, λέγοντες αὐτῷ· Θάρσει, ἔγειραι· φωνεῖ σε.

And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee.

VER. 50.

Ὁ δὲ ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ, ἀναστὰς ἦλθε πρὸς τὸν Ἰησοῦν.

And he, casting away his garment, rose, and came to Jesus.

VER. 51.

Καὶ ἀποκριθεὶς, λέγει αὐτῷ ὁ Ἰησοῦς· Τί θέλεις ποιῆσαι σοι; Ὁ δὲ τυφλὸς εἶπεν αὐτῷ· Ῥαββονὶ, ἵνα ἀναβλέψω.

And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.

VER. 52.

Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· Ὑπάγε· ἡ πίστις σου σέσωκε σε. Καὶ εὐθὺς ἀνέβλεψε, καὶ ἠκολούθει τῷ Ἰησοῦ ἐν τῇ ὁδῷ.

And Jesus said unto him, Go thy way; a thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

* Or, saved thee.

* See on Matt. xv. ver. 28. clause 2.

CHAP. XI.—VER. 1.

Καὶ ὅτε ἐγγίζουσιν εἰς Ἱερουσαλὴμ, εἰς Βηθφαγή καὶ Βηθανίαν πρὸς τὸ ὄρος τῶν ἐλαιῶν, ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ,

* And when they came nigh to Jerusa-

lem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples,

* See on Matt. xxi. ver. 1—3. 6—12. 17.

VER. 2.

Καὶ λέγει αὐτοῖς· Ὑπάγετε εἰς τὴν κώμην τὴν κατέναντι ὑμῶν· καὶ εὐθὺς εἰσπορευόμενοι εἰς αὐτήν, εὑρήσετε πῶλον δεδεμένον, ἐφ' ᾧ οὐδεὶς ἀνθρώπων κεκάθισκε· λύσαντες αὐτὸν ἀγάγετε.

And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him.

VER. 3.

Καὶ ἐάν τις ὑμῶν εἴπῃ· Τί ποιεῖτε τοῦτο; εἵπατε· Ὅτι ὁ Κύριος αὐτοῦ χρεῖαν ἔχει· καὶ εὐθὺς αὐτὸν ἀποστείλει ὁ δέ.

And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither.

VER. 4.

Ἀπῆλθον δὲ, καὶ εἵρον τὸν πῶλον δεδεμένον πρὸς τὴν θύραν ἔξω ἐπὶ τοῦ ἀμφοδῶν, καὶ λύουσιν αὐτόν.

And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him.

VER. 5.

Καὶ τινες τῶν ἐκεῖ ἐστηκῶτων ἔλεγον αὐτοῖς· Τί ποιεῖτε λύοντες τὸν πῶλον;

And certain of them that stood there said unto them, What do ye, loosing the colt?

VER. 6.

Οἱ δὲ εἶπον αὐτοῖς καθὼς ἐνετείλατο ὁ Ἰησοῦς· καὶ ἀφῆκαν αὐτούς.

And they said unto them even as Jesus had commanded: and they let them go.

VER. 7.

Καὶ ἤγαγον τὸν πῶλον πρὸς τὸν Ἰησοῦν, καὶ ἐπέβαλον αὐτῷ τὰ ἱμάτια αὐτῶν, καὶ ἐκάθισεν ἐπ' αὐτῷ.

And they brought the colt to Jesus, and cast their garments on him; and he sat upon him.

VER. 8.

Πολλοὶ δὲ τὰ ἱμάτια αὐτῶν ἔστρωσαν εἰς τὴν ὁδόν· ἄλλοι δὲ στοιβάδας ἐσποττον ἐκ τῶν δένδρων, καὶ ἐστρώνον εἰς τὴν ὁδόν.

And many spread their garments in

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the way: and others cut down branches off the trees, and strawed them in the way.

VER. 9.

Καὶ οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον, λέγοντες· Ὡσαννά, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου·

And they that went before, and they that followed, cried, saying, Hosanna; Blessed is he that cometh in the name of the Lord:

VER. 10.

Εὐλογημένη ἡ ἐρχομένη βασιλεία ἐν ὀνόματι Κυρίου, τοῦ πατρὸς ἡμῶν Δαβὶδ· Ὡσαννά ἐν τοῖς ὑψίστοις.

Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest.

VER. 11.

Καὶ εἰσπλῖνεν εἰς Ἱερουσόλυμα ὁ Ἰησοῦς, καὶ εἰς τὸ ἱερόν· καὶ περιβλεψάμενος πάντα, ὀφίας ἦδη οὐσας τῆς ὥρας, ἐξῆλθεν εἰς Βηθανίαν μετὰ τῶν δώδεκα.

And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.

VER. 12.

Καὶ τῇ ἑβραρίῳ ἐξαλθόντων αὐτῶν ἀπὸ Βηθανίας, ἐπείνασε.

And on the morrow, when they were come from Bethany, he was hungry:

See on Matt. xxi. ver. 19, 20.

VER. 13.

Καὶ ἰδὼν συκὴν μακρόθεν, ἔχουσαν φύλλα, ἦλθεν εἰς αὐράν· καὶ εὗρεν ἐν αὐτῇ· καὶ ἐλθὼν ἐπ' αὐτήν, οὐδὲν εὗρεν εἰ μὴ φύλλα· οὐ γὰρ ἦν καιρὸς σύκων.

And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet.

VER. 14.

Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῇ· Μηκέτι ἐκ σοῦ εἰς τὸν αἰῶνα καρπὸν φέρῃς. Καὶ ἤκουον οἱ μαθηταὶ αὐτοῦ.

And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it.

VER. 15.

Καὶ ἔρχονται εἰς Ἱερουσόλυμα· καὶ εἰσελθὼν ὁ Ἰησοῦς εἰς τὸ ἱερόν, ᾤχετο ἐκβάλλειν τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ·

καὶ τὰς τραπέζας τῶν κολλυβιστῶν καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστρεφείας.

And they came to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves;

See on Matt. xxi. ver. 12, 13.

VER. 16.

Καὶ οὐκ ᾔφινεν ἄ τις διενέγκῃ σκεῦος διὰ τοῦ ἱεροῦ.

And would not suffer that any man should carry any vessel through the temple.

VER. 17.

Καὶ ἐδίδασκε, λέγων αὐτοῖς· Οὐ γέγραπται· Ὅτι ὁ οἶκός μου, οἶκος προσευχῆς κληθήσεται πᾶσι τοῖς ἐθνέσιν; ὑμεῖς δὲ ἐποίησατε αὐτὸν σπήλαιον ληστῶν.

And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.

VER. 18.

Καὶ ἤκουσαν οἱ γραμματεῖς καὶ οἱ Ἀρχιερεῖς, καὶ ἐζήτουν πῶς αὐτὸν ἀπολέσουσιν· ἐφοβούντο γὰρ αὐτὸν, ὅτι πᾶς ὁ ὄχλος ἐξεπλήσσετο ἐπὶ τῇ διδαχῇ αὐτοῦ.

And the Scribes and Chief Priests heard it, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine.

See on Matt. xii. ver. 14.

See on Matt. vii. ver. 28.

VER. 19.

Καὶ ἔτε ὁπότε ἐγένετο, ἐξεπορεύετο ἔξω τῆς πόλεως.

And when even was come, he went out of the city.

VER. 20.

Καὶ πρωτὶ παραπορεύεμενοι, εἶδον τὴν συκὴν ἐξηραμένην ἐκ ῥιζῶν.

And in the morning, as they passed by, they saw the fig tree dried up from the roots.

See on Matt. xxi. ver. 20—22.

VER. 21.

Καὶ ἀναμνησθεὶς ὁ Πέτρος, λέγει αὐτῷ· Ῥαββί, ἰδοὺ, ἡ συκὴ ἦν κατηράσως ἐξηρανωμένη.

And Peter calling to remembrance

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saith unto him, Master, behold, the fig-tree which thou cursedst is withered away!

VER. 22.

Καὶ ἀποκριθεὶς ὁ Ἰησοῦς, λέγει αὐτοῖς·
Ἔχετε πίστιν Θεοῦ.

And Jesus answering saith unto them,
Have faith in God.

* Or, the faith of God.

VER. 23.

Ἀμὲν γὰρ λέγω ὑμῖν, ὅτι ὃς ἂν εἴπῃ τῷ
ὄρει τούτῳ· Ἀρῇτι, καὶ βληθῇ εἰς τὴν
θάλασσαν· καὶ μὴ διακριθῇ ἐν τῇ καρδίᾳ
αὐτοῦ, ἀλλὰ πιστεύῃ ὅτι ἔσται γινέ-
σθαι αὐτοῦ· ἔσται αὐτῷ ὃ ἂν εἴπῃ.

For verily I say unto you, That who-
soever shall say unto this mountain, Be
thou removed, and be thou cast into the
sea; and shall not doubt in his heart, but
shall believe that those things which he
saith shall come to pass; he shall have
whatsoever he saith.

VER. 24.

Διὰ τοῦτο λέγω ὑμῖν, πάντα ὅσα ἂν
προσευχόμενοι αἰτῆσθε, πιστεύετε ὅτι
λαμβάνετε καὶ ἔσται ὑμῖν,

Therefore I say unto you, What things
soever ye desire, when ye pray, believe that
ye receive them, and ye shall have them.

VER. 25.

Καὶ ὅταν στήκῃτε προσευχόμενοι, ἀφί-
ετε εἰ τι ἔχετε κατὰ τινος· ἵνα καὶ ὁ πατὴρ
ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφῇ ὑμῖν τὰ παρα-
πτώματα ὑμῶν.

* And when ye stand praying, forgive,
if ye have ought against any: that your
Father also which is in heaven may for-
give you your trespasses.

* See on Matt. vi. ver. 12. clause 3.

VER. 26.

Εἰ δὲ ὑμεῖς οὐκ ἀφίετε, οὐδὲ ὁ πατὴρ
ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφήσει τὰ παρα-
πτώματα ὑμῶν.

But if ye do not forgive, neither will
your Father which is in heaven forgive
your trespasses.

VER. 27.

Καὶ ἔρχονται πάλιν εἰς Ἱερουσόλυμα· καὶ
ἐν τῷ ἱερῷ περιπατούντος αὐτοῦ, ἔρχονται
πρὸς αὐτὸν οἱ Ἀρχιερεῖς, καὶ οἱ Γραμμα-
τεῖς, καὶ οἱ Πρωτεύοντες·

* And they come again to Jerusalem:
and as he was walking in the temple, there

come to him the Chief Priests, and the
Scribes, and the elders,

* See on Matt. xxi. ver. 23—27.

VER. 28.

Καὶ λέγουσιν αὐτῷ· Ἐν ποίᾳ ἐξουσίᾳ
ταῦτα ποιεῖς; καὶ τίς σοι τὴν ἐξουσίαν
ταύτην ἰδῶκεν, ἵνα ταῦτα ποιῇς;

And say unto him, By what authority
doest thou these things? and who gave
thee this authority to do these things?

VER. 29.

Ὁ δὲ Ἰησοῦς ἀποκριθεὶς, εἶπεν αὐτοῖς·
Ἐπερωτήσω ὑμᾶς ἡγῶν ἕνα λόγον, καὶ
ἀποκριθῆτέ μοι, καὶ ἔρω ὑμῖν ἐν ποίᾳ ἐξου-
σίᾳ ταῦτα ποιῶ.

And Jesus answered and said unto
them, I will also ask of you one question,
and answer me, and I will tell you by
what authority I do these things.

* Or, thing.

VER. 30.

Τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ἢ,
ἐξ ἀνθρώπων; ἀποκριθῆτέ μοι.

The baptism of John, was it from hea-
ven, or of men? answer me.

VER. 31.

Καὶ ἐλογίζοντο πρὸς ἑαυτοὺς, λέγοντες·
Ἐὰν εἴπωμεν, Ἐξ οὐρανοῦ, ἐρεῖ· Διὰ τί οὖν
οὐκ ἐπιστεύσατε αὐτῷ;

And they reasoned with themselves,
saying, If we shall say, From heaven; he
will say, Why then did ye not believe
him?

VER. 32.

Ἀλλ' ἐὰν εἴπωμεν, Ἐξ ἀνθρώπων·
ἐφοβούντο τὸν λαόν· πάντες γὰρ εἶχον τὸν,
Ἰωάννην, ὅτι ὄντως προφήτης ἦν.

But if we shall say, Of men; they
feared the people: for all men counted
John, that he was a prophet indeed.

VER. 33.

Καὶ ἀποκριθέντες, λέγουσι τῷ Ἰησοῦ·
Οὐκ οἶδαμεν. Καὶ ὁ Ἰησοῦς ἀποκριθεὶς,
λέγει αὐτοῖς· Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ
ἐξουσίᾳ ταῦτα ποιῶ.

And they answered and said unto Je-
sus, We cannot tell. And Jesus answer-
ing saith unto them, Neither do I tell
you by what authority I do these things.

CHAP. XII.—VER. 1.

Καὶ ἤρξατο αὐτοῖς ἐν παραβολαῖς λέγειν·
Ἀμπελῶνα ἐφύτευεν ἄνθρωπος, καὶ πε-

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ρίσθηκε φραγμὸν, καὶ ἄρουρον ὑπολήνιον, καὶ ὠκοδόμησε πύργον, καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπέδημυσε.

And he began to speak unto them by parables. ^a A certain man planted a vineyard, and set an hedge about it, and digged a place for the winefat, and built a tower, and let it out to husbandmen, and went into a far country.

^a See on Matt. xxi. ver. 33—42.

VER. 2.

Καὶ ἀπέστειλε πρὸς τοὺς γεωργοὺς τῷ καιρῷ δούλον, ἵνα παρά τῶν γεωργῶν λάβῃ ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος.

And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.

VER. 3.

Οἱ δὲ, λαβόντες αὐτὸν, ἔδειραν, καὶ ἀπέστειλαν κενόν.

And they caught him, and beat him, and sent him away empty.

VER. 4.

Καὶ πάλιν ἀπέστειλε πρὸς αὐτοὺς ἄλλον δούλον· κακῆϊνον λιθοβολήσαντες ἐκὲ φελαίωσαν, καὶ ἀπέστειλαν ἡτιμωμένον.

And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled.

VER. 5.

Καὶ πάλιν ἄλλον ἀπέστειλε· κακῆϊνον ἀπέκτειναν· καὶ πολλοὺς ἄλλους, τοὺς μὲν δέροντες, τοὺς δὲ ἀποκτείνοντες.

And again he sent another; and him they killed, and many others; beating some, and killing some.

VER. 6.

Ἔτι οὖν ἓνα υἱὸν ἔχον ἀγαπητὸν αὐτοῦ, ἀπέστειλε καὶ αὐτὸν πρὸς αὐτοὺς ἔσχατον, λέγων· Ὅτι ἐντραπήσονται τὸν υἱόν μου.

Having yet therefore one son, his well-beloved, he sent him also last unto them, saying, They will reverence my son.

VER. 7.

Ἐκείνοι δὲ οἱ γεωργοὶ εἶπον πρὸς ἑαυτοὺς· Ὅτι οὗτός ἐστιν ὁ κληρονόμος· δεῦτε, ἀποκτενίσωμεν αὐτὸν, καὶ ἡμῶν ἔσται ἡ κληρονομία.

But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be our's.

VER. 8.

Καὶ λαβόντες αὐτὸν, ἀπέκτειναν, καὶ ἐξέβαλον ἔξω τοῦ ἀμπελῶνος.

And they took him, and killed him, and cast him out of the vineyard.

VER. 9.

Τί οὖν ποιήσει ὁ κύριος τοῦ ἀμπελῶνος; Ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς, καὶ δώσει τὸν ἀμπελῶνα ἄλλοις.

What shall therefore the lord of the vineyard do? He will come and destroy the husbandmen, and will give the vineyard unto others.

VER. 10.

Οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε; Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας.

And have ye not read this Scripture; The stone which the builders rejected is become the head of the corner:

VER. 11.

Παρά Κυρίου ἐγένετο αὕτη· καὶ ἔστι θαυμαστή ἐν ὀφθαλμοῖς ἡμῶν.

This was the Lord's doing, and it is marvellous in our eyes?

VER. 12.

Καὶ ἐζήτουν αὐτὸν κρατῆσαι· καὶ ἐφοβήθησαν τὸν ὄχλον· ἐγνώσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν παραβολὴν εἶπε· καὶ ἀφέντες αὐτὸν, ἀπῆλθον.

^a And they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their way.

^a See on Matt. xxi. ver. 45, 46.

VER. 13.

Καὶ ἀποστολλοῦσι πρὸς αὐτὸν τινὰς τῶν Φαρισαίων καὶ τῶν Ἡρωδιανῶν, ἵνα αὐτὸν ἀργέωσι λόγῳ.

^a And they send unto him certain of the Pharisees and of the Herodians, to catch him in his words.

^a See on Matt. xxii. ver. 16—22.

VER. 14.

Οἱ δὲ ἐλθόντες λέγουσιν αὐτῷ· Διδάσκαλε, οἶδαμεν ὅτι ἀληθὴς εἶ, καὶ οὐ μέλει σοι περὶ οὐδενός· οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ Θεοῦ διδάσκεις· Ἐξέστι κῆσιν Καίσαρι δοῦναι, ἢ οὐ; δῶμεν, ἢ μὴ δῶμεν;

And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou

regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to *Cæsar*, or not?

VER. 15.

Ὁ δὲ, εἰδὼς αὐτῶν τὴν ὑπόκρισιν, εἶπεν αὐτοῖς· Τί με πειράζετε; φέρετέ μοι δηνάριον, ἵνα ἴδω·

Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see it.

* Valuing of our money seven pence halfpenny, as Matt. xviii. 28.

VER. 16.

Οἱ δὲ ἤνεγκαν. Καὶ λέγει αὐτοῖς· Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή; Οἱ δὲ εἶπον αὐτῷ· Καίσαρος.

And they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him, *Cæsar's*.

VER. 17.

Καὶ ἀποκριθεὶς ὁ Ἰησοῦς, εἶπεν αὐτοῖς· Ἀπόδοτε τὰ Καίσαρος, Καίσαρι καὶ τὰ τοῦ Θεοῦ, τῷ Θεῷ. Καὶ ἐθαύμασαν ἐπ' αὐτῷ.

And Jesus answering said unto them, Render to *Cæsar* the things that are *Cæsar's*, and to God the things that are God's. And they marvelled at him.

VER. 18.

Καὶ ἔρχονται Σαδδουκαῖοι πρὸς αὐτόν, οἵτινες λέγουσιν ἀνάστασιν μὴ εἶναι· καὶ ἐπηρώτησαν αὐτόν, λέγοντες·

a Then come unto him the Sadducees, which say there is no resurrection; and they asked him, saying,

* See on Matt. xxii. ver. 23—32.

VER. 19.

Διδάσκαλε, Μωσὴς ἔγραψεν ἡμῖν, ὅτι ἐάν τις ἀδελφὸς ἀποθάνῃ, καὶ καταλίπῃ γυναῖκα, καὶ τέκνα μὴ ᾖ, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ, καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ.

Master, Moses wrote unto us, If a man's brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

VER. 20.

Ἐπεὶ δὲ ἀδελφοὶ ἦσαν· Καὶ ὁ πρῶτος· ἔλαβεν γυναῖκα, καὶ ἀποθῆσκον οὐκ ἀφῆκε σπέρμα.

Now there were seven brethren: and the first took a wife, and dying left no seed.

VER. 21.

Καὶ ὁ δεύτερος ἔλαβεν αὐτήν, καὶ ἀπέθανε, καὶ οὐδὲ αὐτὸς ἀφῆκε σπέρμα· καὶ ὁ τρίτος ὡσαύτως.

And the second took her, and died, neither left he any seed: and the third likewise.

VER. 22.

Καὶ ἔλαβεν αὐτὴν οἱ ἑπτὰ, καὶ οὐκ ἀφῆκεν σπέρμα· ἐσχάτη πάντων ἀπέθανε καὶ ἡ γυνή.

And the seven had her, and left no seed: last of all the woman died also.

● VER. 23.

Ἐν τῇ οὖν ἀναστάσει, ὅταν ἀναστῶσι, τίνος αὐτῶν ἔσται γυνή; οἱ γὰρ ἑπτὰ ἔσχον αὐτὴν γυναῖκα.

In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.

VER. 24.

Καὶ ἀποκριθεὶς ὁ Ἰησοῦς, εἶπεν αὐτοῖς· Οὐ διὰ τοῦτο πλανᾶσθε, μὴ εἰδέτε τὰς γραφὰς, μηδὲ τὴν δύναμιν τοῦ Θεοῦ;

And Jesus answering said unto them, Do ye not therefore err, because ye know not the Scriptures, neither the power of God?

VER. 25.

Ὅταν γὰρ ἐκ νεκρῶν ἀναστῶσιν, οὔτε γαμοῦσιν, οὔτε γαμίσκονται, ἀλλ' εἰσὶν ὡς ἄγγελοι οἱ ἐν τοῖς οὐρανοῖς.

For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.

VER. 26.

Περὶ δὲ τῶν νεκρῶν, ὅτι ἐγγείρονται, οὐκ ἀνέγνωτε ἐν τῇ βίβλῳ Μωσέως, ἐπὶ τῆς θαλάσσης εἶπεν αὐτῷ ὁ Θεός, λέγων· Ἐγὼ ὁ Θεὸς Ἀβραάμ, καὶ ὁ Θεὸς Ἰσαάκ, καὶ ὁ Θεὸς Ἰακώβ;

And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?

VER. 27.

Οὐκ ἔστιν ὁ Θεὸς νεκρῶν, ἀλλὰ θεὸς ζώντων· ὑμεῖς οὖν πολλὰ πλανᾶσθε.

He is not the God of the dead, but the God of the living: ye therefore do greatly err.

VER. 28.

Καὶ προσελθὼν εἰς τῶν γραμματέων, ἀκούσας αὐτῶν συζητούντων, εἰδὼς ὅτι καλῶς αὐτοῖς ἀπεκρίθη, ἐπηρώτησεν αὐτὸν· Ποία ἐστὶ πρώτη πασῶν ἐντολῇ;

^a And one of the Scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

^a Then one of them which was a Lawyer, asked him a question tempting him, and saying, Master, which is the great commandment in the law? Matt. xxii. 35, 36.

VER. 29.

Ὁ δὲ Ἰησοῦς ἀπεκρίθη αὐτῷ· Ὅτι πρώτη πασῶν τῶν ἐντολῶν· Ἀκούε Ἰσραὴλ, Κύριος ὁ Θεὸς ἡμῶν, Κύριος εἷς ἐστι.

And Jesus answered him, The first of all the commandments is, ^a Hear, O Israel; The Lord our God is one Lord:

^a Hear, O Israel: the Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might, Deut. vi. 4, 5.

VER. 30.

Καὶ ἀγαπήσεις Κύριον τὸν Θεόν σου ἐξ ὅλης τῆς καρδίας σου, καὶ ἐξ ὅλης τῆς ψυχῆς σου, καὶ ἐξ ὅλης τῆς διανοίας σου, καὶ ἐξ ὅλης τῆς ἰσχύος σου. Αὕτη πρώτη ἐντολή.

^a And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

^a See on Matt. xxii. ver. 37—40.

VER. 31.

Καὶ δευτέρα ὁμοία, αὕτη· Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν· μείζων τούτων ἄλλη ἐντολή οὐκ ἔστι.

And the second is like, namely, this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

VER. 32.

Καὶ εἶπεν αὐτῷ ὁ γραμματεὺς· Καλῶς, διδάσκαλε, ἐπ' ἀληθείας εἶπας, ὅτι εἷς ἐστι Θεός, καὶ οὐκ ἔστιν ἄλλος πλὴν αὐτοῦ.

And the Scribe said unto him, Well,

Master, thou hast said the truth: for there is one God; and there is none other but he:

VER. 33.

Καὶ τὸ ἀγαπᾶν αὐτὸν ἐξ ὅλης τῆς καρδίας, καὶ ἐξ ὅλης τῆς συνέσεως, καὶ ἐξ ὅλης τῆς ψυχῆς, καὶ ἐξ ὅλης τῆς ἰσχύος, καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς ἐαυτὸν, πλεῖον ἐστὶ πάντων τῶν ὀλοκαυτωμάτων καὶ τῶν θυσιῶν.

And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, ^a is more than all whole burntofferings and sacrifices.

^a See on Matt. ix. ver. 13. clause 2.

VER. 34.

Καὶ ὁ Ἰησοῦς, ἰδὼν αὐτὸν ὅτι νουνεχῶς ἀπεκρίθη, εἶπεν αὐτῷ· Οὐ μακρὰν εἰ ἀπὸ τῆς βασιλείας τοῦ Θεοῦ. Καὶ οὐδεὶς οὐκ ἐτόλμα αὐτὸν ἐπερωτῆσαι.

And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. ^a And no man after that durst ask him any question.

^a See on Matt. xxii. ver. 46.

VER. 35.

Καὶ ἀποκριθεὶς ὁ Ἰησοῦς ἔλεγε, διδάσκων ἐν τῷ ἱερῷ· Πῶς λέγουσιν οἱ γραμματεῖς, ὅτι ὁ Χριστὸς υἱὸς ἐστὶ Δαβὶδ;

^a And Jesus answered and said, while he taught in the temple, How say the Scribes that Christ is the son of David?

^a See on Matt. xxii. ver. 41—45.

VER. 36.

Αὐτὸς γὰρ Δαβὶδ εἶπεν ἐν τῷ Πνεύματι τῷ ἁγίῳ· Εἶπεν ὁ Κύριος τῷ Κυρίῳ μου· Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.

For David himself said by the Holy Ghost, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

VER. 37.

Αὐτὸς οὖν Δαβὶδ λέγει αὐτὸν Κύριον καὶ προσθεῖν υἱὸς αὐτοῦ ἐστι; καὶ ὁ πολὺς ὄχλος ἤκουεν αὐτοῦ ἡδέως.

David therefore himself calleth him Lord; and whence is he then his son? And the common people heard him gladly.

^a See on Matt. xi. ver. 5. clause 5.

VER. 38.

Καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδασκῇ αὐτοῦ·

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Βλέπετε ἀπὸ τῶν γραμματέων, τῶν δελόντων ἐν στολαῖς περιπατεῖν, καὶ ἀσπασμούς ἐν ταῖς ἀγοραῖς,

And he said unto them in his doctrine, ^a Beware of the Scribes, which love to go in long clothing, and love salutations in the market-places,

^a See on Matt. xxiii. ver. 5—7.

VER. 39.

Καὶ πρωτοκλισίας ἐν ταῖς συναγωγαῖς, καὶ πρωτοκλισίας ἐν τοῖς δείπνοις·

And the chief seats in the synagogues, and the uppermost rooms at feasts:

VER. 40.

Οἱ κατεσθίνοντες τὰς οἰκίας τῶν χηρῶν, καὶ προφάσει μακρὰ προσευχόμενοι οὗτοι ἁλόνται πεισιστέτερον κρίμα.

^a Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.

^a See on Matt. xxiii. ver. 14.

VER. 41.

Καὶ καθίσας ὁ Ἰησοῦς κατέναντι τοῦ γαζοφυλακίου, ἐθεάρε πῶς ὁ ὄχλος βάλλει χαλκὸν εἰς τὸ γαζοφυλάκιον· καὶ πολλοὶ πλούσιοι ἐβάλλον πολλὰ.

^a And Jesus sat over against the treasury, and beheld how the people cast ^{*} money into the treasury: and many that were rich cast in much.

^a A piece of brass money: See Matt. x. 9.

^a And he looked up, and saw the rich men casting their gifts into the treasury. And he saw also a certain poor widow casting in thither two mites. And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all: For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had, Luko xxi. 1—4.

VER. 42.

Καὶ ἐλθούσα μία χήρα πτωχή ἔβαλε λεωτὰ δύο, ὅ ἐστι κοδράντης.

And there came a certain poor widow, and she threw in two ^{*} mites, which make a farthing.

^{*} It is the seventh part of one piece of that brass money.

VER. 43.

Καὶ προσκαλεσάμενος τοὺς μαθητὰς

αὐτοῦ, λέγει αὐτοῖς· Ἀμὲν λέγω ὑμῖν, ὅτι ἡ χήρα αὕτη ἢ πτωχή πλείον πάντων βίβληκε τῶν δαλόντων εἰς τὸ γαζοφυλάκιον.

And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury:

VER. 44.

Πάντες γὰρ ἐκ τοῦ περισσεύοντος αὐτοῖς ἐβάλον· αὕτη δὲ ἐκ τῆς ὑστερήσεως αὐτῆς πάντα ὅσα εἶχεν ἐβάλεν, ὅλον τὸν εἶον αὐτῆς.

For all they did cast in of their abundance: but she of her want did cast in all that she had, even all her living.

CHAP. XIII.—VER. 1.

Καὶ ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ, λέγει αὐτῷ εἰς τῶν μαθητῶν αὐτοῦ· Διδάσκαλε, ἴδε ποταποὶ λίθοι, καὶ ποταπαὶ οἰκοδομαί.

^a And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings are here!

^a See on Matt. xxi. ver. 1—9.

VER. 2.

Καὶ ὁ Ἰησοῦς ἀποκριθεὶς, εἶπεν αὐτῷ· Βλέπεις ταύτας τὰς μεγάλας οἰκοδομάς; οὐ μὴ ἀφεθῇ λίθος ἐπὶ λίθῳ, ὃς οὐ μὴ καταλυθῇ.

And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.

VER. 3.

Καὶ καθημένου αὐτοῦ εἰς τὸ ὄρος τῶν ἐλαιῶν κατέναντι τοῦ ἱεροῦ, ἐπηρώτησαν αὐτὸν κατ' ἰδίαν Πέτρος, καὶ Ἰάκωβος, καὶ Ἰωάννης, καὶ Ἀνδρέας·

And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately,

VER. 4.

Εἰπὲ ἡμῖν πότε ταῦτα ἔσται, καὶ τί τὸ σημεῖον ὅταν μέλλῃ σάντα ταῦτα συντελεῖσθαι;

Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?

VER. 5.

Ὁ δὲ Ἰησοῦς ἀποκριθεὶς αὐτοῖς ἤρξατο λέγειν· Βλέπετε μὴ τις ὑμᾶς πλανήσῃ.

A. D. 33.

MARK XIII. 5—16.

A. D. 33.

And Jesus answering them began to say, Take heed lest any man deceive you :

VER. 6.

Πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέγοντες· Ὅτι ἐγὼ εἰμι· καὶ πολλοὺς πλῆξουσιν.

For many shall come in my name, saying, I am Christ ; and shall deceive many.

VER. 7.

Ὅταν δὲ ἀκούσῃτε πολέμους καὶ ἀκοὰς πολέμων, μὴ θροῖσθε· δεῖ γὰρ γενέσθαι· ἀλλ' οὕτω τὸ τέλος.

And when ye shall hear of wars and rumours of wars, be ye not troubled : for such things must needs be ; but the end shall not be yet.

VER. 8.

Ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν· καὶ ἔσονται σεισμοὶ κατὰ τόπων, καὶ ἔσονται λιμοὶ καὶ ταραχαί.

For nation shall rise against nation, and kingdom against kingdom : and there shall be earthquakes in divers places, and there shall be famines and troubles : these are the beginnings of ^a sorrows.

* Gr. the pains of a woman in travail.

VER. 9.

Ἀρχαὶ ὀδῶν ταῦτα. Βλέπετε δὲ ὑμεῖς ἑαυτοὺς παραδύσασθαι γὰρ ὑμᾶς εἰς συνέδρια, καὶ εἰς συναγωγὰς δαρσέσθε, καὶ ἐπὶ ἡγμένων καὶ βασιλέων σταθήσεσθε ἕνεκεν ἡμεῶν, εἰς μαρτύριον αὐτοῖς.

But take heed to yourselves : for they shall deliver you up to councils ; and in the synagogues ye shall be beaten : and ye shall be brought before rulers and kings for my sake, for a testimony against them.

* See on Matt. x. ver. 17, 18.

VER. 10.

Καὶ εἰς πάντα τὰ ἔθνη δεῖ πρῶτον κηρυχθῆναι τὸ εὐαγγέλιον.

And the Gospel must first be published among all nations.

* See on Matt. xxiv. ver. 14.

VER. 11.

Ὅταν δὲ ἀγῶσιν ὑμᾶς παραδιδόντες, μὴ προμεριμνᾶτε τί λαλήσετε, μηδὲ μελετᾶτε· ἀλλ' ὅ ἐάν δοθῇ ὑμῖν ἐν ἐκείνῃ τῇ

ᾠρᾷ, τοῦτο λαλήτε· οὐ γὰρ ἐστὶ ὑμεῖς οἱ λαλοῦντες, ἀλλὰ τὸ Πνεῦμα τὸ ἅγιον.

But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate : but whatsoever shall be given you in that hour, that speak ye : for it is not ye that speak, but the Holy Ghost.

* See on Matt. x. ver. 19—22.

VER. 12.

Παραδύσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον, καὶ πατὴρ τέκνον· καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς, καὶ θανατώσουσιν αὐτούς.

Now the brother shall betray the brother to death, and the father the son ; and children shall rise up against their parents, and shall cause them to be put to death.

VER. 13.

Καὶ ἔσσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου· ὁ δὲ ὑπομείνας εἰς τέλος, ὑτοῦ σωθήσεται.

And ye shall be hated of all men for my Name's sake : but he that shall endure unto the end, the same shall be saved.

VER. 14.

Ὅταν δὲ ἴδῃτε τὸ βδέλυγμα τῆς ἐρημώσεως, τὸ ῥηθὲν ὑπὸ Δανιὴλ τῷ προφῆτῃ, ἑστὸς ὅπου οὐ δεῖ· (ὁ ἀναγινώσκων νοεῖτω) τότε οἱ ἐν τῇ Ἰουδαίᾳ φειγέτωσαν εἰς τὰ ὄρη·

But when he shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judaea flee to the mountains :

* See on Matt. xxiv. ver. 15—36.

VER. 15.

Ὁ δὲ ἐπὶ τοῦ δώματος, μὴ καταβάτω εἰς τὴν οἰκίαν, μηδὲ εἰσελθῶν ἀεὶ τι ἐκ τῆς οἰκίας αὐτοῦ.

And let him that is on the house-top not go down into the house, neither enter therein, to take any thing out of his house :

VER. 16.

Καὶ ὁ εἰς τὸν ἀγρὸν ὢν, μὴ ἐπιστρίψατω εἰς τὰ ὀπίσω, ἀεὶ τὸ ἱμάτιον αὐτοῦ.

And let him that is in the field not turn back again for to take up his garment.

VER. 17.

Οὐαί δὲ ταῖς ἐν γαστρὶ ἐχούσαις, καὶ ταῖς θηλαζούσαις, ἐν ἐκείναις ταῖς ἡμέραις.

But woe to them that are with child, and to them that give suck in those days!

VER. 18.

Προσέυχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος.

And pray ye that your flight be not in the winter.

VER. 19.

Ἔσονται γὰρ αἱ ἡμέραι ἐκεῖναι θλίψεις, οἷα οὐ γέγονε ποιαύτη ἀπ' ἀρχῆς κτίσεως ἥς ἐκτίσθη ὁ Θεός, ἕως τοῦ νῦν, καὶ οὐ μὴ γένηται.

For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

VER. 20.

Καὶ εἰ μὴ Κύριος ἐκοδόωσεν τὰς ἡμέρας, οὐκ ἂν ἐσώθη πᾶσα σὰρξ· ἀλλὰ διὰ τοὺς ἐκλεκτοὺς, οὓς ἐξελέξατο, ἐκοδόωσεν τὰς ἡμέρας.

And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.

VER. 21.

Καὶ τότε ἂν τις ὑμῶν εἴπῃ· Ἰδοὺ, ὦδε ὁ Χριστός· ἢ, ἰδοὺ ἐκεῖ· μὴ πιστεύσητε.

And then if any man shall say to you, Lo, here is Christ; or, lo, he is there; believe him not:

VER. 22.

Ἐγερθήσονται γὰρ ψευδοχριστοὶ καὶ ψευδοπροφῆται· καὶ δώσουσι σημεῖα καὶ τέρατα, πρὸς τὸ ἀποσπᾶν, εἰ δυνατόν, καὶ τοὺς ἐκλεκτοὺς.

For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect.

VER. 23.

Ἔμεῖς δὲ βλέπετε· Ἰδοὺ, προσηνῆμα ὑμῶν πάντα.

But take ye heed: behold, I have foretold you all things.

VER. 24.

Ἀλλ' ἐν ἐκείναις ταῖς ἡμέραις, μετὰ τὴν θλίψιν ἐκείνην, ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φῶγος αὐτῆς·

But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,

VER. 25.

Καὶ οἱ ἀστέρες τοῦ οὐρανοῦ ἔσονται ἐκπίπτοντες, καὶ αἱ δυνάμεις αἱ ἐν τοῖς οὐρανοῖς σαλευθήσονται.

And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

VER. 26.

Καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλαις μετὰ δυνάμεως πολλῆς, καὶ δόξης.

And then shall they see the Son of man coming in the clouds with great power and glory.

VER. 27.

Καὶ τότε ἀποστείλει τοὺς ἀγγέλους αὐτοῦ, καὶ ἐπισυναγάξουσιν τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων, ἀπ' ἀκροῦ γῆς ἕως ἀκροῦ οὐρανοῦ.

And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

VER. 28.

Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν· ὅταν αὐτῆς ᾗδῃ ὁ κλάδος ἀπαλὸς γένηται, καὶ ἐκφυῇ τὰ φύλλα, γινώσκετε ὅτι ἐγγὺς τὸ θέρος ἐστίν.

Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near:

VER. 29.

Οὕτω καὶ ὑμεῖς, ὅταν ταῦτα ἴδητε γινόμενα, γινώσκετε ὅτι ἐγγὺς ἐστὶν ἐπὶ θύρας.

So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors.

VER. 30.

Ἀμὴν λέγω ὑμῖν, ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, μέχρις οὐ πάντα ταῦτα γένηται.

Verily I say unto you, That this generation shall not pass, till all these things be done.

VER. 31.

Ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται· οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσι.

Heaven and earth shall pass away: but my words shall not pass away.

A. D. 33.

MARK XIII. 32—37.—XIV. 1—5.

A. D. 33.

VER. 32.

Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ τῆς ὥρας, οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι οἱ ἐν οὐρανῷ, οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατήρ.

But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

VER. 33.

Βλέπετε, ἀγρυπνεῖτε καὶ προσεύχεσθε· οὐκ οἴδατε γὰρ πότε ὁ καιρὸς ἐστί.

* Take ye heed, watch and pray: for ye know not when the time is.

* See on Matt. xxiv. ver. 42.

VER. 34.

Ἦν· ἀνθρώπος ἀπόδημος ἀφῆς τὴν οἰκίαν αὐτοῦ, καὶ δούς τοῖς δούλοις αὐτοῦ τὴν ἐξουσίαν, καὶ ἐκάστω τὸ ἔργον αὐτοῦ, καὶ τῷ θυρωρῷ ἐνετείλατο ἵνα γρηγορῇ·

* For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

* For the kingdom of heaven is as a man travelling into a far country, who calleth his own servants, and delivered unto them his goods, Matt. xxv. 14. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come, Luke. xix. 12, 13.

* See on Matt. xxv. ver. 14.

VER. 35.

Γρηγορεῖτε οὖν (οὐκ οἴδατε γὰρ πότε ὁ κύριος τῆς οἰκίας ἔρχεται, ὃψι, ἢ μεσονυκτίου, ἢ ἀλεκτοροφανίας, ἢ πρωΐ·)

* Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning:

* See on Matt. xxiv. ver. 42.

VER. 36.

Μὴ ἐλθὼν ἐξαίφνης, εὐρῇ ὑμᾶς καθύπνους.

Let * coming suddenly he * find you sleeping.

* See on Matt. xxiv. ver. 42. clause 2.

* While the bridegroom tarried, they all slumbered and slept, Matt. xxv. 5. And that, knowing the time, that now it is high time to awake out

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of sleep: for now is our salvation nearer than when we believed, Rom. xiii. 11. Therefore let us not sleep, as do others; but let us watch and be sober, 1 Thess. v. 6.

VER. 37.

* Ἀδὲ ὑμῶν λέγω, πᾶσι λέγω· Γρηγορεῖτε. And what I say unto you I say unto all, Watch.

CHAP. XIV.—VER. 1.

Ἦν δὲ τὸ πάσχα καὶ τὰ ἄζυμα μετὰ δύο ἡμέρας· καὶ ἐξήτουν οἱ Ἀρχιερεῖς καὶ οἱ Γραμματεῖς, πᾶς αὐτὸν ἐν δόλῳ κρατῆσαντες ἀποκτείνωσιν.

* After two days was the feast of the Passover, and of unleavened bread: and the Chief Priests and the Scribes sought how they might take him by craft, and put him to death.

* See on Matt. xxvi. ver. 2—16.

VER. 2.

* Ἐλεγον δέ· Μὴ ἐν τῇ ἑορτῇ, μήποτε θόρυβος ἔσται τοῦ λαοῦ.

But they said, Not on the feast day, lest there be an uproar of the people.

VER. 3.

Καὶ ὁντος αὐτοῦ ἐν Βηθανίᾳ, ἐν τῇ οἰκίᾳ Σίμωνος τοῦ λεπροῦ, κατακειμένου αὐτοῦ, ἦλθε γυνὴ ἔχουσα ἀλάβαστρον μύρου, νάρδου πιστικῆς πολυτελοῦς· καὶ συντρίψασα τὸ ἀλάβαστρον, κατέχευεν αὐτοῦ κατὰ τῆς κεφαλῆς.

And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of * spikenard, very precious; and she brake the box, and poured it on his head.

* Or, pure nard, or, liquid nard.

VER. 4.

* Ἦσαν δὲ τινες ἀνακατῶντες πρὸς αὐτοῦ, καὶ λέγοντες· Εἰς τί ἀπάλεια αὕτη τοῦ μυροῦ γέγονεν;

And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

VER. 5.

* Ἦδυνάτο γὰρ τοῦτο πρὸς δύναντα τριακοσίων δηναρίων, καὶ δοθῆναι τοῖς πτωχοῖς. Καὶ ἐνεβριμῶντο αὐτῇ.

For it might have been sold for more than three hundred * pence, and have been given to the poor. And they murmured against her.

* See Matt. xviii. ver. 28.

A. D. 33.

MARK XIV. 6—20.

A. D. 33.

VER. 6.

Ὁ δὲ Ἰησοῦς εἶπεν· Ἀφετι αὐτὸν· τί αὐτῇ κόπους παρέχετε; καλὸν ἔργον ἐργάσασθαι εἰς ἐμέ.

And Jesus said, Let her alone, why trouble ye her? she hath wrought a good work on me.

VER. 7.

Πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἐαυτῶν, καὶ ὅταν θέλητε, δύνασθε αὐτοὺς εὖ ποιῆσαι· ἐγὼ δὲ οὐ πάντοτε ἔχετε.

For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.

VER. 8.

Ὁ εἶχεν αὐτὴ, ἐποίησε· προέλας μύρσαι μου τὸ σῶμα εἰς τὸν ἵνα φιασμέν.

She hath done what she could: she is come aforehand to anoint my body to the burying.

VER. 9.

Ἀμὴν λέγω ὑμῖν, ὅπου ἂν κηρυχθῇ τὸ εὐαγγέλιον τοῦτο εἰς ὅλον τὸν κόσμον καὶ ὁ ἐποίησεν αὐτὴ, λαληθήσεται εἰς μνημόσινον αὐτῆς.

Verily I say unto you, Wheresoever this Gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.

VER. 10.

Καὶ ὁ Ἰούδας ὁ Ἰσκαριώτης, εἰς τῶν δωδεκά, ἀπῆλθε πρὸς τοὺς Ἀρχιερεῖς, ἵνα παραδῷ αὐτοὺς αὐτοῖς.

And Judas Iscariot, one of the twelve, went unto the Chief Priests, to betray him unto them.

VER. 11.

Οἱ δὲ ἀκούσαντες ἐχάρησαν, καὶ ἐπηγγέλναντο αὐτῷ ἄργυριον δοῦναι· καὶ ἐξῆλθεν πῶς εὐκαιρὸς αὐτὸν παραδῶ.

And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

VER. 12.

Καὶ τῇ πρώτῃ ἡμέρᾳ τῶν ἀζύμων, ὅτε τὸ πάσχα ἔβουν, λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ· Πού θίλεις ἀπελθόντες ἐτοιμάσωμεν ἵνα φάγῃς τὸ πάσχα;

And the first day of unleavened bread, when they killed the Passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the Passover?

* Or, sacrificed.

* See on Matt. xxvi. ver. 17—24.

VER. 13.

Καὶ ἀποστείλλει δύο τῶν μαθητῶν αὐτοῦ, καὶ λέγει αὐτοῖς· Ὑπάγετε εἰς τὴν πόλιν· καὶ ἀπαγίτσει ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων ἀκολουθήσατε αὐτῷ.

And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

VER. 14.

Καὶ ὅπου ἂν εἰσέλθῃ, εἰπάτε τῷ οἰκοδεσπότῃ, ὅτι ὁ διδάσκαλος λέγει· Πού ἐστι τὸ κατάλυμα ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγῃ;

And wheresoever he shall go in, say ye to the good man of the house, The Master saith, Where is the guest-chamber, where I shall eat the Passover with my disciples?

VER. 15.

Καὶ αὐτοὶ ὑμῖν δείξει ἀνάγειν μέγα ἐστρωμένον, ἑτοιμον· ἐκεῖ ἐτοιμάσατε ὑμῖν.

And he will shew you a large upper room furnished and prepared: there make ready for us.

VER. 16.

Καὶ ἐξῆλθον οἱ μαθηταὶ αὐτοῦ, καὶ ἦλθον εἰς τὴν πόλιν, καὶ εὑρον καθὼς εἶπεν αὐτοῖς· καὶ ἠτοίμασαν τὸ πάσχα.

And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the Passover.

VER. 17.

Καὶ ὥφας γενομένης ἔρχεται μετὰ τῶν δωδεκά.

And in the evening he cometh with the twelve.

VER. 18.

Καὶ ἀνακειμένῳ αὐτῶν καὶ ἐσθιόντων, εἶπεν ὁ Ἰησοῦς· Ἀμὴν λέγω ὑμῖν, ὅτι εἰς ἐξ ὑμῶν παραδώσει με, ὁ ἐσθίων μετ' ἐμοῦ.

And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me.

VER. 19.

Οἱ δὲ ἤρξαντο λυπεῖσθαι, καὶ λέγειν αὐτῷ εἰς καὶ εἰς· Μὴ τι ἐγώ; καὶ ἄλλος· Μὴ τι ἐγώ;

And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I?

VER. 20.

Ὁ δὲ ἀποκριθεὶς, εἶπεν αὐτοῖς· Εἷς ἐστὶν

A. D. 33.

MARK XIV. 20—34.

A. D. 33.

τῶν δώδεκα, ὁ ἑμβαπτόμενος μετ' ἐμοῦ εἰς τὸ τρυβλίον.

And he answered and said unto them, It is one of the twelve, that dipperth with me in the dish.

VER. 21.

Ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει, καθὼς γέγραπται περὶ αὐτοῦ· οὐαὶ δὲ τῷ ἀνθρώπῳ ἡκείνῳ δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται· καλὸν ἦν αὐτῷ, εἰ οὐκ ἐγενήθη ὁ ἀνθρώπος ἡκείνός.

The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

VER. 22.

Καὶ ἐσθιόντων αὐτῶν, λαβὼν ὁ Ἰησοῦς ἄρτον, εὐλογήσας ἔκλασε, καὶ ἔδωκεν αὐτοῖς, καὶ εἶπε· Λάβετε, φάγετε· τοῦτο ἐστὶ τὸ σῶμά μου.

And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat; this is my body.

* See on Matt. xxvi. ver. 26—55.

VER. 23.

Καὶ λαβὼν τὸ ποτήριον, εὐχαριστήσας ἔδωκεν αὐτοῖς· καὶ ἔπιον ἐξ αὐτοῦ πάντες. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it.

VER. 24.

Καὶ εἶπεν αὐτοῖς· Τοῦτο ἐστὶ τὸ αἷμά μου, τὸ τῆς καινῆς διαθήκης, τὸ περὶ πολλῶν ἐκχυνόμενον.

And he said unto them, This is my blood of the new testament, which is shed for many.

VER. 25.

Ἀμὴν λέγω ὑμῖν, ὅτι οὐκέτι οὐ μὴ πῶς ἐκ τοῦ γινήματος τῆς ἀμπέλου, ἕως τῆς ἡμέρας ἐκείνης, ὅταν αὐτὸ πίνω καινὸν ἐν τῇ βασιλείᾳ τοῦ Θεοῦ.

Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

VER. 26.

Καὶ ὑμνήσαντες, ἐξῆλθον εἰς τὸ ὄρος τῶν ὀλιβῶν.

And when they had sung an * hymn they went out into the mount of Olives.

* Or, psalm.

VER. 27.

Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς· Ὅτι πάντες σκανδαλισθήσεσθε ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ· ὅτι γέγραπται· Πατάξω τὸν ποιμένα, καὶ διασκορπισθήσεται τὰ πρόβατα.

And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the Shepherd, and the sheep shall be scattered.

VER. 28.

Ἀλλὰ μετὰ τὸ ἐγερθῆναι με, προῶξ ὑμᾶς εἰς τὴν Γαλιλαίαν.

But after that I am risen, I will go before you into Galilee.

VER. 29.

Ὁ δὲ Πέτρος ἐφη αὐτῷ· Καὶ εἰ πάντες σκανδαλισθήσονται, ἀλλ' οὐκ ἐγώ.

But Peter said unto him, Although all shall be offended, yet will not I.

VER. 30.

Καὶ λέγει αὐτῷ ὁ Ἰησοῦς· Ἀμὴν λέγω σοι, ὅτι σήμερον ἐν τῇ νυκτὶ ταύτῃ, πρὶν ἢ δις ἀλέκτορα φωνῆσαι, τρίς ἀπαρήσῃ με.

And Jesus saith unto him, Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice.

VER. 31.

Ὁ δὲ ἐκ περισσοῦ ἔλεγεν μαῶλλον· Ἐάν με δὴ συναποθάνειν σοι, ἢ μὴ σε ἀπαρήσομαι. Ὡσαύτως δὲ καὶ πάντες ἔλεγον.

But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

VER. 32.

Καὶ ἔρχονται εἰς χωρίον οὗ τὸ ὄνομα Γεθσημανῆ· καὶ λέγει τοῖς μαθηταῖς αὐτοῦ· Καθίσατε ὧδε ἕως προσεύξωμαι.

And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray.

* See on Matt. xvi. ver. 36—46.

VER. 33.

Καὶ παραλαμβάνει τὸν Πέτρον, καὶ τὸν Ἰάκωβον, καὶ Ἰωάννην μετ' ἐαυτοῦ· καὶ ἤρξατο ἐκθαμβεῖσθαι καὶ ἀδυνατεῖν.

And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy;

VER. 34.

Καὶ λέγει αὐτοῖς· Περιλυώσας ἔστιν ἡ ψυχὴ μου ἕως θανάτου· μὴνατε ὅδε, καὶ γρηγορεῖτε.

And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.

VER. 35.

Καὶ προσελθὼν μικρὸν ἔπαιον ἐπὶ τῆς γῆς· καὶ προσέειπε ἵνα, εἰ δυνατόν ἐστι, παρέλθῃ ἀπ' αὐτοῦ ἡ ὥρα.

And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.

VER. 36.

Καὶ ἔλεγεν· Ἀββᾶ ὁ πατήρ, πάντα δυνατόνά σοι παρένεγκε τὸ ποτήριον ἀπ' ἐμοῦ· τοῦτο· ἀλλ' οὐ τί ἐγὼ θέλω, ἀλλὰ τί σύ.

And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.

VER. 37.

Καὶ ἔρχεται, καὶ εὕρσκει αὐτοὺς καθεύδοντας· καὶ λέγει τῷ Πέτρῳ· Σίμων, καθεύδεις; οὐκ ἴσχυσας μίαν ὥραν γρηγορῆσαι;

And he cometh and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour?

VER. 38.

Γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ ἐλθῇτε εἰς πειρασμόν· τὸ μὲν πνεῦμα πρὸςθυμεῖ, ἡ δὲ σὰρξ ἀσθενεῖ.

Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak.

VER. 39.

Καὶ πάλιν ἀπὸ τῶν προσκύνων, τὸν αὐτὸν λόγον εἰπὼν.

And again he went away and prayed, and spake the same words.

VER. 40.

Καὶ ὑποστρέψας εὗρεν αὐτοὺς πάλιν καθεύδοντας· ὥσαν γὰρ οἱ ὀφθαλμοὶ αὐτῶν βεβαρημένοι· καὶ οὐκ ᾔδεισαν τί αὐτῷ ἀποκριθῶσι.

And when he returned, he found them asleep again: for their eyes were heavy: neither wist they what to answer him.

VER. 41.

Καὶ ἔρχεται τὸ τρίτον, καὶ λέγει αὐτοῖς· Καθεύδετε τὸ λοιπὸν καὶ ἀναπαύεσθε· ἀπείχε· ἤλθεν ἡ ὥρα· ἰδοὺ, παραδίδεται ὁ υἱὸς τοῦ ἀνθρώπου εἰς τὰς χεῖρας τῶν ἀμαρτανῶν.

And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come: behold, the Son of man is betrayed into the hands of sinners.

VER. 42.

Ἐγείρεσθε, ἀγωμεν· ἰδοὺ, ὁ παραδίδους με ἤγγικε.

Rise up, let us go; lo, he that betrayeth me is at hand.

VER. 43.

Καὶ εὐθὺς, ἐτι αὐτοῦ λαλοῦντος, παρῆνται Ἰούδας, εἰς ἃν τῶν δώδεκα, καὶ μετ' αὐτοῦ ὄχλος πολλὸς μετὰ μαχαίρων καὶ ξύλων, παρὰ τῶν Ἀρχιερέων, καὶ τῶν Γραμματέων, καὶ τῶν πρεσβυτέρων.

And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the Chief Priests and the Scribes and the elders.

* See on Matt. xxvi. ver. 47—51. 55, 56.

VER. 44.

Διδώκει δὲ ὁ παραδίδους αὐτὸν σύσσημον αὐτοῖς, λέγων· Ὃν ἂν φιλήσω, αὐτὸς ἐστίν· κρατήσατε αὐτὸν, καὶ ἀπαγάγετε ἀσφαλῶς.

And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he: take him, and lead him away safely.

VER. 45.

Καὶ ἔλθων, εὐθὺς προσελθὼν αὐτῷ, λέγει· Ῥαββί, Ῥαββί· καὶ κατεφίλησεν αὐτόν.

And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him.

VER. 46.

Οἱ δὲ ἐπιβαλόντες ἐπ' αὐτὸν τὰς χεῖρας αὐτῶν καὶ ἐκράτησαν αὐτόν.

And they laid their hands on him, and took him.

VER. 47.

Εἰς δὲ τις τῶν παρεστηκότων, σπασάμενος τὴν μάχαιραν, ἔπαιε τὸν δούλον τοῦ Ἀρχιερέως, καὶ ἀφείλεν αὐτοῦ τὸ ὠτίον.

And one of them that stood by drew a sword, and smote a servant of the High Priest, and cut off his ear.

VER. 48.

Καὶ ἀποκριθεὶς ὁ Ἰησοῦς, εἶπεν αὐτοῖς· Ὃς ἐπὶ ληστὴν ἐξήλθετε μετὰ μαχαίρων καὶ ξύλων συλλαβεῖν με;

A. D. 33.

MARK XIV. 48—63.

A. D. 33.

And Jesus answered and said unto them, *Are ye come out, as against a thief, with swords and with staves to take me?*

VER. 49.

Καθ' ἡμέραν ἦμην πρὸς ὑμᾶς ἐν τῷ ἱερῷ διδάσκων, καὶ οὐκ ἐκρατήσατέ με· ἀλλ' ἵνα πληρωθῶσιν αἱ γραφαί.

I was daily with you in the temple teachings, and ye took me not: but the Scriptures must be fulfilled.

VER. 50.

Καὶ ἀφέντες αὐτὸν πάντες ἔφυγον.

And they all forsook him, and fled.

VER. 51.

Καὶ εἰς τις νεανίσκος ἠκολούθει αὐτῷ, περιβεβλημένος σινδὼνα ἐπὶ γυμνοῦ· καὶ κρατοῦσιν αὐτὸν οἱ νεανίσκοι.

And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him;

VER. 52.

Ὁ δὲ καταλιπὼν τὴν σινδὼνα, γυμνὸς ἔφυγεν ἀπ' αὐτῶν.

And he left the linen cloth, and fled from them naked.

VER. 53.

Καὶ ἀπήγαγον τὸν Ἰησοῦν πρὸς τὸν Ἀρχιερεῖ· καὶ συνέχροντας αὐτῷ πάντες οἱ ἀρχιερεῖς, καὶ οἱ πρεσβύτεροι, καὶ οἱ γραμματεῖς.

And they led Jesus away to the High Priest: and with him were assembled all the Chief Priests and the elders and the Scribes.

^a See on Matt. xxvi. ver. 57—68.

VER. 54.

Καὶ ὁ Πέτρος ἀπὸ μακρόθεν ἠκολούθησεν αὐτῷ ἕως εἰς τὴν αὐλὴν τοῦ Ἀρχιερέως· καὶ ἦν συγκαθήμενος μετὰ τῶν ὑπηρετῶν, καὶ θερμαινόμενος πρὸς τὸ φῶς.

And Peter followed him afar off, even into the palace of the High Priest: and he sat with the servants, and warmed himself at the fire.

VER. 55.

Οἱ δὲ Ἀρχιερεῖς καὶ ὅλον τὸ συνέδριον ἐζήτουν κατὰ τοῦ Ἰησοῦ μαρτυρίαν, εἰς τὸ θανατώσαι αὐτόν· καὶ οὐχ εὗρισκον.

And the Chief Priests and all the council sought for witness against Jesus to put him to death; and found none.

VER. 56.

Πολλοὶ γὰρ ἔψευδομαρτύρουν κατ' αὐτοῦ· καὶ ἴσαι αἱ μαρτυρίαι οὐκ ἦσαν.

For many bare false witness against him, but their witness agreed not together.

VER. 57.

Καὶ τινες ἀναστάντες, ἔψευδομαρτύρουν κατ' αὐτοῦ, λέγοντες·

And there arose certain, and bare false witness against him, saying,

VER. 58.

Ὅτι ἡμεῖς ἠκούσαμεν αὐτοῦ λέγοντος· Ὅτι ἐγὼ καταλύσω τὸν ναὸν τούτον τὸν χειροποίητον, καὶ διὰ τριῶν ἡμερῶν ἄλλον ἀχειροποίητον οἰκοδομήσω.

We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.

VER. 59.

Καὶ οὐδὲ οὕτως ἴση ἦν ἡ μαρτυρία αὐτῶν.

But neither so did their witness agree together.

VER. 60.

Καὶ ἀναστὰς ὁ Ἀρχιερεὺς εἰς τὸ μέσον, ἐπηρώτησε τὸν Ἰησοῦν, λέγων· Οὐκ ἀποκρίνη οὐδὲν; τί οὗτοί σου καταμαρτυροῦσιν;

And the High Priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee?

VER. 61.

Ὁ δὲ ἐσιώπα, καὶ οὐδὲν ἀπεκρίνατο. Πάλιν ὁ Ἀρχιερεὺς ἐπηρώτα αὐτόν, καὶ λέγει αὐτῷ· Σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ εὐλογητοῦ;

But he held his peace, and answered nothing. Again the High Priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?

VER. 62.

Ὁ δὲ Ἰησοῦς εἶπεν· Ἐγὼ εἰμὶ· καὶ ὤφειδε τὸν υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυνάμεως, καὶ ἐρχόμενον μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ.

And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

VER. 63.

Ὁ δὲ Ἀρχιερεὺς, διαρρήξας τοὺς χιτῶνας αὐτοῦ, λέγει· Τί ἐτι χρεῖαν ἔχομεν μαρτύρων;

Then the High Priest rent his clothes, and saith, What need we any further witnesses?

VER. 64.

Ἠκούσατε τῆς βλασφημίας; τί ὑμῖν φαίνεται; Οἱ δὲ πάντες κατέκριναν αὐτὸν εἶναι ἐνοχόν θανάτου.

Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.

VER. 65.

Καὶ ἤρξαντο τινες ἐμπτύειν αὐτῷ, καὶ περικαλύπτειν τὸ πρόσωπον αὐτοῦ, καὶ κολαφίζειν αὐτὸν, καὶ λέγειν αὐτῷ· Προφήτησουν καὶ οἱ ὑπηρέται ραπισμασιν αὐτὸν ἐβαλλον.

And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy: and the servants did strike him with the palms of their hands.

VER. 66.

Καὶ ὄντος τοῦ Πέτρου ἐν τῇ αὐλῇ κάτω, ἔρχεται μία τῶν παιδικῶν τοῦ Ἀρχιερέως·

And as Peter was beneath in the palace, there cometh one of the maids of the High Priest:

* See on Matt. xxvi. ver. 69—75.

VER. 67.

Καὶ ἰδούσα τὸν Πέτρον θερμαινόμενον, ἐμβλέψασα αὐτῷ, λέγει· Καὶ σὺ μετὰ τοῦ Ναζαρενοῦ Ἰησοῦ ἦσθα.

And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.

VER. 68.

Ὁ δὲ ἠρνήσατο, λέγων· Οὐκ οἶδα, οὐδὲ ἐπίσταμαι τί σὺ λέγεις. Καὶ ἐξῆλθεν ἔξω εἰς τὸ προαύλιον καὶ ἀλέκτωρ ἐφώνησε.

But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.

VER. 69.

Καὶ ἡ παιδικὴ ἰδούσα αὐτὸν πάλιν, ἤρξατο λέγειν τοῖς παρестήκοσιν· Ὅτι οὗτος ἐξ αὐτῶν ἐστιν.

And a maid saw him again, and began to say to them that stood by, This is one of them.

VER. 70.

Ὁ δὲ πάλιν ἠρνήετο. Καὶ μετὰ μικρὸν πάλιν οἱ παρестῶτες ἔλεγον τῷ Πέτρῳ· Ἀληθῶς ἐξ αὐτῶν εἶ καὶ γὰρ Γαλιλαῖος εἶ, καὶ ἡ λαλιά σου ῥηματίζει.

And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them: for thou art a Galilean, and thy speech agreeth thereto.

VER. 71.

Ὁ δὲ ἤρξατο ἀναθεματίζειν καὶ ὀμνῆσαι· Ὅτι οὐκ οἶδα τὸν ἄνθρωπον τούτου ὃ λέγετε.

But he began to curse and to swear, saying, I know not this man of whom ye speak.

VER. 72.

Καὶ ἐκ δευτέρου ἀλέκτωρ ἐφώνησε. Καὶ ἀνεμνήσθη ὁ Πέτρος τοῦ ῥήματος οὗ εἶπεν αὐτῷ ὁ Ἰησοῦς· Ὅτι πρὶν ἀλέκτορα φωνῆσαι δις, ἀπαρνήσῃ με τρίς. Καὶ ἐπιβαλὼν, ἔκλαιε.

And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crew twice thou shalt deny me thrice. And when he thought thereon, he wept.

* Or, he wept abundantly, or, he began to weep.

CHAP. XV.—VER. 1.

Καὶ εὐθέως ἐπὶ τὸ πρῶν συμβούλιον ποιήσαντες οἱ Ἀρχιερεῖς μετὰ τῷ Πρεσβυτέρῳ καὶ Γραμματέϊ, καὶ ὅλοι τὸ συνέδριον, δίσσαντες τὸν Ἰησοῦν ἀπηνέγκαν, καὶ παρέδωκαν τῷ Πιλάτῳ.

And straightway in the morning the Chief Priests held a consultation with the elders and Scribes and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate.

* See on Matt. xxvii. ver. 1, 2, 11.

VER. 2.

Καὶ ἐπρωτότησεν αὐτὸν ὁ Πιλάτος· Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; Ὁ δὲ ἀποκριθεὶς, εἶπεν αὐτῷ· Σὺ λέγεις.

And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest it.

VER. 3.

Καὶ καταγόρου αὐτοῦ οἱ Ἀρχιερεῖς πολλά.

And the Chief Priests accused him of many things: but he answered nothing.

* See on Matt. xxvii. ver. 12—14.

VER. 4.

Ὁ δὲ Πιλάτος πάλιν ἐπρωτότησεν αὐτὸν, λέγων· Οὐκ ἀποκρίνη οὐδὲν; Ἰδὲ πῶσα σου καταμαρτυροῦσιν.

A. D. 33.

MARK XV. 4—20.

A. D. 33.

And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.

VER. 5.

Ὁ δὲ Ἰησοῦς οὐκ ἐτι ἀπεκρίθη, ὥστε θαυμάζειν τὸν Πιλάτον.

But Jesus yet answered nothing; so that Pilate marvelled.

VER. 6.

Κατὰ δὲ ἑορτὴν ἀπελυσεν αὐτοῖς ἕνα δέσμιον, ὅπερ ἠτοῦντο.

^a Now at that feast he released unto them one prisoner, whomsoever they desired.

^a See on Matt. xxvii. ver. 15—26.

VER. 7.

Ἦν δὲ ὁ λεγόμενος Βαραββᾶς μετὰ τῶν συστασιαστῶν διδόμενος, οἵτινες ἐν τῇ στάσει φόνον πεποιήκεισαν.

And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection.

VER. 8.

Καὶ ἀναβόσας ὁ ὄχλος, ᾤρετο αὐτῶν, καθὼς αὐτοὶ ἐποίησαν αὐτοῖς.

And the multitude crying aloud began to desire him to do as he had ever done unto them.

VER. 9.

Ὁ δὲ Πιλάτος ἀπεκρίθη αὐτοῖς, λίγαν θέλειτε ἀπολύσω ὑμῖν τὸν βασιλεῖα τῶν Ἰουδαίων;

But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?

VER. 10.

Ἐγίνωσκε γάρ ὅτι διὰ φθόνου παραδεδόκεισαν αὐτὸν οἱ Ἀρχιερεῖς.

For he knew that the Chief Priests had delivered him for envy.

VER. 11.

Οἱ δὲ Ἀρχιερεῖς ἀνέσταν τὸν ὄχλον, ἵνα μᾶλλον τὸν Βαραββᾶν ἀπολύσῃ αὐτοῖς.

But the Chief Priests moved the people, that he should rather release Barabbas unto them.

VER. 12.

Ὁ δὲ Πιλάτος ἀποκριθεὶς, πάλιν εἶπεν αὐτοῖς· Τί οὖν θέλειτε ποιῆσαι ὃν λέγετε βασιλεῖα τῶν Ἰουδαίων;

And Pilate answered and said again unto them, What will ye then that I

shall do unto him whom ye call the King of the Jews?

VER. 13.

Οἱ δὲ πάλιν ἔκραζαν· Σταύρωσον αὐτόν. And they cried out again, Crucify him.

VER. 14.

Ὁ δὲ Πιλάτος ἔλεγεν αὐτοῖς· Τί γὰρ κακὸν ἐποίησεν; Οἱ δὲ περισσotέρως ἔκραζαν· Σταύρωσον αὐτόν.

Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.

VER. 15.

Ὁ δὲ Πιλάτος βουλόμενος τῷ ὄχλῳ τὸ ἱκανὸν ποιῆσαι, ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν, καὶ παρέδωκε τὸν Ἰησοῦν, φραγελλώσας, ἵνα σταυρωθῇ.

And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified.

VER. 16.

Οἱ δὲ στρατιῶται ἀπήγαγον αὐτὸν ἔσω τῆς αὐλῆς, ὅ ἐστι πραιτώριον· καὶ συγκαλούσιν ὅλην τὴν σπεῖραν.

^a And the soldiers led him away into the hall, called Pratorium; and they called together the whole band.

^a See on Matt. xxvii. ver. 27—38.

VER. 17.

Καὶ ἐνδύουσιν αὐτὸν πορφύραν, καὶ περιτιθέασιν αὐτῷ πλέξαντες ἀκάνθιον στέφανον.

And they clothed him with purple, and platted a crown of thorns, and put it about his head;

VER. 18.

Καὶ ᾤρεσαν τὸν ἀσπάζεσθαι αὐτόν· Χαῖρε, βασιλεῦ τῶν Ἰουδαίων.

And began to salute him, Hail, King of the Jews!

VER. 19.

Καὶ ἔτυπτον αὐτὸν ἐν κεφαλῇ καλὰ μω, καὶ ἐνέπτυνον αὐτῷ· καὶ τιθέντες τὰ γόνατα, προσκύνουν αὐτῷ.

And they smote him on the head with a reed, and did spit upon him, and, bowing their knees worshipped him.

VER. 20.

Καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξίδυσαν αὐτὸν τὴν πορφύραν, καὶ ἐνίδυσαν αὐτόν τὰ ἱμά-

τὰ τὰ ἴδια· καὶ ἐξάγουσιν αὐτὸν, ἵνα σταυρώσωσιν αὐτόν.

And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

VER. 21.

Καὶ ἀγγαρεύουσι παράγοντά τινα Σίμωνα Κυρηναῖον, ἐρχόμενον ἀπ' ἀγροῦ, τὸν πατέρα Ἀλεξάνδρου καὶ Ρούφου, ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.

And they compel one Simon, a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.

VER. 22.

Καὶ φέρουσιν αὐτὸν ἐπὶ Γολγοθᾶ τόπον ὃ ἐστὶ μεθερμηνεύμενον, κρανίου τόπος.

And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull.

VER. 23.

Καὶ ἐδίδουν αὐτῷ πικρὴν ἐσμυρτισμένην οἶνον· ὃ δὲ οὐκ ἔλαβε.

And they gave him to drink wine mingled with myrrh: but he received it not.

VER. 24.

Καὶ σταυρώσαντες αὐτὸν, διεμέριζον τὰ ἱμάτια αὐτοῦ, βάλλοντες κλῆρον ἐπ' αὐτά, τίς τί ἄρῃ.

And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.

VER. 25.

Ἦν δὲ ὥρα τρίτη, καὶ ἐσταύρωσαν αὐτόν.

And it was the third hour; and they crucified him.

VER. 26.

Καὶ τὴν ἡ ἐπιγραφὴν τῆς αἰτίας αὐτοῦ ἐπιγεγραμμένην· Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ.

And the superscription of his accusation was written over, THE KING OF THE JEWS.

VER. 27.

Καὶ σὺν αὐτῷ σταυροῦσι δύο ληστές· ἓνα ἐκ δεξιῶν, καὶ ἓνα ἐξ ἐναντίων αὐτοῦ.

And with him they crucify two thieves; the one on his right hand, and the other on his left.

VER. 28.

Καὶ ἐπληρώθη ἡ γραφή ἡ λέγουσα· Καὶ μετὰ ἀνόμων ἐλογίσθη.

And the Scripture was fulfilled, which saith, And he was numbered with the transgressors.

Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors, Isa. liii. 12. For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors, Luke xxii. 37.

VER. 29.

Καὶ οἱ παραπορευόμενοι ἐβλασφήμουν αὐτόν, κινῶντες τὰς κεφαλὰς αὐτῶν, καὶ λέγοντες· Οὐαί, ὁ καταλύων τὸν ναὸν, καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν,

And they that passed by taunted on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days,

See on Matt. xxvii. ver. 39—50.

VER. 30.

Σῶσον σεαυτὸν, καὶ κατέβα ἀπὸ τοῦ σταυροῦ.

Save thyself, and come down from the cross.

VER. 31.

Ὁμοίως δὲ καὶ οἱ Ἀρχιερεῖς ἐμπαίζοντες πρὸς ἀλλήλους μετὰ τῶν Γραμματέων, ἔλεγον, Ἄλλους ἔσταιεν, ἐαυτὸν οὐ δύναται σῶσαι.

Likewise also the Chief Priests, mocking, said among themselves with the Scribes, He saved others; himself he cannot save.

VER. 32.

Ὁ Χριστὸς δὲ βασιλεὺς τοῦ Ἰσραὴλ καταβᾶτω νῦν ἀπὸ τοῦ σταυροῦ, ἵνα ἴδωμεν καὶ πιστεύσωμεν. Καὶ οἱ συνεσταυρωμένοι αὐτῷ ἀνεδίδον αὐτόν.

Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him.

VER. 33.

Γενομένης δὲ ὥρας ἑκτης, σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν, ἕως ἄρας ἑνάτης.

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And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

VER. 34.

Καὶ τῇ ὥρᾳ τῇ ἐνάτῃ ἔβησεν ὁ Ἰησοῦς φωνὴν μεγάλην, λέγων· Ἐλωὶ, Ἐλωὶ, λαμ-
μα σαβαχθονί; ὃ ἐστὶ μεθερμηνεύμενον·
Ὁ Θεὸς μου, ὁ Θεὸς μου, εἰς τί με ἐγκα-
τέλιπες;

And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou for-
saken me?

VER. 35.

Καὶ τινες τῶν παρεστηκότων ἀκούσαν-
τες, ἔλεγον· Ἰδοὺ, Ἥλιαν φωνεῖ.

And some of them that stood by, when they heard it, said, Behold, he calleth
Elias.

VER. 36.

Δραμὼν δὲ εἰς, καὶ γεμίσας σπόγγον
ὄξους, περιθείς τε καλὰμν, ἐπότιζεν αὐτόν,
λέγων· Ἀφετε· ἴδωμεν εἰ ἔρχεται Ἥλιος
καθελεῖν αὐτόν.

And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

VER. 37.

Ὁ δὲ Ἰησοῦς, ἀφείς φωνὴν μεγάλην,
ἐξέπνευσε.

And Jesus cried with a loud voice, and gave up the ghost.

VER. 38.

Καὶ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη
εἰς δύο, ἀπὸ ἀνωθεν ἕως κάτω.

And the veil of the temple was rent in twain from the top to the bottom.

See on Matt. xxvii. ver. 51. 54—56.

VER. 39.

Ἰδὼν δὲ ὁ κεντυρίων ὁ παρεστηκὼς ἐξ
ἐναντίας αὐτοῦ, ὅτι οὕτω κράζας ἐξέπνευ-
σεν, εἶπεν· Ἀληθὺς ὁ ἄνθρωπος οὗτος υἱὸς
ἦν Θεοῦ.

And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

VER. 40.

Ἦσαν δὲ καὶ γυναῖκες ἀπὸ μακρόθεν
θεωροῦσαι· ἐν αἷς ἦν καὶ Μαρία ἡ Μαγδα-
ληνή, καὶ Μαρία ἡ τοῦ Ἰακώβου τοῦ μικ-
ροῦ, καὶ Ἰωσὴφ μήτηρ, καὶ Σαλώμην·

There were also women looking on afar off; among whom was Mary Magdalene, and Mary the mother of James the less, and of Joseph, and Salome;

VER. 41.

Αἱ καὶ ὅτε ἦν ἐν τῇ Γαλιλαίᾳ, ἠκολούθουν
αὐτῷ, καὶ διηκόνουν αὐτῷ· καὶ ἄλλαι πολλαὶ
αἱ συσυναβῶσαι αὐτῷ εἰς Ἱερουσόλυμα.

(Who also, when he was in Galilee, followed him and ministered unto him;) and many other women which came up with him unto Jerusalem.

And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, and Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance, Luke viii. 2, 3.

VER. 42.

Καὶ ᾗδ' ὁφίας γενομένης, (ἐπεὶ ἦν πα-
ρασκευὴ, ὃ ἐστὶ προσάβατον,)

And now when the even was come, because it was the preparation, that is, the day before the sabbath,

See on Matt. xxviii. ver. 57—61.

VER. 43.

Ἐλθεν Ἰωσήφ ὁ ἀπὸ Ἀριμαθαίας, εὐ-
σχήμων βουλευτῆς, ὃς (καὶ αὐτὸς ἦν προσ-
δεχόμενος τὴν βασιλείαν τοῦ Θεοῦ) τολμή-
σας ἐσπῆλθε πρὸς Πιλάτον, καὶ ᾗτήσατο τὸ
σῶμα τοῦ Ἰησοῦ.

Joseph of Arimathæa, an honourable counsellor, which also waited for the kingdom of God, came and went in boldly unto Pilate, and craved the body of Jesus.

VER. 44.

Ὁ δὲ Πιλάτος ἐθαύμασεν εἰ ᾗδ' τέθνηκε·
καὶ προσκαλεσάμενος τὸν κεντυρίωνα, ἐπη-
ρώτησεν αὐτὸν εἰ πάσαι ἀπέθανε.

And Pilate marvelled if he were already dead; and calling unto him the centurion, he asked him whether he had been any while dead.

VER. 45.

Καὶ γινὼς ἀπὸ τοῦ κεντυρίου, ἰδωρή-
σατο τὸ σῶμα τῷ Ἰωσήφ.

And when he knew it of the centurion, he gave the body to Joseph.

VER. 46.

Καὶ ἀγοράσας σινδόνα, καὶ καθελὼν αὐ-

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τὸν, ἐνέλιπον τῇ συνδύνῃ· καὶ κατέθηκεν αὐτὸν ἐν μνημείῳ ὃ ἦν λιπατομημένον ἐκ στίβας· καὶ προσκύλισε λίθον ἐπὶ τὴν θύραν τοῦ μνημείου.

And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

VER. 47.

Ἡ δὲ Μαρία ἡ Μαγδαληνὴ, καὶ Μαρία Ἰωσὴ, ἰδούρου πού τίθεται.

And Mary Magdalene, and Mary the mother of James, beheld where he was laid.

CHAP. XVI.—VER. 1.

Καὶ διαγενομένου τοῦ σαββάτου, Μαρία ἡ Μαγδαληνὴ, καὶ Μαρία ἡ τοῦ Ἰακώβου, καὶ Σαλώμη, ἠγόρασαν ἀρώματα, ἵνα ἐλθούσαι ἀλείψωσιν αὐτόν.

And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him.

See on Matt. xxviii. ver. 1.

VER. 2.

Καὶ λίαν πρῶτὴ τῆς μιᾶς σαββάτων ἔρχονται ἐπὶ τὸ μνημεῖον, ἀνατείλαντος τοῦ ἡλίου.

And very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun.

VER. 3.

Καὶ ἔλεγον πρὸς ἑαυτάς· τίς ἀποκυλίσει ἡμῖν τὸν λίθον ἐκ τῆς θύρας τοῦ μνημείου;

And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

And he brought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre. And Mary Magdalene and Mary the mother of James beheld where he was laid, xv. 46, 47. And he laid it in his own new tomb, which he had hewn out of the rock: and he rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre, Matt. xxvii. 60, 61.

VER. 4.

Καὶ ἀναβλέψασαι θεωροῦσιν ὅτι ἀποκυλισται ὁ λίθος· ἢ γὰρ μέγας σφόδρα.

And when they looked, they saw that the stone was rolled away: for it was very great.

And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it, Matt. xxviii. 2. And they found the stone rolled away from the sepulchre, Luke xxiv. 2. The first day of the week cometh Mary Magdalene early, while it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre, John xi. 1.

VER. 5.

Καὶ εἰσελθούσαι εἰς τὸ μνημεῖον, εἶδον νεανίσκον καθήμενον ἐν τοῖς δεξιαῖς, περιβεβλημένον στολὴν λευκὴν καὶ ἐξοθαμένον.

And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

See on Matt. xxviii. ver. 3. 5—8.

VER. 6.

Ὁ δὲ λέγει αὐταῖς· Μὴ ἐκθαμβεῖσθε· Ἰησοῦν ζητεῖτε τὸν Ναζαρενὸν τὸν ἐσταυρωμένον· ἠγέρθη, οὐκ ἔστιν ὧδε· ἴδε, ὁ τόπος ὅπου ἐθηκεν αὐτόν.

And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified; he is risen, he is not here: behold the place where they laid him.

VER. 7.

Ἄλλ' ὑπάγετε, εἰπατέ τοῖς μαθηταῖς αὐτοῦ, καὶ τῷ Πέτρῳ, ὅτι πράγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν ὄψεσθε, καθὼς ἔπεν ὑμεῖς.

But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.

VER. 8.

Καὶ ἐξελθούσαι ταχὺ, ἔφυγον ἀπὸ τοῦ μνημείου· εἶχε δὲ αὐτὰς τρόμος καὶ ἔκστασις· καὶ οὐδὲν οὐδὲν ἔπεν· ἰφοβούντο γάρ.

And they went out quickly, and fled from the sepulchre; for they trembled

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and were amazed: neither said they any thing to any man: for they were afraid.

VER. 9.

Ἀναστὰς δὲ πρῶτῃ σαββάτου, ἰφάνη πρῶτον Μαρίᾳ τῇ Μαγδαληνῇ, ἀφ' ἧς ἐκβέβηκεν ἑπτὰ δαιμόνια.

^aNow when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

^aAnd when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus, John xx. 14.

VER. 10.

Ἐκείνη πορευθεῖσα ἀπήγγειλε τοῖς μετ' αὐτοῦ γυναικίνοις, πειθούσαι καὶ κλαίουσαι.

And she went and told them that had been with him ^aas they mourned and wept.

^aAnd Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast, Matt. ix. 15. And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad, Luke xxiv. 17. But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart, John xvi. 5, 6. Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy, 20.

VER. 11.

Κακεῖνοι, ἀκούσαντες ὅτι ζῇ, καὶ ἐδεάθη ὡς αὐτῆς, ἠπιστήσαν.

And they, when they had heard that he was alive, and had been seen of her, ^abelieved not.

^aAnd their words seemed unto them as idle tales, and they believed them not, Luke xxiv. 11.

VER. 12.

Μετὰ δὲ ταῦτα δυσὶν ἐξ αὐτῶν περιπατοῦσιν ἐφανέρωθη ἐν ἑτέρᾳ μορφῇ, πορευομένοις εἰς ἀγρόν.

^aAfter that he appeared in another

form unto two of them, as they walked, and went into the country.

^aAnd, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. But their eyes were holden that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: And how the Chief Priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and beside all this, to-day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre: And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us went to the sepulchre, and found it even so as the woman had said; but him they saw not. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself. And they drew nigh unto the village whither they went: and he made as though he would have gone further. But they constrained him, saying, Abide with us; for it is toward evening, and the day is far spent. And he went in to tarry with them. And

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it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight, Luke xxiv. 13—31.

VER. 13.

Καί κεινὸν ἀπελθόντες ἀπαγγέλλαν τοῖς λοιποῖς· οὐδὲ ἐκείνοις ἐπίστευσαν.

^a And they went and told it unto the residue; neither believed they them.

^a And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them. Saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread, Luke xxiv. 33—35.

VER. 14.

Ἐστέρον, ἀνακειμένοις αὐτοῖς τοῖς ἑνδεκά ἐφανερώθη, καὶ ἀνείδισε τὴν ἀπιστίαν αὐτῶν, καὶ σκληροκαρδίαν, ὅτι τοῖς θεασαμένοις αὐτὸν ἐγγεγεμένον οὐκ ἐπίστευσαν.

^a Afterward he appeared unto the eleven as they sat ^a at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he had risen.

^a Or, together.

^a And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb, Luke xxiv. 36—42. Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, Peace be unto you: And when he had so said, he shewed

unto them his hands and his side. Then were the disciples glad when they saw the Lord, John xx. 19, 20.

VER. 15.

Καὶ εἶπεν αὐτοῖς· Πορευθέντες εἰς τὸν κόσμον ἅπαντα, κηρύσσετε τὸ εὐαγγέλιον πάσῃ τῇ κτίσει.

^a And he said unto them, Go ye into all the world, and preach the Gospel to every creature.

^a See on Matt. xxviii. ver. 19. clause 1.

VER. 16.

Ὁ πιστεύσας καὶ βαπτισθῆς, σωθήσεται· ὁ δὲ ἀπιστήσας, κατακριθήσεται.

^a He that believeth ^b and is baptizeth shall be saved; ^c but he that believeth not shall be damned.

^a And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel, Mark i. 15. Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts; lest they should believe and be saved, Luke viii. 12. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name, John i. 12. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God, iii. 15—18. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him, 36. Verily, verily, I say unto you. He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life, v. 24. Jesus answered and said unto them, This is the work of God, That ye believe on him whom he

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hath sent, vi. 29. And this is the will of him that sent me, That every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day, 40. In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.) vii. 37—39. Jesus said unto her, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this? xi. 25, 26. I am come a light into the world, that whosoever believeth on me should not abide in darkness, xii. 46. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through his name, xx. 31. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins, Acts x. 43. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: And by him, all that believe are justified from all things, from which ye could not be justified by the law of Moses, xiii. 38, 39. And brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house, xvi. 30, 31. Being justified freely by his grace through the redemption that is in Christ Jesus. Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God: To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus, Rom. iii. 24—26. Therefore we conclude that a man is justified by faith without the deeds of the law, 28. What shall we then say

that Abraham, our father as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath *whereof* to glory; but not before God. For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, *his* faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, *Saying*, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin. *Cometh* this blessedness then upon the circumcision *only*, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had being yet* uncircumcised. For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect: Because the law worketh wrath: for where no law is, *there is* no transgression. Therefore *it is* of faith, that *it might be* by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all, Rom. iv. 1—16. He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; And being fully persuaded that, what he had pro-

mised he was able also to perform, and therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; Who was delivered for our offences, and was raised again for our justification, 20—25. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ, v. 1. He that believeth on the Son of God hath the witness in himself: he that believeth not God, hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son, hath life: and he that hath not the Son of God, hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God, 1 John v. 10—13.

^b See on Matt. xxviii. ver. 19. clause 2.

^c See on John iii. ver. 18, 19.

VER. 17.

Σημεῖα δὲ τοῖς πιστεύουσιν ταῦτα παρακολουθήσει· Ἐν τῷ ὀνόματί μου δαίμονια ἐκβαλῶσι· γλώσσαις λαλήσουσι καιναῖς·

And these signs shall follow them that believe: ^a In my name shall they cast out devils; they ^b shall speak with new tongues;

^a See on Matt. x. ver. 1. clause 2.

^b See on Acts ii. ver. 4. clause 2.

VER. 18.

Ὅφεις ἀρῶσι· καὶ θανάσιμόν τι πίνωσιν, οὐ μὴ αὐτοὺς βλάψῃ· ἐπὶ ἄρρωστοὺς χεῖρας ἐπιθῶσιν, καὶ καλῶς ἔξουσιν.

^a They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; ^b they shall lay hands on the sick, and they shall recover.

^a Behold I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you, Luke x. 19. And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand. And when the barbarians saw

the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom though he hath escaped the sea, yet vengeance suffereth not to live. And he shook off the beast into the fire, and felt no harm, Acts xviii. 3—5.

^b See on Matt. x. ver. 8. clause 1.

VER. 19.

Ὁ μὲν οὖν Κύριος, μετὰ τὸ λαλῆσαι αὐτοῖς, ἀνελήφθη εἰς τὸν οὐρανόν, καὶ ἐκάθισεν ἐκ δεξιῶν τοῦ Θεοῦ.

So then ^a after the Lord had spoken unto them, ^b he was received up into heaven, ^c and sat on the right hand of God.

^a See on Matt. xxviii. ver. 18—20.

^b And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem, Luke ix. 51. And he led them out as far as to Bethany; and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven, xxiv. 50, 51. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father, John xvi. 28. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked stedfastly toward heaven, as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven, Acts i. 9—11. Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear, ii. 33. Wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.), Eph. iv. 8—10. Seeing then that we have a great High Priest, that is passed into

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the heavens, Jesus the Son of God, let us hold fast our profession, Heb. iv. 14. Which *hope* we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; Whither the forerunner is for us entered, *even* Jesus, made an High Priest for ever after the order of Melchisedec, vi. 19, 20. For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us, ix. 24.

^c The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool, Psal. cx. 1. And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, Acts vii. 56, 57. Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places. Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all things under his feet, and gave him to be the head over all things to the Church, Eph. i. 20—22. Now of the things which we have spoken *this* is the sum: We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens, Heb. viii. 1. But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God, x. 12. Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him, 1 Pet. iii. 22.

VER. 20.

Ἐκείνοι δὲ ἐξελθόντες ἐκήρυξαν πανταχοῦ, τοῦ Κυρίου συνερχοῦντος, καὶ τὸν λόγον βεβαιούσης διὰ τῶν ἐπακολουθούντων σημείων. Ἀμήν.

And they went forth, and preached every where; ^a the Lord working with them, and confirming the word with signs following. Amen.

^a And when the day of Pentecost was fully come, they were all with

one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them, Acts ii. 1—3. And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word, By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus. And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness, iv. 29—31. And by the hands of the apostles were many signs and wonders wrought among the people: (and they were all with one accord in Solomon's porch, v. 12. Therefore they that were scattered abroad went every where preaching the word. Then Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed. And there was great joy in that city, viii. 4—8. But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith. Then Saul, (who also is called Paul,) filled with the Holy Ghost, set his eyes on him, And said, O full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about, seeking some to lead him by the hand. Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord, xiii. 8—12. Long time therefore abode they speaking boldly

in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands, xiv. 3. And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked: The same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed, Said with a loud voice, Stand upright on thy feet. And he leaped and walked, 8—10. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. And all the men were about twelve, xix. 6, 7. And God wrought special miracles by the hands of Paul: so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them, 11, 12. And when Paul had gathered a bundle of sticks, and laid *them* on the fire, there came a viper out of the heat, and fastened on his hand. And when the barbarians saw the *venomous* beast hang on his hand, they said among

themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. And he shook off the beast into the fire, and felt no harm. Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god. In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously. And it came to pass, that the father of Publius lay sick of a fever, and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him. So when this was done, others also, which had diseases in the island, came, and were healed, xxviii. 3—9. Through mighty signs and wonders, by the power of the Spirit of God: so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ, Rom. xv. 19.

END OF ST. MARK'S GOSPEL.

END OF VOL. I.